A W C UNWIN

A NEW METHOD

Of learning with Facility the

LATIN TONGUE,

Containing the RULES of

GENDERS,	SYNTAX,
DECLENSIONS,	QUANTITY, and
PRETERITES,	LATIN ACCENTS.

Digeſted in the cleareſt and conciſeſt Order.

Enlarged with variety of ſolid remarks, neceſſary not only for a perfect knowledge of the Latin tongue, but likewiſe for underſtanding the beſt authors: extracted from the ableſt writers on this language.

With a Treatiſe on LATIN POETRY.

TRANSLATED *from the* FRENCH *of the Meſſieurs* DE PORT ROYAL.

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NEW METHOD

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BOOK V.

SYNTAX.

General diſtribution of the whole Syntax.

CONSTRUCTION, by the Greeks called ſyntax, is nothing more than a fit compoſition and arrangement of the parts of ſpeech.

It is divided into ſimple or regular, and figurative or irregular.

The regular is that which follows the natural order, and reſembles greatly the manner of ſpeaking in vulgar languages.

The irregular or figurative is that which recedes from this common uſage, in order to follow ſome particular turns and forms of ſpeaking, which have been ſtudied by authors, for the ſake of conciſeneſs and elegance.

Conſtruction is divided into two ſorts, one of concord, and the other of government.

The ſyntax of concord is when the parts agree among themſelves in ſome thing, and is of four ſorts.

1. That of the ſubſtantive with the adjective; *deus ſanctus.*
2. That of the relative with the antecedent; *deus qui eſt.*
3. That of the nominative with the verb; *ego amo.*

And theſe concords ought to be attentively conſidered in diſcourſe; for there is no adjective that hath not its ſubſtantive, nor relative that hath not its antecedent, nor verb that hath not its nominative, either expreſſed or underſtood.

4. To theſe three concords we add another, which is that of the accuſative with the infinitive; *me amare: ſupplicem eſſe victori.* But in Greekiſh phraſes, the nominative is frequently joined to the infinitive.

The ſyntax of government is when one part of ſpeech governs another: which is done, either according to the force of ſome prepoſition expreſſed or underſtood, or according to the property and nature of each caſe.

1. The genitive of itſelf always denotes the poſſeſſor, or that one thing is ſaid of another, as *liber Petri*, Peter's book: *vulnus Achillis*, the wound of Achilles, whether it be taken actively for the wound which he made, or paſſively for that which he received. Wherefore this caſe is always governed by another ſubſtantive, though frequently underſtood; which has occaſioned a multitude of falſe or uſeleſs rules, as hereafter we ſhall make appear. We are only to

obſerve that in Greekiſh phraſes, this caſe may be governed alſo by the prepoſition ix. *Plenus vini* (ſubaud. ix) as in French we ſay, *plein de vin.*

2. The dative always denotes that to which the thing or action refers. For which reaſon there is neither noun nor verb to which it may not be joined in this ſenſe. *Affinis regi*; *communis omnibus*; *eſt mihi*; *peto tibi, ſibi ſapit.* Sometimes there are even two datives; *do tibi pignori*, &c.

3. The accuſative either denotes the ſubject into which the action of the verb paſſeth, *amat patrem*; or agrees with the infinitive, as above, No. 4. or is governed by ſome prepoſition expreſſed or underſtood, as after the verbs of teaching, moving, in the queſtions of time and meaſure, and others. Neither is there ever an accuſative which does not depend on one of theſe three things.

4. The ablative, according to Sanctius, ought rather to be called the caſe of the prepoſition, becauſe it is always governed by a prepoſition expreſſed or underſtood, as we ſhall demonſtrate in the queſtions UBI, QUA, and UNDE, in the comparatives, in the verbs paſſive and others, and alſo in the ablatives which are called abſolute.

5. As to the vocative, it is never governed by any thing, but only ſignifies the perſon to whom we ſpeak, or with whom we converſe; for which reaſon it agrees ſometimes with the verb in the ſecond perſon, as *Domine, miſerere mei.*

Theſe fundamental rules, being ſhort and eaſy, may without any difficulty be retained, and give us a general idea of the whole ſyntax, which may likewiſe ſerve for all languages, in which the diſtinction of theſe ſix caſes is in ſome meaſure neceſſary. And this alone is almoſt ſufficient for an introduction to thoſe who begin with the reading of Latin books, or with a tranſlation, provided care be taken to ground them thoroughly therein, according to the explication we propoſe to give in the particular rules, wherein we ſhall conform as much as poſſible to the order abovementioned.

I only beg of the reader to remember what has been often mentioned, that the ſmaller type is not intended for children; and therefore this ſyntax may be conſidered as very ſhort in regard to them, ſince it contains only 36 *rules that are eaſy to retain: and as very copious in regard to perſons of riper age, becauſe it points out not only the things themſelves, but likewiſe the reaſons on which each is founded.*

THE

THE RULES OF SYNTAX.

RULE I.

Of the adjective and ſubſtantive.

The adjective muſt always be made to agree in gender, number, and caſe, with its ſubſtantive.

EXAMPLES.

THE ADJECTIVE, whether noun, pronoun, or participle, hath always it's ſubſtantive expreſſed or underſtood, with which it agrees in gender, number and caſe, as *vir bonus*, a good man. *Ille Philóſophus*, that philoſopher. *Parva ſæpe ſcintílla contémta magnum éxcitat incéndium*, a ſmall ſpark neglected oftentimes ſtirs up a great fire. *Amícus certus in re incértâ cérnitur*, a true friend is known in adverſity. *Stellæ inerrántes*, the fixed ſtars.

ANNOTATION.

Sometimes the ſubſtantive is underſtood. *Paucis te volo* (ſupple *verbis*) I want to ſpeak a word to you. *Brevi veniet* (ſupple *tempore*,) he'll come quickly. *Triſte lupus ſtabulis*, Virg. Ecl. 3. (ſupple *negotium*, thing,) the wolf is a vexatious thing to the ſheepfolds. For the word *negotium* was antiently taken for *res*. See the figure of ellipſis at the end of the remarks after ſyntax.

When the adjective is put with two ſubſtantives, it ſhould naturally agree with that which is the principal: as *Semiramis puer credita eſt*, Juſt. *Puteoli Dicæarchia dicti. Porcus fœmina natus.*

And yet the adjective frequently agrees with the latter. *Gens univerſa Veneti appellati*, Liv. *Non omnis error ſtultitia dicenda eſt* Cic.

——*Numquam æquè ac modò paupertas mihi onus viſum eſt & miſerum & grave*, Ter. *Ludi fuere Megaleſia appellata*, Liv.

The ſame ſubſtantive may admit of different adjectives; *Ut neque privatam rem maritimam, neque publicam gerere poſſimus*, Cic. *Ad malam domeſticam diſciplinam acceſſerunt etiam poëtæ*, Id. *Sequitur ut de una reliqua parte honeſtatis dicendum ſit.*

As for the adjectives *qualis*, *quantus*, and ſuch like, ſee the annotation to the next rule.

Rule II.

Of the relative and antecedent.

The relative qui, quæ, quod, *generally agrees in gender and number with the antecedent.*

Examples.

The relative *qui*, *quæ*, *quod*, ought generally to be conſidered as between two caſes of the ſame ſubſtantive expreſſed or underſtood. And then it agrees with the antecedent in gender and number, and with the word that follows alſo in caſe, as with its ſubſtantive by the preceding rule. *Bellum tantum, quo bello omnes premebántur, Pompéius confécit*, Cic. Pompey put an end to this war, which was burdenſome to the ſeveral nations. *Ultra eum locum, quo in loco Germáni conſéderant*, Cæſar; beyond that place where the Germans were encamped. *Non dejéci te ex loco, quem in locum prohíbui ne veníres*, Cic. I did not turn you out of a place, which I hindered you from coming into. *Diem inſtáre, quo die fruméntum milítibus metíri oportéret*, Cæſ. that the day was drawing near, on which the corn was to be meaſured out to the ſoldiers.

Annotation.

Cæſar ſeems to have particularly affected this manner of expreſſing himſelf, becauſe he was fond of perſpicuity; and we ought always to imitate him when there is any danger of ambiguity. *Leodamantem Cleophili diſcipulum, qui Cleophilus*, &c. Apul. If he had not repeated *qui Cleophilus*, the *qui* might have referred to Leodamas as well as to Cleophilus.

The following caſe underſtood.

Except on this account we generally leave out the following caſe, becauſe it is ſufficiently expreſſed by the relative itſelf, which always ſupplies its place and repreſents it, as: *cognoſces ex iis litteris, quas liberto tuo dedi*, Cic. inſtead of *ex litteris, quas litteras*, you will know by the letters which I gave your freedman.

man. *Odi ſapiéntem qui ſibi non ſapit*; as if it were *qui ſapiens*, &c. I hate the wiſe man who is not wiſe for himſelf, and a great many others.

The preceding caſe underſtood.

Sometimes we underſtand the antecedent likewiſe, and this in a twofold manner.

EITHER BY PUTTING the ſubſtantive after the relative, and of courſe in the ſame caſe as this relative, according to what we have above obſerved, as *nemini credo, qui dives blanditur pauperi*, inſtead of *nemini diviti, qui dives*, &c.

And thus we account for theſe elegant turns of expreſſion; *populo ut placerent, quas feciſſet fabulas*, Ter. for *ut fabulæ quas fabulas feciſſet*, &c. *Quibus de rebus ad me ſcripſiſti, quoniam ipſe venio, coram videbimus*, Cic. *Illi ſcripta quibus comœdia priſca viris eſt*, Hor. *Quas credis eſſe has, non ſunt veræ nuptiæ*. Ter. for *hæ nuptiæ non ſunt veræ; quas has nuptias credis eſſe veras*, ſays Sanctius. *Quam ille triplicem putavit eſſe rationem, in quinque partes diſtribui debere reperitur*, Cic. And ſuch like forms of ſpeaking, which become ſtill more clear and more elegant, by adding a demonſtrative pronoun to the ſecond member; as *Quam quiſque norit artem, in hac ſe exerceat*, Cic. *Ad Cæſarem quam miſi epiſtolam, ejus exemplum fugit me tum tibi mittere*, Id.

OR BY PUTTING the ſubſtantive before the relative, but in ſuch a manner as it ſhall ſupply only the place of the following word, on which account it agrees therewith in caſe; but this is ſeldom uſed except by poets, as *Urbem quam ſtatuo veſtra eſt*, Virg. for *ea urbs, quam urbem ſtatuo*, &c. *Eunuchum quem dediſti nobis, quas turbas dedit*, Ter. for *ille eunuchus, quem eunuchum dediſti nobis*, &c. *Naucreatem quem convenire volui, in navi non erat*, Plaut. Which has puzzled a great many commentators.

And it is by this rule we are to explain a great many difficult paſſages, as that of the Adelphi. *Si id te mordet, ſumtum filii quem faciunt.* For *id* ſuppoſeth *negotium*, and is there for *ſumtus*: that is, *Si id negotium te mordet, nempe ſumtus, quam ſumtum filii faciunt.* Where we ſee likewiſe that there is an appoſition underſtood of *id negotium* with *ſumtus*.

The preceding and the following caſe both underſtood.

It oftentimes happens that there is no ſubſtantive put either before or after the relative; though it muſt always be underſtood, both as antecedent and ſubſequent. *Eſt qui nec ſpernit: ſunt quos juvat collegiſſe*, Hor. inſtead of ſaying *homo eſt, qui homo non ſpernit: ſunt homines, quos homines juvat*, &c. *Sunt quibus in ſatyra videor nimis acer*, Id. for *ſunt homines, quibus hominibus*, &c.

——— *En dextra fidéſque,*
Quem ſecum patrios aiunt portare penates, Æn. 4.

that is to ſay, *En dextra fidéſque hominis, quem hominem aiunt*, &c. *Scribo ad vos cùm habeo qui ferat*, &c. Cic. *Qualis eſſet natura montis, qui cognoſcerent miſit*, Cæſ. and the like.

The relative betwixt two nouns of different genders.

When we ſaid that the relative was conſidered as betwixt two caſes of the ſame noun, this is to be underſtood in the natural conſtruction, for in the figurative the contrary ſometimes happeneth.

Thus becauſe when the relative is followed by a ſubſtantive differing in gender or number from the antecedent, the relative may agree with either the one or the other, whether one of them be a proper name or not; if it agrees with the former, it ſhall follow the analogy of the Latin conſtruction, and be placed as it were between the two caſes of the ſame noun; as *Propius à terra Jovis ſtella fertur, (quæ Jovis ſtella) Phaëthon dicitur*, Cic. and in like manner, *Nacti portum qui appellatur Nymphæum*, Cæſ. *Herculi ſacrificium fecit in loco, quem Pyram appellant*, Liv. *Darius ad eum locum, quem Amanicas Pylas vocant pervenit*, Curt. *Tum etiam eloquentem conſtat fuiſſe Scipionem Naſicam, qui eſt Corculum appellatus*, Cic.

But if it agrees with the latter, which ſeems more elegant and more uſual, it ſhall follow the Greek conſtruction, and then it will not be placed between the two caſes of the ſame noun; as *Animal providum & ſagax quem vocamus hominem*, Cic. *Pompeius, quod imperii Romani decus & ornamentum fuit*, Id. *Quamobrem, hoc quidem conſtat ut opinor, bonis inter bonos quaſi neceſſariam benevolentiam eſſe, qui eſt amicitiæ fons à naturâ conſtitutus*, Id. *Ad eum locum quæ appellatur Pharſalia, applicuit*, Cæſ. *Globus quem in templo hoc medium vides, quæ terra dicitur*, Cic. *Concilia cœtuſque hominum jure ſociati, quæ civitates appellantur*, Id. *Carcer ille qui eſt à Dionyſio factus Syracuſis, quæ Latumiæ vocantur*, Id. *Gladiatores, quam ſibi ille maximam manum fore putavit in poteſtate veſtra continebuntur*, Id. Which ſhould be conſidered as an helleniſm, whereof we ſhall treat at the end of the figures.

The relative agreeing with a gender or number underſtood.

Sometimes we make the relative agree with a gender or a number underſtood, and not with the antecedent expreſſed. *Daret ut catenis fatale monſtrum, quæ generoſius perire quærens*, &c. Hor. Where the relative *quæ* is in the feminine, becauſe it refers to Cleopatra of whom he is ſpeaking, and not to the gender of *monſtrum*, which is neuter. *Si tempus eſt ullum jure hominis necandi, quæ multa ſunt*, Cic. where he makes the reference to *tempora*. *Soli virtute præditi, quod eſt proprium divitiarum, contenti ſunt.* Cic.

And ſometimes it agrees even with the ſubſtantive derived from the ſenſe of the preceding period, *Inter alia prodigia etiam carne pluit, quem imbrem*, &c. Liv. See the figure Syllepſis in the remarks.

Of thoſe nouns which are called relatives of quantity or quality.

Tantus, quantus; talis, qualis; tot, quot, have only a relation in the ſenſe, the ſame as *pater* and *filius*; and therefore are mere adjectives, which belong rather to the preceding rule than to this.

Yet theſe nouns ſometimes follow the nature of the relative, and therefore conform likewiſe to the conſtruction thereof. As *In hoc autem maximo crudeliſſimoque bello, quale bellum nulla unquam barbaria cum ſua gente geſſit, quo in bello lex hæc fuit à Lentulo conſtituta,* Cic. Catil. 3. where *quale bellum* is the ſame as if he had ſaid *quod tale bellum*; and is the ſame conſtruction as if he had afterwards ſaid *quo in bello*, repeating the antecedent in both places, according to what hath been already obſerved.

Except in this caſe, theſe nouns follow ſimply the nature of the other adjectives, agreeing with their ſubſtantive, which is generally that which followeth, as *Dixi de te quæ potui tantâ contentione, quantum eſt ſorum, tanto clamore conſenſuque populi ut,* &c.

Though Horace ſometimes, in imitation of the Greeks, makes it agree with the antecedent.

Sed incitat me pectus, & mammæ putres
Equina quales ubera, Epod. Od. 8.

inſtead of *qualia ſunt ubera equina.* And there is no doubt, adds Voſſius, but he might have alſo ſaid with propriety *Mammæ quantæ ubera equina.* However this is not to be imitated.

Rule III.

Of the caſe which the verb requires before it.

1. *Every verb hath a nominative caſe before it.*
2. *Except it be of the infinitive mood, and then it is preceded by an accuſative.*

Examples.

1. Every verb of a finite mood, requireth before it a nominative of the ſame number as itſelf, either expreſſed or underſtood. *Petrus flet,* Peter weepeth. *Tu doces, nos diſcimus,* thou teacheſt, we learn. *Obſequium amicos, véritas ódium parit,* Ter. compliance begets friends, and truth enemies. *Non te hoc pudet?* are not you aſhamed of this? and in all theſe examples the nominative is expreſſed.

But when we ſay: *legit,* he reads: *audimus,* we hear: *aiunt, ferunt,* it is ſaid, or they ſay: *pluit,* it

rains: the nominative is underſtood; namely, *ille*, *nos*, *homines*, and *pluvia*, or *cælum*, or *Deus*.

Oftentives an infinitive or a whole period ſupplieth the place of the nominative. *Scire tuum nihil eſt*, your knowledge is nothing. *Ingénuas didicíſſe artes emóllit mores*, Ovid. to learn the liberal arts, poliſhes the manners. *Deprehendi míſerum eſt*, it is a ſad thing to be caught. *Docto et erudíto hómini vívere eſt cogitáre*, Cic. to think is the life of a man of learning.

ANNOTATION.

In the firſt and ſecond perſon they do not generally expreſs the nominative except it be to denote ſome difference of action or affection. *Tu ludis, ego ſtudeo. Tu nidum ſervas, ego laudo ruris amœni rivos*, Hor. Or to ſignify ſome emphaſis or particular force. *Tu audes iſta loqui? Cantando tu illum?* ſupple, *viciſti*, Virg. Becauſe it is always eaſy to underſtand it, as there can be no other than *ego* and *tu*.

Of the Infinitive.

2. The infinitive requireth before it an accuſative, which is reſolved by *quod*, *ut*, *ne*, or *quin*, and generally rendered by the particle *that*. *Scio Petrum flere*, id eſt, *quod Petrus flet*, I know that Peter weeps. *Volo vos bene ſperáre et confídere*, i. e. *ut bene ſperétis* and *confidátis*, I am willing that you ſhould hope and confide. *Prohibuérunt eum exíre*, i. e. *ne exíret*, they hindered him from going out. *Non dúbitat Chriſtum id dixíſſe*, i. e. *quin díxerit*: he does not doubt that Chriſt ſaid this.

ANNOTATION.

1. When a verb is in the infinitive after another verb, it is generally the ſame conſtruction as this here, becauſe we muſt underſtand its accuſative, and particularly one or other of theſe pronouns, *me*, *ſe*, *illum*: *ſtatui proficiſci*, for *me proficiſci*: *negat velle*, for *ſe velle*: which appears plainly from the antients having often uſed it thus. *Hic vocem loquentis me audire viſus ſum*, Plaut. *Quæ ſeſe optavit parere hîc divitias*, Ter. *Omnes homines qui ſeſe præſtare ſtudent cæteris animantibus*, Sal.

2. In Greek the infinitive may agree with the nominative, which the Latins have ſometimes imitated, as Ovid, *Seu pius Æneas eripuiſſe ferunt*, for *pium Æneam*. And the like.

3. There are ſome who intirely reject the *quod* by which we reſolve the accuſative before the infinitive, inſiſting that it ought never

ver to be put for the Greek ὅτι. But we ſhall take farther notice of this, in the remarks, and in the chapter of adverbs.

4. The particle *ut* is uſed only after verbs of aſking, fearing, commanding, or thoſe which expreſs deſire and affection: as *jubeo, volo, curo, laboro*; or which ſignify ſome event, as *fit, evenit, contingit*, &c.

OBSERVATIONS IN REGARD TO THE NEXT RULE.

We ſee naturally enough that two ſingulars are equivalent to a plural, and therefore that two ſubſtantives in the ſingular require the adjective, or the noun which is joined to them by appoſition, in the plural; as *Július & Octávius imperatóres fortíſſimi*, Julius and Octavius, moſt valiant emperors. *Remus et Rómulus fratres*, Remus and Romulus, brothers. Hence the verb muſt be put in the plural after two nominatives ſingular. *Eccléſiæ duo ſýdera Auguſtínus & Hierónymus hæréſes debellárunt*, Saint Auſtin and Saint Jerome, two ſtars of the church, overthrew hereſies.

But if the two ſingulars are of different genders, or of different perſon, then you are to obſerve the following rule.

RULE IV.

Of the difference of genders and perſons.

1. *When ſubſtantives of different genders or perſons are joined, the nobleſt is to be preferred to that which is leaſt ſo.*
2. *But the reference is often made to the latter ſubſtantive; or things without life have the adjective in the neuter.*

EXAMPLES.

1. When two ſubſtantives of different genders or different perſons meet, then the adjective or the relative being in the plural, agrees with the nobleſt gender, and the verb (being alſo in the plural) agrees with the nobleſt perſon.

The firſt perſon is more noble than the ſecond, and the ſecond than the third. *Ego, túque ſumus Chriſtiáni*, you and I are Chriſtians. *Tu patérque vultis*, you and your father are willing.

The

The maſculine is more noble than the other two genders. *Tu, ſorórque boni eſtis*, (ſpeaking of a boy) you and your ſiſter are good. *Pater & mater mórtui*, Ter. my father and mother are dead. *Decem ingénui decemque vírgines ad id ſacrifícium adhíbiti*, Liv. they pitched upon ten free born youths, and on ten young maids to perform this ſacrifice.

But if there happens to be a difference in the ſubſtantives, in regard to the number, ſtill the adjective muſt be made to agree with the nobleſt gender, putting it always in the plural; as *Suſcepíſti onus grave Athenárum & Cratíppi, ad quos cùm proféctus ſis*, &c. Cic. you undertook great matters in going to Athens, and under the care of the philoſopher Cratippus.

2. Oftentimes the reference is made to the latter ſubſtantive, either in regard to the verb, or to the adjective, or to the gender, or to the number, or even to the perſon; as *Ego & Cícero meus flagitábit*, Cic. my ſon Cicero and I will aſk. *Senátus & C. Fabrícius pérfugam Pyrrho dedit*, Cic. The ſenate and Fabricius delivered up the traitor into the hands of Pyrrhus. *Utrùm vos an Carthaginénſes príncipes orbis terrárum videántur*, Liv. whether you or the Carthaginians appear maſters of the world. *Legátos, ſortéſque expectándas*, Liv. that it was proper to wait for the return of the ambaſſadors, and the anſwer of the oracle. *Toti ſit p ovíncíæ cógnitum, tibi ómnium quibus præſis, ſalútem, líberos, famam, fortúnas eſſe charíſſimas*, Cic. let it be known over the whole province that the lives, the children, the honour, and property of thoſe over whom you preſide, are moſt dear to you. *Sóciis & rege recépto*, Virg. having recovered our comrades and our king.

When the ſubſtantives are things without life, the adjective is frequently put in the neuter, unleſs we chuſe to make it agree with the latter, in the manner as above; as *Divítiæ, decus, & glória in óculis ſita ſunt*; Sal. riches, honour, and glory, are things expoſed to public view.

Sometimes however inanimate things conform to the general rule, of referring to the nobleſt gender.

Agros villáſque intáctos ſinebat, Tac. he ſpared the lands and houſes.

ANNOTATION.

Whether the feminine ought to be preferred to the neuter.

Here a queſtion ariſes, whether the feminine, ſuppoſing it be not the laſt, ought to be preferred to the neuter gender, juſt as the maſculine is generally preferred to the other two. Grammarians are divided upon this point. Linacer and Alvarez ſay not, and that we ought to prefer the neuter to the feminine. Voſſius is of the ſame way of thinking in his leſſer grammar, though he has eſtabliſhed the contrary in his larger work *de Arte Grammatica*, when he treats of conſtruction.

The ſureſt way of proceeding in this matter, is to diſtinguiſh betwixt things animate and inanimate. For in things animate, one would think that we ought rather to follow the feminine, and to ſay for inſtance, *Uxor & mancipium ſalvæ: ancilla et jumenta repertæ*, according to the opinion of Voſſius. Though as Linacer and Alvarez obſerve, it is oftentimes more proper to make uſe of a periphraſis, and to ſay for example, *Lucretia caſtiſſima fuit, quâ virtute ejus etiam mancipium floruit*, and not *Lucretia & ejus mancipium fuerunt caſtæ*.

In regard to things inanimate, generally ſpeaking, the adjective ought either to agree with the latter ſubſtantive, or to be put in the neuter gender. Yet it would not be an error to do otherwiſe, and to prefer the feminine to the neuter, ſince in Lucretius we find, *Leges et plebis-ſcita coactæ*, as Priſcian himſelf acknowledges. Cicero likewiſe at the end of his 2d book *de Nat. Quid de vitibus olivetiſque dicam, quarum uberrimi fructus*, &c.

Of the reaſon of theſe governments, with ſome particular remarks on the conſtruction of inanimate things.

The reaſon of theſe governments depends on the knowledge of the figures, of which we ſhall treat hereafter.

When the verb or the adjective is put in the plural, it is commonly a ſyllepſis, where the conſtruction is regulated by the ſenſe, and not by the words. If we refer to the latter only, it is a *zeugma*. But if we put it in the neuter, it is an ellipſis, becauſe we underſtand NEGOTIA, *things*. Thus, *Decus & gloria in oculis ſita ſunt*, Sal. that is, *ſunt negotia ſita*, are things expoſed to public view.

And this figure may alſo take place, when only one of the things is inanimate. *Delectabatur cereo funali & tibicine, quæ privatus ſibi ſumpſerat*, Cic. Though we may expreſs it otherwiſe, by referring it to the nobleſt gender. As

Jane, fac æternos pacem, paciſque miniſtros.

Propter ſummam & doctoris auctoritatem & urbis, quorum alter te Scientiâ augere poteſt, altera exemplis. Cic.

But they uſed this conſtruction alſo, in ſpeaking of the paſſions and movements of the ſoul; as *Labor et voluptas diſſimillima*, Liv.

Ira

Ira et avaritia imperio potentiora, Id. *Huic ab adoleſcentia bella inteſtina, cædes, rapinæ, diſcordia civilis, grata fuere*, Sal. in Catil.

And ſometimes in the conſtruction of animate things, as in Solinus, *Polypus & chamæleon glabra ſunt.* In Lucret. book 3. *Sic anima atque animus, quamvis integra, recens in corpus eunt.* And in Livy, *Gens cui natura corpora animoſque magis magna quàm firma dedit.* And ſometimes even in referring to a thing that includes a maſculine and a neuter, they are made to agree with the neuter, as *Ibi capta armatorum duo millia quadringenti*, Liv. And what is moſt extraordinary, is their doing it even when the maſculine is neareſt, as *Tria millia quadringenti cæſa*, Liv.

Whether we ought always to name our ſelves the firſt in Latin, and in what manner we ought to do it in French.

In Latin we ought always to follow the order and dignity of the perſons in ſpeaking, ſo that we ſhould ſay *ego et tu*, and not *tu & ego.* Yet there are examples of the contrary, for Livy hath, *pater & ego fratreſque mei, pro vobis arma tulimus*, lib. 7. Dec. 4. Which ſhews that Nebriſſenſis had not ſuch mighty reaſon for finding fault with this phraſe of ſcripture, *Pater tuus & ego dolentes quærebamus te*, Luc. 2.

But in French it would be uncivil to do ſo, or to ſay *moi & vous*, I and you; for we ought always to ſay *vous & moi*, you and I; *lui & moi*, he and I; the natural modeſty of this language not permitting the French to name themſelves the firſt. Hence nobody will do it even in Latin, or ſay for inſtance, *ego túque*, for fear of appearing uncivil. And it is true that in prudence we ought to avoid it, if we foreſee that perſons deſerving of reſpect are likely to be offended at it, though there is no reaſon.

This ſhould be extended even to the titles and ſuperſcriptions of letters, where the cuſtom of the Romans was, that he who ſpoke, always placed himſelf the firſt, though he was equal or even inferior in ſtation. *Curius Ciceroni, S. D. Cicero Cæſari imperatori, S. D.* &c. Which Budeus, Eraſmus, and other literati of the laſt century were not afraid to imitate, in writing even to princes, ſovereigns, and crowned heads.

Rule V.

Of verbs that have the ſame caſe after as before them.

1. *Every verb that denotes the union or connexion of words, hath the ſame caſe before as after it, as* Deus eſt eternus.
2. Scit nos eſſe malos.
3. Licet eſſe bonis, licet eſſe bonos.

Examples.

Verbs that denote only the union and connexion of words,

words, or the relation of terms to each other, make no alteration in the government; for which reaſon they require the ſame caſe after as before them, as in the preceding rules. *Deus eſt etérnus*, God is eternal. *Amántium iræ amóris redintegrátio eſt.* The falling out of lovers is the renewal of love. *Obvius fit ei Clódius*, Clodius went out to meet him. *Septem dicúntur fuíſſe uno témpore, qui ſapiéntes & haberéntur & vocarêntur*, Cic. it is ſaid that there were ſeven men at one time, who were entitled and eſteemed as wiſe men. *Ut hoc latrocínium pótiùs quàm bellum nominarétur*, Cic. that this ſhould be called rather a pyratical depredation than a war. *Cur ergo poéta ſalútor?* Hor. why then am I called a poet?

Verbs neuter have ſometimes the ſame force: *Terra manet immóbilis*, the earth remains immoveable. *Petrus rédiit irátus*, Peter returned in a paſſion. *Vénio in Senátum frequens*, I go often to the ſenate houſe. And the like.

If after theſe verbs there comes a genitive, ſtill there is the ſame caſe after as before them, but the ſame noun is alſo underſtood. *Hic liber eſt Petri*, this is Peter's book; that is, *Hic liber, eſt liber Petri.*

2. The infinitives of all theſe verbs require likewiſe an accuſative after them, when there is one before them. *Deus ſcit nos eſſe malos*, God knows that we are wicked, becauſe *malos* refers to *nos*. *Cúpio me eſſe cleméntem*, I deſire to be merciful. But in this there is no manner of difficulty.

3. The difficulty is, when theſe infinitives, ſuch as, *eſſe, dici, habéri, fieri*, and the like have not their natural accuſative before them. Becauſe if, for example, there is a dative before, either expreſſed or underſtood, we may put one alſo after. *Licet eſſe bonis*, or *licet nobis eſſe bonis*, it is lawful for us to be good. And if we underſtand an accuſative before, as the analogy of the Latin tongue requireth, we may ſay likewiſe, *licet eſſe bonos*, that is, *nos eſſe bonos*; juſt as Cicero ſaid, *Quibus abundántem licet eſſe miſérrimum*, amidſt the plenty of which one may be very miſerable. *Médios eſſe jam non licébit*, it will be no longer allowed us to remain neuter.

But

But if you ſay, *licet nobis eſſe bonos*; the ſtrength of the phraſe will be ſtill, *licet nobis nos eſſe bonos*. In like manner, *Cúpio dici doctum*, that is *me dici doctum*. And *Cúpio dici doctus*, that is, *ego doctus*; I am deſirous of being called a learned man.

ANNOTATION.

Hence we may here take notice of three very different forms of ſpeaking: *Licet eſſe bonis*, *licet eſſe bonos*, (or elſe *licet nobis eſſe bonis*, and *licet nos eſſe bonos*, which are the ſame as the foregoing) and *licet nobis eſſe bonos*. In like manner *Cupio dici doctus*, and *cupio dici doctum*, where we ſee that in the former government the noun following the infinitive refers to the caſe of the firſt verb, and agrees with it, as here, *doctus* with *ego*. *Non tibi vacat eſſe quieto: quieto* with *tibi*, &c. which is quite a Greek phraſe, becauſe the Greek language hath this in particular, that having made a caſe go before, it generally draws what follows after it: hence in Horace we find, *Patiens vocari Cæſaris ultor*, inſtead of *patiens te vocari ultorem*, and in another place, *Uxor invicti Jovis eſſe neſcis*, inſtead of *te eſſe uxorem*; and Lucan, *Tutumque putavit jam bonus eſſe Socer*. And Ovid, *Acceptum refero verſibus eſſe nocens*; and Virgil, even without expreſſing the infinitive, *ſenſit medios delapſus in hoſtes*, inſtead of *ſe eſſe delapſum*.

Whereas in theſe other phraſes, in which an accuſative is made to follow; *Licet eſſe beatos*. *Expedit vobis eſſe bonos*. *Utor amico cupienti fieri probum*. *Si civi Romano licet eſſe Gaditanum*, Cic. *Quibus licet eſſe fortunatiſſimos*, Cæſ. This accuſative refers to the infinitive, and to the accuſative which is underſtood before it (though it is not always neceſſary to expreſs it, as Valla pretends) and not to the other verb. And this laſt expreſſion would be more natural to the Latin tongue, if cuſtom had not introduced the other, perhaps to avoid obſcurity, as when I ſay, *Cupio fieri doctus*, there can be no ambiguity; but when I ſay *Cupio fieri doctum*, it is dubious whether I mean *me* or *alium*; unleſs I expreſsly mark the accuſative before, as *Me fieri doctum*, and then this whole phraſe, *me fieri doctum*, ſupplies the caſe or the government of the preceding verb: *Cupio hoc*, *nempe* me *fieri doctum*. And as often as there are two different meanings in a ſentence, that is, two different members, the ſecond of which is put by one of theſe infinitives, there can never be more than one accuſative along with it. *Fuit magni animi*, *non eſſe ſupplicem victori*, Cic. *Quo tibi Tulle*, *fieri tribunum*, Hor. *Mihi videtur*, *ad beate vivendum ſatis poſſe virtutem*. Which ought always to be reſolved by the article *hoc*, as Scaliger obſerveth; *Hoc* (*nempe*, *non eſſe ſupplicem victori*) *fuit magni animi*. And in like manner the reſt.

RULE VI.

Of two ſubſtantives of the ſame or of different ſenſe.

1. *When two ſubſtantives are joined, and ſignify the*

the ſame thing, they are put in the ſame caſe, as urbs Roma.

2. *But if they have a different meaning, as* amor virtútis, *then the ſecond is put in the genitive.*

EXAMPLES.

When there are two ſubſtantives that refer to the ſame thing, they are put in the ſame caſe, *urbs Roma*, the city of Rome; as much as to ſay Rome the city, and this is what they call appoſition.

Sometimes the gender and number are different, though the caſe be alike. *Tullíola deliciæ noſtræ*, Tulliola my whole delight. *Urbs Athénæ*, the city of Athens. *Q. Hortenſius, lumen & ornaméntum reipúblicæ*, Cic. Hortenſius, the glory and ornament of the republic.

ANNOTATION.

If in the appoſition, the ſubſtantive, which is the firſt and chief in the order of nature, ſignifies an animate thing, the adjective or verb will agree with it. *Cùm duo fulmina noſtri imperii Cn. & Pub. Scipiones extincti occidiſſent*, Cic. *Tullia deliciæ noſtræ tuum mumuſculum flagitat*, Cic. *Paſſer deliciæ meæ puellæ, quicum ludere, quem ſinu tenere ſolet*, Catul. *Primum ſignum aries Marti aſſignatus eſt.*

But if the firſt ſubſtantive ſignifies an inanimate thing, the adjective or ſubſtantive will agree with the latter. *Tungri civitas Galliæ fontem habet inſignem. Flumen Rhenus, qui agrum Helvetium à Germanis dividit.*

If the verb hath two ſubſtantives, one before and another after it, generally ſpeaking it will agree with the principal. *Omnia Cæſar erat*, Luc. *Sanguis erant lacrymæ*, Id. *Gaudia principium noſtri ſunt doloris*, Ovid. Yet it is not always ſo: *Veſtes quas geritis ſordida lana fuit*, Ovid. *Quæ loca, Numidia appellatur*, Sall. *Tui Conſulatus fuit initium ludi Compitalitii*, Cic. There are even ſome paſſages in which it would be an error to follow this 3d rule, as *Magnæ divitiæ ſunt lege naturæ compoſita paupertas*, Sen. We ſhould not ſay *eſt. Contentum ſuis rebus eſſe, magnæ ſunt certiſſimæque divitiæ*, Cic. For which reaſon we muſt be directed by the uſe of authors.

GOVERNMENT OF THE GENITIVE.

2. When there are two ſubſtantives that ſignify different things, that is, one of which is ſaid of the other, the ſecond muſt be put in the genitive, *Amor virtútis*, the love of virtue. *Splendor lucis*, the brightneſs of the light: and this caſe is never governed but by

by another noun ſubſtantive, though the noun that governs it is very often underſtood, as we ſhall ſhew hereafter.

Now this genitive may ſtill govern another that ſignifies a different thing. *Magnam partem laudis hujus rei ad Libónem eſſe ventúram*, Cic. that a great ſhare of the glory of this enterpriſe would fall to Libo. Sometimes a ſingle noun governs two different genitives. *Quæ ſit hóminum queréla frontis tuæ*, Cic. how greatly people complain of your impudence.

ANNOTATION.

Of the different ſenſes in which the genitive is taken.

Even when the ſubſtantives belong to the ſame thing, the ſecond is frequently put in the genitive; *Regnum Galliæ*, the kingdom of France. *Res cibi* for *cibus*, Phædr. meat. *Oppidum Antiochiæ*, Cic. the town of Antioch. *Arbor ſici*, Cic. *Vitium iræ*, Hor. *Nomen Mercurii eſt mihi*, Plaut. Which is an imitation of the Greeks, and very common in the French language.

We might alſo mark down here the different ſenſes in which the genitive is taken, in order to ſhew the great extent of this government. For beſide the examples above given, where it denotes the relation of the proper name to the common, or of the individual to the ſpecies, it further denotes the relations

Of the whole to its part, as *caput hominis*; *vertex montis.*

Of the part to the whole, as *homo craſſi capitis.*

Of the ſubject to the accident, or to the attribute; *facundia Ulyſſis*; *felicitas rerum*; *color roſæ.*

Of the accident to the ſubject; *puer optimæ indolis.*

Of the efficient cauſe to the effect; *Venus Praxitelis*; *oratio Ciceronis.*

Of the effect to the cauſe; *Creator mundi.*

Of the final cauſe to the effect; *potio ſoporis*; *apparatus triumphi*, Cic.

Of the matter to the compound; *vas auri.*

Of the object to the acts of the mind; *cogitatio belli*; *officii deliberatio*; *contemtus mortis.*

Of one of the things which has a relation to the other; *mater Socratis.*

Of the poſſeſſor to the thing poſſeſſed; *pecus Melibæi*: *divitiæ Craſſi.*

Of time; *ſpatium horæ*; *iter bidui*; *tempus ſpatii.*

Of what is done in time: *tempus belli*; *hora cœnæ.*

Of place; *incolæ hujus urbis*; *vinum majoris cadi.*

Of that which is contained; *cadus vini*: *navis auri aut paleæ*, Cic.

In all theſe governments if ſome action be marked, the genitive may be taken, either actively or paſſively, or in both ſenſes together. Actively, *providentia Dei*, the providence of God by which

which he conducts us. Paſſively, *timor Dei*, the fear of God, by which we fear him. *Præſtantia animantium*, Cic. the advantage which we have over brute beaſts. *Patris pudor*, Ter. the reſpect I have for my father; the ſhame I ſhould have to offend him. In both ſenſes, *amor Dei*, the love of God, whether it be that by which he loves us, or that by which we love him. *Victoria Germanorum*, the German victory, whether it be that which they obtained, or that which was obtained over them.

But in all theſe examples we ſee the ſubſtantive, by which the genitive is governed. There are other occaſions where it is underſtood, as we ſhall make appear in each rule, and in the remarks when we come to the figure of ellipſis.

Further, the adjectives and pronouns, eſpecially if they be of the neuter gender, oftentimes ſupply the place of the ſubſtantive, and elegantly govern a genitive. *Ad id loci. Quid rei eſt? Abs te nihil literarum*, Cic. inſtead of *nullæ litteræ. Dedit in ſumptum dimidium minæ*, Ter. *Tantum habet fidei*, Juv. &c. Though we are always to underſtand *negotium*, as we ſhall obſerve hereafter.

That the ſame noun agreeing with the poſſeſſive, governs alſo a genitive.

Sometimes it is an elegance for the ſame noun agreeing with the poſſeſſive, to govern alſo a genitive, either of a proper name, or of any other, whether this refers to the ſame perſon, or to another, as *Imperium tuum Apollinis*, Plaut.

Herilem filium ejus duxiſſe audio uxorem, Ter.

Dico meâ unius operâ rempublicam eſſe liberatam, Cic. *Solius enim meum peccatum corrigi non poteſt*, Cic. *Noſter duorum eventus oſtendet utra gens bello ſit melior*, Livy.

In like manner, *Tuum hominis ſimplicis pectus vidimus*, Cic. *Literis tuis primorum menſium nihil commovebar:* Id. *Quantum meum ſtudium extiterit dignitatis tuæ*, Id. *Noſtra propugnatio ac defenſio dignitatis tuæ*, Id.

Et pater ipſe ſuo ſuperûm jam ſignat honore, Æn. 6.

That is, *ſuo ſuperûm honore.*

Poſtquàm arma Dei ad Vulcania ventum eſt, Æn. 12.

———Nocturnáque orgia Bacchi, Æn. 4.

Paternum amicum me aſſimilabo virginis, Ter. Phorm.

And an infinite number of other examples are to be found, all contrary to the rule of L. Valla, and which ſhew the little foundation he had to cenſure the antient interpreter, in the epiſtle to the Corinthians, for uſing this Greekiſh expreſſion, *Salutatio meâ manu Pauli.*

Theſe nouns joined to poſſeſſives, may likewiſe govern the genitive of the participle itſelf, eſpecially in poetry.

Cùm mea nemo
Scripta legat vulgo recitare timentis, Hor.

But in proſe, Voſſius thinks that the expreſſion, by the relative, is better on theſe occaſions; as in Cicero, *Sed omnia ſunt meâ culpâ commiſſa, qui ab iis me amari putabam, qui invidebant. Veſtrâ, qui*

dixiſtis, hoc maximè intereſt. And this turn of expreſſion may be uſed even when there is no participle, as *Id meâ minime refert, qui ſum natu maximus,* Ter. *Vehementer intereſt veſtrâ, qui patres eſtis,* Plin. lib. 4. epiſt. Which is ſometimes more clear and elegant. See the advertiſement to the 11th rule.

All verbal nouns heretofore governed the caſe of their verb.

It is further to be obſerved that the verbal noun may likewiſe govern the caſe of its verb inſtead of the genitive: for as we ſtill ſay *reditio domum,* Cæſ. like *redeo domum. Traditio alteri,* Cic. like *tradere alteri:* and as Cicero alſo ſaith *Scientiam quid agatur, memoriamque quid à quoque dictum ſit:* ſo heretofore they ſaid *Spectatio rem,* or *ſpectatio rei. Curatio rem,* or *curatio rei. Quid tibi hanc curatio eſt rem?* Plaut. *Quid tibi ludos ſpectatio eſt?* Id. And hence it is that the gerunds and ſupines, which are only nouns ſubſtantives, govern alſo the caſe of their verb, as we ſhall ſhew in the remarks.

Rule VII.

Of ſome particles that require a genitive.

Tunc, ubi, ſat, inſtar, eò, poſtridie, ergo, *and* Pridie, *require a genitive.*

Examples.

Several adverbs govern a genitive.

Thoſe of time. *Tunc témporis,* at that time. *Poſtridie abſolutiónis,* the day after abſolution. *Prídie hujus diéi,* the day before. But obſerve that we ſay alſo *prídie nonas,* the day before the nones: and ſuch like, where the accuſative is governed by *antè* underſtood.

Thoſe of place. *Ubi terrárum,* in what part of the earth. *Unde géntium,* from what nation. *Nuſquam géntium,* no where. *Longè géntium,* far from hence. *Eò conſuetúdinis addúcta res eſt,* the thing became ſo cuſtomary. *Huc malórum ventum eſt,* they came to ſuch a pitch of miſery.

Thoſe of quantity. *Sat fautórum,* partiſans enough. *Affatim matériæ,* plenty of matter. *Amplius liberórum,* more children.

We ſay alſo *Inſtar montis,* like a mountain. *Illius ergo,* for his ſake. And ſuch like.

Annotation.

The reaſon why the genitive is put after theſe particles, is becauſe they are taken as nouns ſubſtantives: for *inſtar* is a noun which ſignifies reſemblance; as *exemplar. Quantum inſtar in illo eſt,* Virg.

Parvum

Parvum inſtar, Liv. See the heteroclites, p. 167. *Ergo* comes from the Greek ablative ἔργῳ. *Pridie* and *poſtridie* come from the ablative *die:* and the others are alſo taken as ſubſtantives. *Tunc temporis:* juſt as in French we ſhould ſay, *lors du ſiege de la Rochelle.* And the like.

In regard to adverbs of quantity, it may be ſaid that if they come from a noun adjective, they always retain its nature, and ſuppoſe *negotium* for their ſubſtantive, *multum cibi*, that is, *multum negotium cibi.* And then *negotium cibi* will be put only for *cibus:* juſt as Phædrus has made uſe of *res cibi*, merely to ſignify *food.* Otherwiſe it will be an imitation of the Greeks, by underſtanding their prepoſition, *parum vini*, that is, *ἐν vini*, as in French we ſay, *un peu de vin.* But we ſhall examine this more particularly in the remarks, where we treat of the adverbs.

RULE VIII.

Of nouns of property, blame, or praiſe.

Nouns ſignifying property, blame, or praiſe, are put either in the ablative, or in the genitive.

EXAMPLES.

The noun implying property, blame or ſhame, as well as praiſe, is put in the genitive or in the ablative. *Puer ingénui vultûs*, a boy of a comely countenance. *Vir máximi ánimi*, a man of very great courage. *Homo præſtánti prudéntiâ*, a man of excellent wiſdom. *Eunúchus nómine Photínus*, Hir. an eunuch named Photinus. *Múlier ætáte íntegrâ*, Ter. a woman in the flower of life.

ANNOTATION.

When there is a genitive, it is no more than the conſtruction of two ſubſtantives: for *Vir maximi animi*, is *vir* governing *animi.* When there is an ablative, it is governed by a prepoſition underſtood: for *Mulier ætate integrâ* implies *in ætate integrâ. Photinus nomine*, implies, *ex nomine.* For which reaſon the antients made uſe of the prepoſition alſo; for as in Terence we read, *Homo antiquâ virtute ac fide:* ſo in Plautus we find, *Amicus fidus*, and *cum antiquâ fide:* and in another place, *Microtrogus nomine ex vero vocor.* And in almoſt all the modern languages the prepoſition is added; thus in French, *Un homme de grande ſageſſe*, a man of great wiſdom, as much as to ſay, *De præſtanti prudentia:* where it is obſervable that the French prepoſitions inform us almoſt in every government where they are to be underſtood in Latin.

Cicero has ſometimes joined theſe two governments of the genitive and the ablative, *Lentulum eximiâ ſpe, ſummæ virtutis adoleſcentem.* And we ſhall hereafter ſee, that whatever governs one of theſe caſes, generally ſpeaking governs alſo the other.

Rule IX.

Of nouns adjectives derived from verbs.

1. *The adjectives called verbal, govern a genitive, as* tenax iræ.
2. *To which we muſt join thoſe which ſignify an affection of the mind, as* cónſcius ſcéleris:
3. *And ſome others which govern a genitive in imitation of the Greek.*

Examples.

A great many adjectives require a genitive after them.

1. Thoſe derived from verbs, as *tenax iræ*, whoſe anger is laſting. *Amans virtútis*, a lover of virtue. *Fugax vítii*, who ſhuns vice. *Pátiens labóris*, who endures labour. *Avidus novitátis*, greedy of novelty. *Appetens aliéni*, covetous of what belongs to others. *Religiónum colentes*, who have a regard for religion.

2. Thoſe which denote ſome care, affection, deſire, knowledge, ignorance, guilt, or ſuch like things which relate to the mind or to conſciouſneſs; as *Cónſcius ſcéleris*, Cic. conſcious of guilt. *Anxius gloriæ*, Liv. anxious after glory. *Secúrus damni*, who fears no hurt. *Timidus procéllæ*, afraid of a ſtorm. *Perítus múſicæ*, ſkilled in muſic. *Muſicórum perſtudióſus*, Cic. who is very fond of muſic. *Rudis ómnium rerum*, Cic. ignorant in every thing. *Mihi verò fatigatiónis heſtérnæ étiam nunc ſaúcio da véniam*, Apul. excuſe a perſon who is ſtill fatigued after yeſterday's labour. *Inſolens infámiæ*, Cic. unaccuſtomed to receive affronts.

3. There are many others which in imitation of the Greek govern a genitive, eſpecially in poetry. *Laſſus viárum*, tired of the journey. *Felix ac líbera legum*, Luc. happy and exempt from laws. *Vini ſomníque benígnus*, who has drunk heartily and ſlept ſoundly. *Miror te purgátum illíus morbi*, Hor. I am ſurprized at your being cured of that diſtemper. *Pauper argénti*, Hor. poor in caſh, and the like, which muſt be learnt by the uſe of authors. But you ſhould take care not to employ any of theſe phraſes, till you have ſeen them in pure authors. For there are a multitude of them

them not only in Tacitus (without mentioning the poets) but likewiſe in Salluſt and Livy, which ought not to be imitated.

ANNOTATION.

Difference between the participle and the verbal noun.

The participle always denotes ſome time; but the noun verbal denotes no time. Thus *Amans virtutem*, a man who actually loves virtue; and *amans virtutis*, he who is a lover of virtue; that is who habitually loves it, ſo that *amans* is then the ſame as *amator*. Thus the participle generally becomes a noun by taking the genitive, when the verb hath no ſupine from whence may be formed another noun in OR, as *indigens pecuniæ*, and the like, though it may alſo become a noun without that, and even in the preter tenſe, as in Salluſt, *Alieni appetens, profuſus ſui*, for *profuſor*, &c. Hence we frequently ſay *ſtudentes* for *ſtudioſi* or *ſcholaſtici*: *medentes* for *medici*:

———*Nihil artes poſſe medentum.*

And the like.

Cauſe of the government of theſe verbal nouns.

And hereby the cauſe of this government is obvious, ſince it is nothing more than the government of two ſubſtantives, for *Amans virtutis*, is put inſtead of *Amator virtutis*: which happens alſo to other adjectives; *Amicus patris. Veritatis amiciſſimus*, Cic. *Affinis regis. Domini ſimilis es*, Ter. *Catilinæ ſimiles*, Cic. *Æqualis, par, affinis, cognatus, propinquus ejus*, juſt as we ſay *Frater ejus*.

As to the others which we have here hinted at, they take the genitive rather in imitation of the Greeks, who in putting this caſe here underſtand ἕνεκα, *of*: ἕνεκα, *causâ*, or χάριν, *gratiâ*; for *timidus procellæ*, is as much as to ſay, *causâ procellæ*; and the reſt in the like manner.

Of the active verbals in BUNDUS.

The verbal nouns in BUNDUS govern an accuſative, as well as the verb from which they are derived; hence we ſay, *Populabandus agros, vitabundus caſtra*; juſt as we ſay *populari agros, vitare caſtra*, and the reſt in the ſame manner. For which reaſon Scioppius will have it that they are participles, though with very little foundation, ſince they do not follow the analogy of the others: and the reaſon of participles bearing that name, is not becauſe they govern the caſe of the verb, for this is common alſo to the verbal ſubſtantives; but becauſe being nouns, they include ſome time in their ſignification, as the verb does.

RULE X.

Of affective verbs.

1. *Affective verbs require a genitive after them,*

them, as miſerére fratris; hic ánimi pendet.

2. *But* míſeror *takes an accuſative.*

3. *And ſome others have moreover an ablative.*

Examples.

We place this rule here, becauſe of the relation which theſe verbs have to the nouns of the preceding rule.

1. The pathetic or affective verbs, that is, which expreſs ſome paſſion or affection of the ſoul, ſome care or diſpoſition of the mind, or ſome ſuch thing, require after them a genitive. *Miſerêre fratris*, have pity on my brother. *Hic ánimi pendet*, this man is in doubt, or ſuſpenſe. *Sátage rerum tuárum*, mind your own affairs. *Veréri alicújus*, Ter. to ſtand in awe of ſome perſon. *Lætári malórum*, Virg. to rejoice at misfortunes.

2. Nevertheleſs *míſeror, áris*, governs an accuſative. *Miſerári fortúnam alicújus*, to pity a perſon's miſery.

3. There are alſo ſome more verbs of this ſort, which take after them not only a genitive, but likewiſe an ablative. *Diſcrúcior ánimi* or *ánimo*, I am troubled in mind. *Animi ſe angébat*, Ter. he tormented himſelf inwardly. *Angor ánimo*, I am troubled in mind, Cic. *Animi pendeo*, Cic. *Animis pendémus*, Id. we are in doubt. *Desípere mentis*, Plaut. *Desípere ánimo*, (more uſual) to doat. *Falli ánimi*, Lucr. *Falli ánimo* (more uſual) to be miſtaken, to be deceived. Heretofore they uſed alſo to ſay *Faſtidíre alicújus*, Plaut. to ſlight a perſon; but now it more frequently governs an accuſative.

ANNOTATION.

Hereto we may refer the verbs of deſire, of admiration, of repelling, taking care, neglecting, ceaſing, delivering, partaking, and others which we meet with in the genitive, from an imitation of the Greeks, who uſe this government on a thouſand occaſions, becauſe of their prepoſitions which govern this caſe, and which they frequently ſuppoſe without expreſſing them.

But ſince we have no ſuch prepoſitions in Latin, to account for this government: if there be a genitive, we may underſtand another general noun that governs it. *Diſcrucior animi*, ſupple, *dolore*,

ſorte, curâ, or *cogitatione, mente,* &c. as Plautus has expreſſed it, *Nullam mentem animi habeo.* If there be an ablative, we underſtand *in, de, ab:* as much as to ſay, *Diſcrucior in animo; pendemus ab animis,* &c.

As to the others, *Miſerére fratris,* we may underſtand *fratris causâ:* have pity and compaſſion for my brother.

RULE XI.

Of *ſum, refert,* and *intereſt.*

1. Sum, refert, *and* intereſt, *ſignifying poſſeſſion, property, or duty, require a genitive.*
2. *But* refert *and* intereſt *inſtead of the genitive of the pronoun poſſeſſive, have* mea, tua, ſua, cuja, noſtra, veſtra.
3. *On the contrary* EST *takes the nominative neuter of thoſe very pronouns, as* meum eſt, tuum eſt, &c.

EXAMPLES.

1. The verb *ſum,* with theſe two *refert* and *intereſt,* ſignifying duty, poſſeſſion, or property, require a genitive, *Sum ejus opiniónis,* I am of that opinion. *Nullíus ſum conſilíi,* Ter. I am at a loſs what to determine. *Tu non es Chriſti,* you are not a diſciple of Chriſt. *Eſt veri Chriſtiáni contempſiſſe divítias,* it is the duty of a true Chriſtian to deſpiſe riches. *Tantæ molis erat Románam cóndere gentem,* Virg. of ſuch importance was it to lay the foundations of the Roman nation. *Ómnium refert,* it is every body's concern. *Intereſt repúblicæ,* it concerns the commonwealth.

2. *Refert* and *intereſt,* beſides the genitive of the pronouns poſſeſſive take, theſe caſes. *Noſtrâ refert,* it behoves us. *Et tuâ & meâ máximè intereſt te rectè valére,* Cic. your health is of great conſequence both to your ſelf and to me. *Hoc illórum magis quàm ſuâ retulíſſe vidétur,* Sal. this ſeems to have concerned them more than him. *Cujâ intereſt,* Cic. who is chiefly concerned in it.

3. *Eſt* on the contrary inſtead of the genitive, takes the nominative neuter of thoſe very pronouns. *Meum eſt hoc fácere:* it is my buſineſs to do this. *Noſtrum eſt pati,* it belongs to us to ſuffer. *Si memória fortè deſt-*

defécerit, tuum eſt ut súggeras, if my memory ſhould fail me, it is your buſineſs to put me in mind. *Cujum pecus* (ſup. *eſt*) *an Melibæ'i?* Virg. whoſe flock is this? is it *Melibæus*'s?

ANNOTATION.

The two governments of the genitive and the pronoun are ſometimes elegantly uſed, in nouns of price. *Illud mea magni intereſt.* And in proper names, *non mea Cæſaris intereſt.* But in regard to the reſt, though we may ſay likewiſe, *Intereſt tua oratoris, refert mea militis*; yet it is better to make uſe of the relative, as in Terence, *Id mea minimè refert qui ſum natu maximus.* See above, p. 17.

Now when we put a genitive here, another noun is always underſtood. *Sum ejus opinionis*, ſup. *vir, philoſophus, doctor. Non eſt regis*, ſup. *officium:* and the like.

As to *refert* and *intereſt*, Sanctius and Scioppius, after Scaliger and Donatus, will have it that theſe caſes, *mea, tua, ſua*, are neuter accuſatives, and therefore that *mea intereſt*, is as much as to ſay, *eſt inter mea negotia.* And in regard to REFERT, they pretend that to ſay *mea refert*, is much the ſame as when we ſay, *hoc rem tuam minimè refert*, where it intirely retains the force of the verb active.

On the contrary Voſſius, after L. Valla, Saturnius and Priſcian, ſays that theſe are feminine ablatives, which Priſcian reſolves by *in*; *intereſt* or *refert mea* for *in re mea:* juſt as we ſay *in re mea eſt* in the ſame ſenſe; *that concerns me.* For Sanctius's aſſertion, that it is not good Latin to ſay, *hoc eſt in re mea*, has more boldneſs than truth, ſince beſide the paſſage of Plautus, *Utrumve veniat, nec ne, nihil in re eſt mea.* Terence has, *Si in re eſt utrique ut fiant, arceſſi jube*, in Andr. Act. 3. Sc. 3. It is true others read *in rem:* but thus it is quoted by Linacer, and marked in the manuſcripts which Rivius and Voſſius made uſe of.

But one would think that this queſtion may be ſolved by theſe words, which we find in the ablative in the following verſes;

———Vos me indotatis modò
Patrocinari fortaſſe arbitramini:
Etiam dotatis ſoleo. C. *Quid noſtra?* Ph. *Nihil.*
Ter. in Phor.

where the verſe would be good for nothing, unleſs *noſtra* was in the ablative. Which is further illuſtrated by this verſe of Plautus, who with *mea* underſtands *gratia.*

Mea iſtuc nihil refert, tua refert gratia.

And therefore, *mea refert, mea intereſt*, is properly ſpeaking, *mea cauſa*, or *mea gratia*, for *mea de cauſa, mea de gratia.*

From whence it is eaſy to collect the reaſon of the government of the genitive; for when we ſay, *Refert naturæ hominum*, &c. *Intereſt Ciceronis, civium, reip.* &c. we have only to underſtand *cauſa* or *gratia*; juſt as the Greeks frequently underſtand χάριν or ἕνεκα. And then it will be the ſame as, *Intereſt Ciceronis gratiâ. Refert civium cauſâ*; and in like manner the reſt.

As

As for *meum, tuum, ſuum*, and the others, it is obvious that theſe are adjectives, to which we muſt ſuppoſe a ſubſtantive, as *officium, negotium*, &c.

RULE XII.

Natural ſignification of the dative.

1. *The dative always ſignifies acquiſition, or relation. Hence it is put after the following verbs,*
2. Sum, 3. *and its compounds:*
4. Médeor, occúrro, fáveo, ſtúdeo, grátulor,
5. *Alſo after verbs of excelling:*
6. *Of aſſiſting, except* juvo,
7. *And of commanding, except* jubeo.

EXAMPLES.

1. The dative, as the very name ſheweth, which comes from *dare* to give, always ſignifies ſomething acquired or attributed, either to advantage or diſadvantage; or elſe it implies ſome relation, either in the objects, or in the intention, being the end as it were to which a thing is referred. Hence there is ſcarce a paſſage in which it does not bear this ſenſe, as well after nouns as after verbs, to expreſs not only the perſon, but likewiſe the thing to which this relation or attribution is made.

After nouns. *Tu illi amícus*, you are his friend. *Affinis regi*, related to the king. *Contérminus Gálliæ*, bordering upon France. *Par virtúti orátio*, Cic. a ſpeech equal to virtue. *Simília prodígiis*, Virg. like to prodigies. *Autor conſíliis*, one who gives the firſt counſel. *Cónſcius facínori*, Cic. an accomplice. *Supérſtes dignitáti*, who ſurvived his dignity. And the reſt in the ſame manner, eſpecially thoſe which ſignify conveniency, inconveniency, favour, pleaſure, truſt, and the like.

After verbs: *Tibi ſoli amas*, you love for yourſelf only. *Hoc mihi non ſapit*, this does not pleaſe me. *Tibi peto*, I aſk for you. *Non ómnibus dórmio*, I do not ſleep for all, or in regard for all. *Métuo exercítui*, I am afraid for the army. *Aſſuéſcere labóri*, to be inured to toil. *Mihi peccat, ſi quid peccat*, Ter. if he commits any faults, it is for me he commits them. *Neque iſtic, neque álibi tibi uſquam erit in me mora.* Ter.

you

you will always find me ready to obey you, both in this, and in every thing elſe. *Huic cervíxque comæque trahúntur per terram*, Virg. his neck and hair drag along the ground. *Pennas pavóni quæ decíderant súſtulit*, Phædr. took up the feathers which fell from the pea-cock. The ſame with verbs of

Obeying. *Obedíre, parére, morem gérere alícui*, to obey a perſon. *Auſcultáre parénti*, to liſten to the commands of his father. *Non parébo dolóri meo, non iracúndiæ ſérviam*, Cic. I will not indulge my grief, I will not be a ſlave to my paſſion.

Reſiſting. *Obſtat, repúgnat volúptas ſanitáti:* pleaſure is prejudicial to health.

Profiting. *Providére rebus ſuis*, to take care of his affairs. *Conſúlite vobis, proſpícite pátriæ*, Cic. take care of yourſelves, conſider your country.

Hurting. *Nocet mihi cibus*, food diſagrees with me. *Mentis quaſi lumínibus ófficit altitúdo fortúnæ*, Cic. exceſs of good fortune darkens the underſtanding. *Invidére alícui.* Cic. to envy a perſon.

It is the ſame in regard to imperſonals. *Mihi libet, placet*, it pleaſes me. *Tibi licet*, it is lawful for you. *Nobis decet*, Ter. it becomes us. *Quid refert intra natúræ fines vivénti*, Hor. what does it ſignify to a perſon that lives within the bounds preſcribed by nature; and in like manner the reſt. But all this is eaſily underſtood.

There are ſome other verbs which might occaſion greater difficulty to beginners, for which reaſon I have made particular mention of them, though they might be comprehended in the general rule.

2. Sum. *Eſt mihi liber*, I have a book: as much as to ſay, a book belongs to me. *Eſt mihi iter in Lemnum*, I am going to Lemnos. *Cauſa fuit pater his*, Hor. my father was the cauſe of all this.

To this may be referred ſuch expreſſions as theſe. *Radix veſcéndo eſt decócta*, Plin. this root is good to eat, when it is boiled. *Quæ reſtinguéndo igni forent*, Liv. which might ſerve for extinguiſhing the fire. But then the dative ſeems to be governed by ſome adjective underſtood, as *aptus, idóneus, par*, or ſuch like, ſince they are often expreſſed. 3. The

3. The compounds of Sum. *Adéſſe patri*, to aſſiſt his father. *Adéſſe ſacro*, to hear maſs. *Deéſſe officio*, to be deficient in his duty. *Præéſſe exercítui*, to command an army.

4. Some particular verbs. *Medétur ánimo virtus*, virtue cures the mind. *Occúrrere alícui*, to go to meet a perſon. *Favére nobilitáti*, to favour the nobility. *Velle aut cúpere alícui*, Cic. to wiſh well to a perſon, to have his intereſt at heart. *Studére lectióni*, to ſtudy his leſſon. *Studére eloquéntiæ*, to ſtudy eloquence. Though we ſay likewiſe, *Studére áliquid*, meaning *to deſire*, Ter. Cic. Hor. *Grátulor tibi*, I congratulate you, I rejoice at your ſucceſs.

5. Verbs of excelling, *Præſtat, excéllit virtus divítiis*, virtue is preferable to riches. *Anteférre pacem bello*, to prefer peace to war. *Antecéllit ſénſibus glória cæléſtis*, the glory of heaven is beyond all perception of the ſenſes. *Præſidére pópulis*, to preſide over the people.

6. Thoſe of helping. *Opitúlari, auxiliári, ſubvenire alícui*, to help, or to aſſiſt a perſon. *Succúrrere míſeris*, to relieve the miſerable.

Except Juvo, which takes an accuſative by the general rule. *Juváre áliquem*, to help a perſon.

7. Thoſe of commanding. *Præcípio, ímpero, præſcribo tibi*, I command you.

But Jubeo is never put with a dative in Cicero, nor in any other author of pure latinity. The natural and uſual conſtruction of this verb, is to join it with an infinitive, either ſingle, or preceded by its accuſative. *Líteræ tuæ rectè ſperáre jubent*, Cic. your letters command us to have good hopes. *Júbeo te bene ſperáre*, Cic. I deſire you to have good hopes. As for *juvat*. See rule 15th.

ANNOTATION.

We muſt therefore take notice that it would by no means be good Latin to ſay, *Jubeo te ut bene ſperes*, or *ut hoc facias*. For if *jubeo* occurs ſometimes with the accuſative of the perſon only, this accuſative is conſtantly governed by an infinitive underſtood, as in Cic. *Et hercle, ut me jubet Acaſtus, confido te jam ut volumus valere*, where we are to underſtand *ut me jubet facere*. *Literæ non quæ te aliquid juberent*, Cic. ſup. *facere*. *Excepére patres ne poſtea eoſdem tribunos juberent*, Liv. ſup. *eſſe*. *Jubeo Chremetem*, Ter. ſup. *ſalvere*.

But though *jubeo* does not take the accuſative of the perſon, yet it receives ſome particular accuſatives of the thing, as *quid, hoc, illud, id, aliquid, nihil, pauca, multa, unum, duo, tantum, quantum*; and the like. *Lex jubet ea quæ facienda ſunt*, Cic. *Renuis tu quod jubet alter*, Hor.

We are alſo to obſerve that authors of leſs purity have put this verb with the dative. *Ubi Britannico juſſit exurgere*, Tacit. *Hiſpanis Galliſque jubet*, Claud.

Some extraordinary conſtructions with the dative.

To this rule we muſt refer a multitude of nouns, which of their own nature ſhould ſeem rather to require a genitive, as in Plautus, *Vino modò cupidæ eſtis*; in Ovid, *participem ſtudiis:* or an ablative with the prepoſition; as in Cic. *alienus cauſæ*; in Quintil. *diverſus huic*; though we ſay rather, *alienus à cauſa, diverſus ab hoc*, &c.

It is likewiſe by this rule that *par* and *ſimilis* govern a dative not only when they make a compariſon between perſons, as when Horace ſays, *Tydidem ſuperis parem*; or between things, one of which may be referred to the other, as *par virtuti oratio*, Cic.: but likewiſe between a thing and a perſon, or another thing to which it cannot be referred, as in the civil law, *in pari cauſa cæteris ſervis habendus eſt.* And Horace hath likewiſe, *Quum magnis parva mineris——falce recifurum ſimili te*, lib. 1. Sat. 3. ſince you threaten to puniſh ſmall faults with the ſame puniſhment as great ones; that is, with a puniſhment like that which great faults deſerve. And this is very uſual in Greek:

Οὐ γὰρ μεθέξεις τὰς ἴσας πληγὰς ἐμοί, Ariſtoph.
Non enim participaſti pares plagas mihi.

To this we muſt refer a great many verbs, which ſeem rather to require an accuſative; as *cætera quæ huic vitæ comitantur*, Cic. *Pergin' precari peſſimo*, Plaut. *Curare rebus alienis*, Id. *Voluptati mœror ſequitur*, Plaut. *Homini ſervos ſuos——Domitos oportet habere oculos*, Plaut. for *hominem ſervum habere oportet*, &c. *Si hoc fratri tedetur*, Plaut. *Ut meſſem hanc nobis adjuvent*, Id.

There are likewiſe a great many which uſually require rather an accuſative or an ablative with the prepoſition, that occur alſo with a dative; as in Livy, *incidere portis*, for *in portas. Et magno bellare parenti*, Stat. for *cum magno parente. Longè mea diſcrepat iſtis, ——et vox et ratio*, Hor. for *ab iſtis diſcrepat, Nec ſic enitar tragico differre colori*, Id. And an infinite number of others which are more common in Greek than in Latin.

It is by the ſame rule that we put this caſe likewiſe after verbs paſſive, *Neque cernitur ulli*, Virg. for *ab ullo. Cui non dictus Hylas puer*, Id. By whom has not he been praiſed? *Ego audita tibi putabam*, Cic. *Honeſta bonis viris, non occulta quæruntur*, Cic. *Nunquam enim præſtantibus in Rep. gubernanda viris laudata eſt in una ſententia perpetua permanſio*, Cic. and ſuch like. See the annotation to the 30th rule.

To this likewiſe we muſt refer the prayer of the liturgy, *miſerere nobis*. But in order to know whether in the pureſt language, *miſeror*, or *miſereſco*, have been joined with a dative, as well as *facio, allatro*,

allatro, intereſt, and ſome others; ſee lower down the liſt of different governments.

We muſt likewiſe take notice, that *Non eſſe ſolvendo*, is a dative in which *æri alieno* is underſtood; hence according to Budeus, it is a miſtake of the tranſcriber in Livy to ſay, *Nec ſolvendo ære alieno Reſp. erat*, where we ſhould read *æri alieno*, juſt as this author ſays in another place, *Qui oneri ferendo eſſent:* and the like.

RULE XIII.

Of verbs which take two datives.

You muſt join two datives to ſum, habeo, do, verto, *and ſome others.*

EXAMPLES.

There are ſome verbs, which require two datives, one of the perſon to whom the thing happens; and the other of the end, or the intention to which the thing refers. Such are *ſum, hábeo, do, verto, tríbuo, duco, relínquo, púto*, and ſome others. *Eſt illi lucro, voluptáti, honóri, infámiæ*, &c. This is a pleaſure, an advantage, an honour, a diſgrace to him, and the like. *Do, relínquo tibi pígnori*, I give, or I leave this in pledge with you. *Utrùm ſtúdio id ſibi habet, an laudi putat*, Ter. does he take a pleaſure in this, or does he think it an honour that, &c.

Jam ſibi tum curvis malè témperat unda carínis, Virg. The ſea begins to rage againſt the ſhips.

ANNOTATION.

We frequently omit the dative of the perſon after thoſe verbs, and there remains only the dative of the thing. *Exemplo eſt Regulus.* Cic. *Ea res queſtioni diu fuit*, Cic.

To this we may likewiſe refer the following examples. *Eſt mihi nomen Petro. Cui nunc cognomen Iŭlo* Though we ſay alſo by appoſition, *cui cognomen Iŭlus*; or with the genitive, *cognomen Iŭli*, as *flumen Rheni*. And according to ſome, *cognomen Iŭlum*, taking it as an adjective, otherwiſe it would be a miſtake to ſay for example, *eſt mihi nomen Petrun.*

RULE XIV.

Of the accuſative which the verb governs after it.

1. *Verbs active always govern an accuſative of the thing after them.*
2. *And ſometimes verbs neuter govern this accuſative likewiſe.*

EXAM-

EXAMPLES.

1. Verbs active, and ſuch as are of an active ſignification, always have after them, either expreſſed or underſtood, an accuſative of the thing, or more properly ſpeaking, of the ſubject to which their action paſſeth. *Virtus ſibi glóriam parit*, vertue begets glory. *Venerári áliquem ut Deum*, to worſhip a perſon as a God. *Et me déſtinat aræ*, Virg. he deſigns to ſacrifice me upon the altar.

2. Verbs neuter have oftentimes this accuſative. For in the firſt place they may always govern the accuſative of the name of their original, as *Vívere vitam, gaudére gaúdium*, Ter. to live, to rejoice. *Lúdere ludum*, to play. *Servíre ſervitútem*, Cic. to be reduced to ſlavery. *Eádem peccáre ſemper*, ſup. *peccáta*, always to commit the ſame faults.

Secondly, they may govern the accuſative of nouns, whoſe ſignification borders upon their own. *Ire viam*, to walk. *Sitíre humánum ſánguinem*, to thirſt after human blood. *Olet unguénta*, Ter. he ſmells of perfumes. *Sonat horréndum*, Virg. he makes a terrible noiſe. *Multa cavére alícui*, ſup. *mala*, to preſerve a perſon from a great many misfortunes.

Thirdly, they may govern all ſorts of accuſatives, when they are taken in a metaphorical ſenſe. *Ambuláre mária, & terras navigáre*, Cic. to walk upon the ſea, and to ſail upon land. *Ardébat Alexin*, he was paſſionately fond of Alexis. *Vinéta crepat mera*, Hor. he talks of nothing but vineyards.

ANNOTATION.

The reaſon why theſe verbs, called neuter, govern thus the accuſative, is becauſe properly ſpeaking they are then verbs active.

Now this caſe of the accuſative is almoſt the only government that belongs to the verb itſelf, all the reſt depend on ſomething underſtood: hence it ought to be generally ſuppoſed after all verbs, though it be not expreſſed, as it particularly happens to thoſe whoſe action is confined within themſelves; as *terra movit. Tum prora avertit*, Virg. *Nox cælo præcipitat: volventibus annis*, where we are to underſtand *ſe*, which is ſuppreſſed merely becauſe the ſenſe is ſufficiently determined by the verb only.

The like alſo happens to ſome other verbs, which in common uſe are underſtood by every body; as *nubere alicui*, ſup. *ſe*, or *vultum*; for *nubere* properly ſignifies *velare*, being taken from *nubes*, becauſe

becauſe the new married women uſed to veil themſelves and to cover their face. And it is in this ſame ſignification that Virgil ſays, *Arſurâſque comas obnubit amictu.* See the liſt of the verbs and of the ellipſis.

Even the infinitive ſometimes ſupplies the place of the accuſative. *Odi tuum vociferari* for *clamorem tuum. Amat cænare*, for *cœnam:* or even an intire period, *Cupio videri doctum*, where *videri doctum* ſupplies the place of the accuſative. *Quod te purges, hujus non faciam*, &c.

But we muſt likewiſe take notice, that there are a great many verbs, which receive an accuſative after them, which accuſative is governed rather by a prepoſition underſtood, as in Ter. *Hæc dum dubitas.* And in Cic. *Illud non dubito:* that is properly *circa illud.*

In the ſame manner verbs of motion compounded with IN: *Negat ullam peſtem majorem, vitam hominum invaſiſſe, quàm eorum opinionem qui iſta diſtraxerint*, Cic. Off. 3. That is to ſay, *invaſiſſe in vitam*, as he has ſaid in another place, *in multas pecunias invaſit.*

RULE XV.

Of verbs that govern the perſon in the accuſative.

In theſe verbs, decet, deléctat, fugit, fallit, pudet, præterit, *and* juvat, *the thing is governed in the nominative caſe, and the perſon in the accuſative.*

EXAMPLES.

This rule is only an explication of the foregoing, which ſhews us that in theſe ſeven verbs the thing is put in the nominative, and the perſon in the accuſative. *Hæc res me decet*, this thing becomes me. *Piétas pium deléctat*, piety entertains the religious man. *Iſtud me prætériit, fugit*, that eſcaped me, I did not know it. *Non te fallit*, you are not ignorant. *Id me juvat*, I take pleaſure in that. *Non te hæc pudent?* Ter. are not you aſhamed of theſe things?

ANNOTATION.

In order thoroughly to underſtand in what manner this rule is only an appendix to that of the verbs active, we muſt obſerve that the verb active, making its action paſs into a thing, or perſon, as to its ſubject, always takes it in the accuſative. Hence we may find ſeveral other verbs, which have the perſon alſo in the accuſative, as *vox eum defecit*, Cic. his voice failed him.

But *latet*, though generally joined to theſe, has only the dative in Cicero, *Nihil moliris quod mihi latere valeat. Ubi nobis hæc autoritas tamdiu tanta latuit.* And if we read in the oration pro Sylla, *Lex populum Rom. latuit*, this muſt be a miſtake of the tranſcriber, who ſeeing *Pop. Rom.* put the accuſative for the dative. It is true

that

that in other authors we find it with an accuſative. *Sed res Annibalem non diu latuit*, Juſt. *Nec latuere doli fratrem Junonis*, Virg. Though this is rather a Greek than a Latin phraſe, owing to this that λανθάνω, as an active, governs an accuſative: whereas in Latin *lateo*, ſignifying a permanent action, it would be no more permitted to ſay *latet me*, than *patet me*, if the cuſtom had not been borrowed of the Greeks.

On the contrary *decet* ſometimes governs the dative. *Locum ditiorem quàm victoribus decebat*, Sal. *Decet principi terrarum populo*, Liv. *Imò Hercle ita nobis decet*, Ter. It even ſeems that this manner of ſpeaking ſhould be more natural, as it is more conformable to modern languages; and that the other, though more uſual in Latin is only an ellipſis of the infinitive underſtood. For the antients, ſays Donatus, adding the infinitive *facere*, uſed to ſay *non decet facere*; but omitting the infinitive, they ſaid *nobis decet*. Yet Cicero never uſes it but with the accuſative. For in regard to the paſſage which Linacer quotes from him, in his fourth book, and Robert Stephen in his theſaurus, viz. *Quandoque id deceat prudentiæ tuæ*, de Orat. it is very probably a miſtake, becauſe we find in the third de Oratore, *Scire quid quandoque deceat, prudentiæ*: but *prudentiæ* is there a genitive, and ſignifies, *eſt prudentiæ*, or *eſt proprium prudentiæ*.

RULE XVI.

Of five verbs that take the perſon in the accuſative, and the thing in the genitive.

Theſe five verbs míſeret, pœnitet, pudet, piget, tædet, *govern the perſon in the accuſative, and the thing in the genitive, as* hujus me piget; tui non te pudet.

EXAMPLES.

This rule has a great relation to the foregoing, ſince, theſe verbs likewiſe govern the perſon in the accuſative the ſame as the precedent. But there is this further to obſerve, that they govern the thing in the genitive; as *Míſeret me hóminis*, I have pity on the man. *Pœnitet me fratris*, I am ſorry for my brother. *Tui non te pudet?* are not you aſhamed of yourſelf? *Hujus facti me piget*, I am ſorry for having done this. *Piget me tálium*, I am tired of ſuch doings. *Tædet me harum ineptiárum*, I am tired of theſe follies. And in like manner their derivatives, as *miſeréſco*; *Arcádii quæſo miſeréſcete regis*, Virg. have pity, I pray you, on this poor Arcadian king.

ANNOTATION.

Theſe verbs, which are called impersonals have nevertheleſs their

their nominative. *Non te hæc pudent?* Ter. *Quem neque pudet quicquam*, Id. and the like. Hence in the examples above given, the nominative is always underſtood, and ought to be taken from the verb itſelf. For, according to Priſcian, *pœnitet me fratris*, is the ſame as, *pœna fratris habet me*, or *pœnitet me*. Where it appears that the genitive *fratris* is governed by *pœna*, as the French ſay *j'ai honte* DE *mon frere*, which is the ſame ſignification, as if we were to ſay word for word from the Latin, *la honte* de *mon frere me fait peine*.

RULE XVII.

Of verbs of remembering and forgetting.

Verbs of remembering and forgetting govern either a genitive or an accuſative.

EXAMPLES.

Verbs of remembering and forgetting govern either a genitive or an accuſative. *Mémini malórum meórum*, or elſe *mala mea*, I remember my misfortunes. *Oblítus géneris ſui*, or *genus ſuum*, who has forgot his birth. *Venit enim mihi Platónis in mentem*, Cic. I remember Plato. *Memíneram Paulum*, Cic. I remembered Paul. *Nec me meminíſſe pigébit Elíſæ*, nor ſhall I be diſpleaſed to remember Dido.

ANNOTATION.

1. Voſſius in his leſſer grammar, ſays that verbs of memory and oblivion, do indeed govern the genitive, either of things, or of perſons: but as for the accuſative, they take it only in regard to things, and not to perſons; and therefore we cannot ſay *Memini Ciceronem*, but only, as he adds, *Ciceronis*, I remember Cicero. Nevertheleſs it is eaſy to prove the contrary by Cicero himſelf, *Memineram Paulum, videram Caium*, lib. de amicit. *Memini Cinnam, vidi Syllam, modò Cæſarem*, Phil. 5. *Quem hominem probè commeminiſſe aiebat*, 1. de Orat. *Balbus fuit Lanuvius, quem meminiſſe tu non potes*; de fin. *Antipater ille, quem tu probè meminiſti*. 3. de Orat. *Rupilius quem ego memini*, Off. 1. And in his book of old age ſpeaking of Ennius, *Quem quidem probè meminiſſe poteſtis, anno enim undevigeſimo poſt ejus mortem, hi Coſſ. facti ſunt.*

Numeros memini, ſi verba tenerem, Virg. Ecl. ult.

And when we ſay *Memini de Cicerone*, it is in a different ſenſe: for *Meminiſſe alicujus*, is to retain the remembrance of a perſon; whereas *Meminiſſe de aliquo*, is to make mention of him.

2. Nouns of remembering and forgetting govern only a genitive. They may be referred to the ninth rule, of adjectives which ſignify things belonging to the mind. *Immemor injuriæ. Memor accepti beneficii*, &c.

3. Now in the government of this genitive, another noun, which governs it, is ſtill underſtood. *Venit in mentem illius diti*,

ſup. *recordatio*. *Memini malorum*, ſup. *memoriam*. But when we ſay *mala mea*, it is in the ſimple government of verbs active, and therefore belongs properly to this place. Thus when Terence ſays, *ſatagit rerum ſuarum*, Heaut. he thinks of his affairs, the meaning is, *agit ſat rerum ſuarum*. Juſt as Plautus in his *Bacch.* ſays, *Nunc agitas tutè ſat tuarum rerum*. Where *ſat* ſupplies the place of an accuſative derived by ſyncope from *ſatis* which is an old noun, like *magis* and *potis*, as we ſhall obſerve in the remarks on the adverbs, n. 2.

RULE XVIII.

Of two verbs coming together.

When two verbs come together, without ut *or* ne, *the ſecond muſt be put in the infinitive.*

EXAMPLES.

When two verbs follow one another, without one of theſe conjunctions *ut* or *ne* expreſſed or underſtood, the ſecond is always put in the infinitive. *Neſcis ineſcáre hómines*, Ter. you don't know how to intice men. *Docémur diſputâre, non vívere*, we are taught to diſpute, but not to live. *Cérnere erat*, Virg. for *licébat*, one might ſee. *Cupit ambulâre*, he deſires to walk.

If the conjunction *ut* or *ne* is underſtood, the verb muſt be in the ſubjunctive. *Fac ſciam*, ſup. *ut*, act ſo that I may know. *Cave ſentiant*, ſup. *ne*, for *ut ne*, take care that they do not hear of it.

ANNOTATION.

1. We likewiſe place this rule here, becauſe in this conſtruction the infinitive oftentimes ſupplies the place of the accuſative. For, *amat ludere*, for example, is the ſame as *amat luſum*. *Neſcis ineſcare*, the ſame as *Neſcis hoc*, or *illud*, as we have above obſerved, rule 14.

2. Nouns adjectives which retain the ſignification of the verbs, retain likewiſe this government. For as we ſay *Cupio diſcere*, we ſay alſo *Cupidus diſcere*. *Neſcis ineſcare*; *neſcius ineſcare:* and even with the infinitive paſſive. *Dignus amari*. *Apta regi*. But then the infinitive paſſive ſupplies the place of the dative or the ablative: ſo that *apta regi*, is the ſame as *apta regimini: dignus amari*, as *dignus amore*; and the infinitive active ſupplies the place of the genitive, as *Cupidus diſcere*, for *diſcendi* or *diſciplinæ*; whereby we ſee likewiſe that the infinitive muſt be conſidered as a noun verbal and indeclinable.

Sometimes we likewiſe underſtand the former verb, by putting only the infinitive, *Mene incœpto deſiſtere victam?* Virg. ſup. *oportet* or *decet:* and ſometimes we underſtand the infinitive itſelf. *Scit Latinè*, ſup. *loqui*. *Diſcit fidibus*, ſup. *canere*. And eſpecially we muſt

muſt often underſtand the ſubſtantive verb. *Spero me integritatis laudem conſecutum*, Cic. that is, *me eſſe conſecutum.*

After verbs of motion we generally put the ſupine in UM, inſtead of the infinitive, *Mea Glycerium, cur te is perditum?* Ter. *Ut cubitum diſceſſimus*, Cic. as we went to bed.

RULE XIX.

Of prepoſitions which govern the accuſative.

The following prepoſitions govern the accuſative:

ad, apud, contra, advérſum, advérſus, per, circum, circa, erga, extra, juxta, cis, citra, pone, penes, inter, intra, propter, ob, poſt, ante, præter, ſupra, ſecus, ſecúndum, trans, ultra, infra.

EXAMPLES.

We make mention here of the prepoſitions, becauſe moſt of the following governments are either mixed with or depend on them. Thoſe which govern an accuſative we reduce to five and twenty.

1. AD; near to, upon, towards, to, before, until, as far as, according to. *Habet hortos ad Tiberim*, he has gardens upon the river Tiber. *Ad urbem venit*, he came to town. *Ad júdicem dícere*, to ſpeak before the judge. *Ad decem annos*, ten years hence. *Ad uſum hóminum*, for the uſe of man. *Ad præſcríptum ómnia gérere*, to do every thing according to orders.

2. ADVE'RSUM or ADVE'RSUS, againſt, oppoſite to, towards. *Advérſus clívum*, Plin. againſt the hill. *Advérſum patrem*, againſt my father. *Pietas advérſus Deos*, Cic. reverence of the Gods. *De illa advérſus hunc loqui*, Ter. to ſpeak to him of her.

3. ANTE, before. *Ante pedes*, before the feet. *Ante horam octávam*, before eight o'clock.

4. APUD, with, at, before, near. *Apud patrem*, at my father's. *Apud júdicem dícere*, to plead before the judge. *Apud te plúrimum valet iſta rátio*, this reaſon weighs very much with you.

5. CIRCA, near, about. *Circa forum*, near the forum. *Circa eum menſem*, about that month.

6. CIRCUM, about, near. *Circùm líttora*, near the ſhore.

7. Cis and Citra, on this ſide. *Citra flumen*, on this ſide the river. *Cis Euphrátem*, on this ſide the Euphrates.

8. Contra, againſt, contrary to, oppoſite. *Contra autoritátem*, againſt authority. *Contra ſpem*, contrary to hope. *Carthágo Itáliam contra*, Virg. Carthage over againſt Italy.

9. Erga, towards. *Cháritas erga próximum*, charity towards our neighbour.

10. Extra, without, beſides, except. *Extra urbem*, without the city. *Extra modum*, beyond meaſure. *Extra fámulos*, except the ſervants.

11. Infra, under, below, beneath. *Infra ſe*, beneath himſelf.

12. Inter, among. *Inter cæteros*, among the reſt. *Inter arénam*, among the ſand.

13. Intra, within. *Intra párietes*, within the walls.

14. Juxta, near, over againſt. *Juxta viam*, near the road. *Juxta ripam*, near the bank.

15. Ob, for, before. *Ob emoluméntum*, for profit. *Ob amórem*, for love. *Ob óculos*, before his eyes.

16. Penes, in the power, in the diſpoſal, in poſſeſſion. *Iſthæc penes vos pſáltria eſt*, Ter. that ſinger is at your houſe. *Omnia adſunt bona, quem penes eſt virtus*, Plaut. he that is poſſeſſed of virtue, poſſeſſeth all that is good. *Penes te es?* Hor. are you in your ſenſes?

17. Per, by, during, thro'. *Per diem*, during day time. *Per ancíllam*, by my ſervant. *Per campos*, through the fields.

18. Pone; behind. *Ponè ædem*, behind the temple.

19. Post; after, ſince, within, behind. *Poſt finem*, after the end. *Poſt legem hanc conſtitútam*, ſince this law has been enacted. *Poſt ſexénnium*, within ſix years. *Poſt tergum*, behind the back.

20. Præter; except, beſides, near, before. *Omnes præter eum*, all except him. *Præter mœnia flúere*, to run near the walls. *Præter óculos*, before his eyes.

21. Propter; for, becauſe of, in conſideration of, for the ſake of, near. *Propter honeſtátem*, for honour or reputation. *Propter vos*, for your ſake, on your account.

account. *Propter patrem cubántes*, Cic. lying near their father.

22. SECUS, or SECUNDUM; near, along ſide. *Secus flúvios*, Plin, (or as others read *ſecúndum*) near the rivers. *Condúctus eſt cæcus ſecus viam ſtare*, Quintil. a blind man was hired to ſtand near the river ſide. *Secúndum philóſophos*, according to the philoſophers. *Secúndum fratrem illis plúrimum tribuébat*, next to his brother, he paid the greateſt deference to them. *Secúndum ripam*, along the bank ſide.

23. SUPRA, above. *Supra leges*, above the laws.

24. TRANS, over, on the other ſide. *Trans mária*, over the ſeas.

25. ULTRA, beyond. *Ultrà Tiberim*, beyond the Tiber, on the other ſide the Tiber.

ANNOTATION.

We generally join the accuſative to theſe prepoſitions, *prope*, *circiter*, *uſque*, *verſus*: yet Sanctius ſheweth that theſe are only adverbs.

For when we ſay, *Prope muros*; *prope ſeditionem ventum eſt*, and ſuch like, we underſtand *ad*, which forms the government. Otherwiſe we ſhould ſay that *propior* and *propius*; *proximus* and *proximè* are likewiſe prepoſitions, ſince we find *proximus te*, Plaut. *Propius urbem*, *propior montem*, Sal. *Rex proximè formam latrocinii*, Liv. The ſame muſt be ſaid of *pridie* and *poſtridie*, ſince we ſay *pridie nonas*; *poſtridie calendas*, where we underſtand *poſt* and *ante*. The ſame muſt alſo be ſaid of *procul*, ſince we ſay *Procul urbem*; *procul muros*, where we underſtand *ad*, as *procul mari*, *oceano*, *procul dubiò*, where we underſtand *ab*, and Cicero moſt frequently expreſſes it, *procul à nobis*. And *prope* in the like manner is joined with the ablative by putting *A* or *ab*, *prope à Sicilia*, Cic. *Prope a muris habemus hoſtem*. *Prope ab origine*, &c. Which ſhews that it is not *prope* which governs either caſe, ſo much as the prepoſition expreſſed or underſtood.

It is the ſame in regard to *circiter*: for though we ſay, *Circiter calendas*, Cicero alſo hath, *Circiter ad calendas*. In like manner we ſay, *Dies circiter quindecim* (ſup. *per*) *iter fecerunt*, Cæſ. *Decem circiter millia* (ſup. *ad*) Liv. *Loca hæc circiter* (ſup. *ad*) Plin. Thus we ſee that this adverb always ſuppoſeth a prepoſition, whether it be taken for place, for number, or for time. And then in this laſt ſenſe it may be referred to rule 26th lower down.

USQUE is as often joined with another prepoſition, as without. For as we ſay *uſque Romam*; *uſque ſudorem*, we ſay likewiſe *uſque ante calendas*, *uſque extra ſolitudinem*. *Ab ovo uſque ad mala*; *uſque in flumen*; *uſque ad ſummam ſenectutem*. *Trans Alpes uſque*. *Uſque*

ſub oſculum noctis; and the like, or even with an ablative, *Siculo ab uſque Pachino*, Virg. *Uſque à pueritia*, Ter. *Uſque ab avo, atque atavo progeniem veſtram referens*, Ter. *Ex Æthiopia eſt uſque hæc*, Id. Hence, as Silvius obſerveth, all theſe phraſes include the ſame ſignification, *uſque palatium, ad palatium, uſque ad palatium, ad palatium uſque, ad uſque palatium*; and all the following include another, *à palatio, uſque à palatio, ab uſque palatio.*

Now *uſque*, when by itſelf, properly ſignifieth no more than *ſtill*, or *till now*. *Uſque laborat*, ſhe is ſtill in labour. *Uſquéne valuiſti? Animus uſque antehac attentus*, Ter. and ſuch like.

Versus or Versum are no more than adverbs, which plainly appears even from *adverſus* and *adverſum*: and though we find in Cicero *Brunduſium verſus*, we find alſo *Ad Alpes verſus, in forum verſus*; *ſurſum verſus*, and the like.

Sanctius rejects *ſecus* alſo, and ſays that this phraſe of ſcripture, *Secus decurſus aquarum*, is not Latin: and Charifius lib. 1. title of analogy, having mentioned that *ſecus* is an adverb which ſignifies *aliter*, from whence comes *ſecius* ἀλλοιοτέρως, he adds, *Cæterum id quod vulgus uſurpat; ſecus illum ſedi, hoc eſt ſecundùm illum*; *& novum & ſordidum eſt.* Nevertheleſs Voſſius acknowledges this prepoſition, and ſays that *ſecundum* and *ſecus* ſeem even to be derived from the ſame root, namely *ſecundus*; ſhewing that it has been not only adopted by Pliny and Quintilian, whom we have quoted, but likewiſe by Sempronius Aſellio in his hiſtory, *Non poſſent ſtationes facere ſecus hoc.* But he grants that thoſe who ſtudy the purity of the language, do not make uſe of it. For which reaſon Scioppius cenſures Maffei for uſing it ſo frequently in his hiſtory of the Indies, as he obſerves ſome other miſtakes in this agreeable author, contrary to the purity of the language. From whence appeareth, continues the ſame Scioppius, the error of thoſe, who having been accuſtomed to authors of the latter ages, undertake to write in Latin, without taking ſufficient care to acquire an exact knowledge of the laws of grammar.

Rule XX.

Of prepoſitions which govern the ablative.

Theſe prepoſitions, coram, a, ab, abs, cum, abſque, de, ex, e, pro, præ, clam, palam, tenus, ſine, *govern the ablative.*

Examples.

The prepoſitions governing the ablative are reduced to twelve.

1. A, Ab, Abs (which are the ſame) ſince, after, by, becauſe of, in the behalf. *A fronte*, before. *A pueritia*, from one's childhood. *A morte Cæſaris*, ſince the death of Cæſar. *A civibus*, in the behalf of the citizens. *A frigore*, becauſe of the cold, againſt the cold. *Ab aliquo perire*, to be killed by ſome body.

2. Abs-

2. Absque; without. *Absque te*, without thee.

3. Clam *Præceptóre*, unknown to the maſter. Formerly it governed the accuſative. *Clam patrem*, Ter. unknown to my father. And in the ſame manner *clánculum*.

4. Coram *ipſo*, before him, in his preſence.

5. Cum *cupiditáte*, with deſire, with paſſion.

6. De, of, for, becauſe of, concerning. *De hominibus*, of men. *De quorum número*, of whoſe number. *Multis de cauſis*, for many reaſons. *De raudúſculo Numeriáno, multùm te amo*, Cic. I am very much obliged to you for that little money. *Ádii te heri de fília*, Ter. I called on you yeſterday to talk about your daughter. *De lanifício, néminem tímeo*, as to the ſpinning, I am afraid of nobody. *Non eſt bonum ſomnus de prándio*, Plaut. it is not good to ſleep after dinner.

7. E or Ex, out of, from. *E flammâ*, out of the fire. *Ex Deo*, from God, according to God.

8. Palam *ómnibus*, before all the world.

9. Præ, in compariſon, becauſe of, before. *Præ nobis*, in compariſon to us. *Præ multitúdine*, becauſe of the multitude. *Præ óculis*, before his eyes.

10. Pro, for, according, inſtead of, by, becauſe of, in conſideration, for the ſake. *Pro cápite*, for his life. *Pro mérito*, according to his merit. *Pro illo*, inſtead of him, in his place. *Pro fóribus*, before the door. *Pro noſtrâ amicítiâ te rogo*, I beſeech you for friendſhip ſake, out of regard or conſideration to our friendſhip.

11. Sine *póndere*, without weight. *Sine amóre*, without affection.

22. Tenus, as far as, up to. *Cápulo tenus*, up to the hilt.

This prepoſition is always put after the caſe it governs. And if the noun be in the plural, it is generally put in the genitive. *Lumbórum tenus*, Cic. up to the loins. *Cumárum tenus illi rumóres caluérunt*. Cœl. ad Cic. theſe reports were ſpread as far as Cuma. *Aúrium tenus*, Quintil. up to the ears. Though Ovid hath alſo in the ablative, *pectóribus tenus*, up to the ſtomach.

ANNOTATION.

Between theſe three prepoſitions *a*, *ab*, or *abs*, there is only this difference, that *a* is put before words beginning with a conſonant, *A Pompeio*, *à milite*; and *ab* or *abs* before a vowel, or before a conſonant difficult to pronounce, as *ab ancilla*; *ab rege*; *ab Jove*; *ab lege*; *ab Sylla*; *abs Tullio*; *abs quolibet*.

Abſque, in comic poets, is taken for *ſine*. *Abſque eo foret*, Ter. But in proſe we do not find it in that ſignification. Hence it is better Latin to ſay *Sine dubio*, without doubt, than *Abſque dubio*.

RULE XXI.

Of prepoſitions which govern the accuſative and the ablative.

Sub, ſuper, in, ſubter, *govern two caſes, but with different ſignifications.*

EXAMPLES.

The above four prepoſitions generally require 1. The ablative, when there is no motion ſignified from one place to another. 2. The accuſative, when a motion is ſignified. 3. They alſo govern very frequently the caſe of the prepoſition for which they are put, and into which they may be reſolved.

SUB.

1. *Sub nómine pacis bellum latet*, under the name of peace, war is concealed. *Quo deînde ſub ipſo, ecce volat calcémque terit*, Virg. upon which he runs, and treads cloſe to his heels. Where *ſub* governs the ablative, becauſe this motion does not ſignify a change from one place to another.

2. *Poſtéſque ſub ipſos nitúntur grádibus*, Virg. they mount by ſteps up to the door. Where *ſub* governs the accuſative, becauſe it ſignifies a change from one place to another.

3. *Sub horam pugnæ*, inſtead of *circa*, about the hour of battle. *Sub noctem cura recúrrit*, Virg. anxiety returns towards night.

SUPER.

1. *Super fronde víridi*, upon the green leaf.

2. *Super Garamántas & Indos, próferet impérium*, Virg. he will extend his empire beyond the inhabitants of the interior Libya and the Indians.

3. *Super hac re*, inſtead of *de*, concerning this matter. *Super ripas flúminis effúſus*, Liv. inſtead of *ſecúndum*,

dum, ſtretched along the banks of the river. *Super cœnam occíſus*, inſtead of *inter*, killed while he was at ſupper.

IN.

1. *Deambuláre in foro*, to walk in the market. *Fundo volvúntur in imo*, they go to the bottom. With the ablative, becauſe the motion is not made from one place to another, but in the ſame place.

2. ——*Evólvere poſſet*—*In mare ſe Xanthus*, Virg. might diſcharge itſelf into the ſea. Where the accuſative is put, becauſe it ſignifies a change of place.

3. *Euſtáthius in Homérum*, inſtead of *ſuper*, Euſtathius in his comment upon Homer. *In hanc ſenténtiam multa dixit*, he ſaid many things to this purpoſe. *In horam*, inſtead of *ad*, for an hour. *Amor in pátriam*, inſtead of *erga*, the love of one's country. *In præſens & in futúrum*, Liv. for *ad* or *quoad*, for the preſent and the future.

SUBTER.

1. *Ferre libet ſubter denſa teſtúdine caſus*, Virg. they are pleaſed to withſtand all the efforts of the enemy under a thick penthouſe. *Campi qui ſubter mœnia*, Stat. the fields under the ramparts.

2. *Augúſti ſubter faſtígia tecti, Ænéam duxit*, Virg. ſhe conducted Æneas into a magnificent palace.

ANNOTATION.

We find likewiſe that IN hath an accuſative where there is no motion, as Manutius, Sanctius, and Voſſius, have obſerved after Gellius, Priſcian and others: *numero mihi in mentem fuit*, Plaut. *Eſſe in magnum honorem*, Ter. to be greatly honoured. *Eſſe in amicitiam ditionemque populi Romani*, Cic. *Cùm veſtros portus in prædonum fuiſſe poteſtatem ſciatis*, Cic. *Res eſſe in vadimonium cœpit*, Id. *In poteſtatem habere*, Cæſ. and Sal. *In tabulas perſcribere*, Cic. *Ligneæ ſoleæ in pedes indutæ*, Id.

It is alſo found with an ablative, where motion is ſignified, *Venit in ſenatu*, Cic. *Cùm divertiſſem à Cumis in Veſtiano*, Cic. *In conſpectu meo audet venire*, Phædr. *Venit in regione*, Manil. apud Scalig. *Quà in Cœlio monte itur*, Varro.

And hence it is without doubt that we find ſeveral verbs which govern both the accuſative and the ablative with *in*; *incîdere in æs*, Liv. *incidere in ære*, Cic. Plin. & alii, contrary to Valla's opinion. *Abdere ſe in tenebris*, Cic. *in domum*, Cic. *in occultum*, Cæſ. *in præſentia omittere*, Cic. *in præſens tempus & in aliud omittere*, Hor. *in equum Trojanum includere*, Cic. *in fabulas incluſa*, Id. *in dialogos includere*, Id. *in tectorio arioli includam*, Id. *imaginem includit in clypeo*, Id.

SUB-

SUBTER governs either the accuſative or the ablative in the ſame ſignification; *Plato iram in pectore, cupiditatem ſubter præcordia locavit*, Cic. Plato placed anger in the breaſt, and voluptuous deſires in the entrails; *Subter pineta Galeſi. Et ſubter captos arma ſedere duces.* This ſhews that there was hardly any certain rule for the government of thoſe four prepoſitions among the antients. The reader may conſult Linacer upon this article, of which he treats at large.

It is alſo to be obſerved that we meet with *ſuper*, as well as *in* and *ex*, with the genitive in ſome authors, which is only an imitation of the Greeks, *ſuper pecuniæ, tutelæque ſuæ*, Paul. Juriſc. *Deſcriptio ex duodecim cæleſtium ſignorum*, Vitruv.

CLAM, as we have obſerved, heretofore governed likewiſe an accuſative, *Clam patrem, clam uxorem*; but now it hath only an ablative. Plautus has uſed it alſo with the dative, where it ſerves as an adverb. *Hoc fieri quàm magni referat mihi clam eſt*; that is, *mihi occultum eſt.*

That almoſt every government may be reſolved by the prepoſitions.

We may further obſerve in this place, that the uſe of prepoſitions is ſo generally diffuſed thtough all languages, that there is ſcarce a government, phraſe, or expreſſion, but depends upon, or may be reduced to them, as may be eaſily ſhewn in every part of ſyntax.

In partitives; *Pauci de noſtris cadunt*, Cæſ.

In verbs of accuſing, *Accuſare de negligentia*, Cic.

In every other government of the genitive; *Fulgor ab auro*, Lucr. for *auri. Crepuit à Glycerio oſtium*, Ter. for *Glycerii oſtium.*

In the government of the dative; *Bonus ad cætera*, Liv. *Homo ad nullam partem utilis*, Cic. Which likewiſe ſhews very plainly that the dative denotes no more than the relation of attribution, ſince *utilis alicui rei*, is the ſame as *utilis ad aliquam rem.*

In the comparative, *Immanior ante alios omnes*, Virg.

In the ſuperlative; *Acerrimum autem ex omnibus ſenſibus, eſſe ſenſum videndi*, Cic. *Ante alios pulcherrimus omnes*, Virg.

In nouns of plenty or want; *Liber à dilectis*, Cic.

In ſeveral particular verbs; *Celare de aliquo. Commonefacere de aliqua re. Ad properationem meam quiddam intereſt*, Cic. *In id ſolùm ſtudent*, Quint.

In queſtions of place, even in names of cities; *Navis in Caieta parata eſt nobis.* Cic. See lower down, rule 25.

In queſtions of time; *In tempore ad eum veni*; *de nocte vigilare*: *regnare per tres annos.* See rule 26.

In nouns of price; *Si mercatus eſſet ad eam ſummam quam volueram*, Cic.

With gerunds; *In judicando*; *pro vapulando*; *ob abſolvendum.*

With participles; *Pro derelicto habere*, Cic. and others in the ſame manner.

RULE

Rule XXII.

Of verbs compounded with a preposition.

1. *A verb compounded with a preposition hath the case belonging to the preposition.*
2. *And oftentimes the preposition is repeated.*

Examples.

1. The preposition preserves its force even in composition, so that the verbs with which it is compounded, take the case which belongs to the preposition, as *Adíre óppida*, to go to the cities. *Abíre óppido*, to go out of town. *Circumequitáre mœnia*, to ride round the town walls. *Amovére ánimum stúdio puerili*, to divert his mind from puerile amusements. *Expéllere péctore*, to banish from the heart. *Excédere muros*, to go out of the walls, as coming from *extra*: or *excédere terrâ*, to go out of the country, as coming from *ex*.

2. But frequently the preposition is repeated; as *Nihil non considerátum exíbat ex ore*, Cic. he said not one word but what was maturely considered. *Qui ad nos intempestivè ádeunt, molésti sæpe sunt*, those who come to us at an unseasonable time, are frequently troublesome. *A sole abis*, Cic. don't keep the sun from me.

Rule XXIII.

Of verbs that govern the accusative with *ad*.

A'ttinet, spectat, *and* pértinet, *require an accusative with the preposition* ad.

Examples.

These three impersonal verbs take an accusative with the preposition *ad*; as *A'ttinet ad dignitátem*, this concerns your dignity. *Id ad te pértinet*, this belongs to you. *Hoc ad illum spectat*, this belongs to him. *Quid ad nos áttinet?* what is this to us? *Totum ejus consílium ad bellum mihi spectáre vidétur*, it seems that his whole thought is turned towards war.

Rule XXIV.

Of verbs which take two accusatives, or that have different governments.

1. *Verbs of warning*, 2. *Asking*, 3. *And cloath-*

cloathing, 4. *With* celo, 5. *And* dóceo, *oftentimes govern the thing and the perſon in the accuſative; or in ſome other manner depend on the prepoſition.*

6. Interdíco *governs the thing in the ablative.*

Examples.

We include in this rule the verbs of different governments, and particularly thoſe which take two accuſatives, or which in ſome other manner depend on the prepoſition.

1. Verbs of warning with two accuſatives. *Móneo te hanc rem*, I give you notice of this affair. *Iſtud me admonéntes*, Cic. giving me notice of that.

The thing in the ablative with the prepoſition. *Móneo te de hac re*, I give you notice of that. *Oro te ut Terentiam moneátis de teſtaménto*, Cic. I beg you will inform Terentia of the will.

The thing in the genitive. *Commonére áliquem miſeriárum ſuárum*, to remind a perſon of his miſeries. *Grammáticos ſui officii commonémus*, Plin. we put the grammarians in mind of their duty.

2. Verbs of aſking, with two accuſatives. *Te hoc beneficium rogo*, I beg this favour of you. *Pacem te póſcimus omnes*, Virg. we all ſue for peace. *Popóſci áliquem eórum qui áderant cauſam diſſeréndi*, Cic. I begged that ſome members of the company would propoſe the ſubject of debate.

The perſon in the ablative with the prepoſition. *Hoc à me poſcit, flágitat*, he aſks, or begs that of me. *Sciſcitári, percontári ab áliquo*, to aſk a perſon.

Peto is more uſual in the latter form, and is ſeldom found with two accuſatives. *Peto à te véniam*, I aſk your pardon. We ſay alſo *peto tibi*, I aſk for you. *Miſſiónem milítibus pétere*, to aſk a diſcharge for ſoldiers. But then it is the dative of acquiring, or of the perſon.

3. Verbs of cloathing with two accuſatives. In the vulgate bible, *I'nduit eum ſtolam glóriæ*, he clad him in a robe of glory. *Quídlibet indútus*, Hor. dreſſed any how.

The

The perſon in the accuſative, and the thing in the ablative. *Indúo te véſte*, I put this garment on you.

The perſon in the dative, and the thing in the accuſative. *Indúo tibi veſtem*, I put this garment on you. *Exúere veſtem alícui*, to undreſs a perſon.

4. CELO with two accuſatives. *Celo te hanc rem*, I conceal this thing from you. *Ea ne me celet conſuefēci fílium*, Ter. I have accuſtomed my ſon to conceal nothing of all this from me.

The thing in the ablative with the prepoſition. *Celo te de hac re*, I will not tell you that.

The perſon in the dative. *Celáre áliquid alícui*, to conceal a thing from a perſon.

5. Verbs of teaching, with two accuſatives. *Dóceo te grammáticam*, I teach you grammar. *Quæ te leges præceptáque fórtia belli—Erúdiit*, Stat. who taught you the laws and generous maxims of war.

The thing in the ablative with the prepoſition. *Qui de ſuo advéntu nos dóceant*, Cic. who may let us know of their coming.

6. INTERDĪCO governs the thing in the ablative. *Interdíco tibi domō meâ*, I forbid you my houſe. *Interdíco tibi aquâ & igni*, I forbid you the uſe of fire and water.

ANNOTATION.

Sanctius maintains that no verb can of itſelf govern two accuſatives of different things at the ſame time, and that what we ſee here is only an imitation of the Greeks, who put this caſe almoſt every where, by ſuppoſing their prepoſition κατὰ, or περὶ, as we ſhould ſay *circa, per, ob, ſecundùm, propter, ad* or *quod ad*. For *doceo te grammaticam*, implies *ſecundùm*, or *quod ad grammaticam*, and in the ſame manner the reſt. Hence the paſſive of theſe verbs always retains the accuſative which depends on the prepoſition. *Doceor grammaticam*; *eruditus Græcas literas*, Cic. *Galeam induitur*, Virg. *Inutile ferrum cingitur*, Id. *Rogari ſententiam*, Cic.

In like manner we muſt explain the following paſſages by the prepoſition. *Magnam partem in his occupati ſunt*, Cic. *Noſtram vicem ultus eſt ipſe ſeſe*, Cic. *Multa gemens ignominiam plagáſque ſuperbi victoris*, Virg. *Quod te per genitorem oro*, Id. *Qui purgor bilem*, Hor. *Nunc id prodeo*, Ter. that is to ſay, *ob id*, or *propter id*, according to Donatus.

To this we muſt alſo refer what the grammarians have diſtinguiſhed by the name of ſynecdoche, and may be called the accuſative governed by a prepoſition underſtood. *Omnia Mercurio ſimilis vocemque*, &c. Virg. *Expleri mentem nequit*, Id. *Nodoque ſinus collecta*

lacte fluentes, Id. Which is the ſame as, *Oculos ſuffuſa nitentes*, ſays Servius. *Creſſa genus Pholoë*, Virg. *Clarigenus*, Tac. *Micat auribus & tremit artus*, Virg. *Flores inſcripti nomina regum*, Id. *Eludo te annulum*, Plaut. Which occurs much oftener among the poets, though with the word *cætera* this figure has been uſed upon all occaſions. *Cætera prudens & attentus*, Cic. *Verùm cætera egregium*, Liv. *Lætum cætera*, Hor. *Argentum quod habes condonamus te*, Ter. in Phorm. *Habeo alia multa quæ nunc condonabitur*, Id. in Eunucho, according as Donatus, Politianus, Sanctius, Voſſius, Heinſius, and others read it, and as we find it in the MSS. ſo that we muſt underſtand, *ſecundùm quæ, ille condonabitur*. This ſeems to have eſcaped Julius Scaliger, when he finds fault with Eraſmus for reading it thus, pretending that it ſhould be *condonabuntur*, contrary to the meaſure of the verſe, and the authority of all copies whatever; and alledging for reaſon that *condonare aliquem argentum* is not Latin, whereas it is the very example of the Phormio, which Donatus expreſsly produces, to authoriſe this paſſage of the Eunuch.

It is alſo to be obſerved that we are not allowed to uſe indiſcriminately the different governments abovementioned. For it would not be right to ſay, *Conſulo te hæreditatem*, for *de hæreditate*. Cicero ſays, *Amicitiæ veteris commoneſacere*, but never *amicitiam*. Though with the word *res* we ſay *admoneo, commoneſacio te hujus rei*, or *hanc rem*, or *de hac re*. Therefore we muſt always abide by the practice of the pureſt authors.

Rule XXV.

Of the four queſtions of place.

1. *The queſtion* UBI *takes the ablative with* in, *or without* in; *and puts the names of towns of the firſt and ſecond declenſion, in the genitive.*
2. *The queſtion* QUO *takes* in *with the accuſative, and puts the names of towns in the accuſative without* in.
3. *The queſtion* QUA *takes the accuſative with* per, *or an ablative without a prepoſition.*
3. *The queſtion* UNDE *takes an ablative, with the prepoſitions* a, *or* ex; *and puts the names of towns in the ablative without the prepoſition.*
4. Rus *and* domus *are governed in the ſame manner as the names of towns.*

Examples.

We have here four queſtions of place under our conſideration.

1. Ubi, which denotes the place where one is. *Ubi eſt?* where is he? 2. Quò,

2. Quò, which denotes the place whither one goes. *Quo vadit?* where he is going to?

3. Qua, which ſignifies the place through which a perſon paſſeth. *Quà trânsîit?* which way did he go?

4. Unde, which denotes the place from whence a perſon comes. *Unde venit?* from whence comes he?

In all theſe queſtions we muſt firſt of all conſider the prepoſition that belongs to them, and the caſe it governs.

Secondly, we are to take notice that ſmall places, that is the proper names of towns and villages, and ſometimes of iſlands, are generally put in the caſe of the prepoſition, without expreſſing it, though it be always underſtood. And the other nouns, whether they ſignify large places, that is, provinces or kingdoms, or whether they be appellatives, are generally put with the prepoſition, though the contrary ſometimes happeneth.

Thirdly, we muſt obſerve that in all queſtions, theſe two nouns *rus* and *domus*, are always governed in the ſame manner, as if they were the proper names of towns.

Fourthly, when we are mentioning theſe queſtions, it is not neceſſary that the queſtion *ubi*, *quò*, or any other ſhould be expreſſed, but only that it be underſtood.

This being premiſed it is eaſy to retain the rules of theſe four queſtions.

1. Ubi takes the ablative with *in*. *Ámbulat in horto*, he walks in the garden. *Vivit in Gallia, in urbe*, he lives in France, in the city.

Or the ablative only, *in* being underſtood, eſpecially if they be names of ſmall places. *Philippus Neápoli eſt, & Léntulus Putéolis*, Philip is at Naples, and Lentulus at Pozzuolo. *Degit Carthágine, Paríſiis, Athénis*, he lives at Carthage, at Paris, at Athens. *Sum ruri*, Cic. *Sum rure*, Hor. I am in the country. For heretofore they ſaid *rure* vel *ruri* in the ablative according to Chariſius.

We muſt except thoſe nouns which have the genitive in Æ or in I, that is, of the firſt or ſecond declenſion, as *Romæ natus, Sicíliæ ſepúltus*, born at Rome, buried in Sicily. *Manére Lugdúni*, to ſtay at Lyons. *Eſſe domi*, to be at home. *Quantas ille res domi militiæque géſſerit*,

géſſerit, Cic. what great matters he performed both at home and in the field.

2. Quò takes *in* with the accuſative, becauſe it ſignifies motion, as *Quò properas?* where are you going ſo faſt? *In ædem B. Virginis*, to St. Mary's church. *In Africam*, to Africa.

In ſmall places it is more uſual to put the accuſative alone, *in* being underſtood; as *Ire Paríſios*, to go to Paris. *Proficíſci Romam*, to go to Rome. *Ire rus*, to go to the country.

3. Qua likewiſe takes the accuſative with *per*; *Quâ iter feciſti?* which way did you travel? *Per Angliam*, through England.

Or it will have the ablative only without the prepoſition, eſpecially if they be names of ſmall places; *Româ tránſiit*, he paſſed through Rome.

4. Unde, joins the prepoſitions *ex* or *e*, or even *a* or *ab* to this ſame caſe: as *Revérſus ex agro, è cubículo*, being returned from the fields, from the chamber. *Rédeo ex Itália, ex Sicília*, I come back from Italy, from Sicily. *Vénio à júdice*, I come from the judge's.

Or it takes an ablative only, if they be names of ſmall places, the prepoſition being underſtood; as *Venit Româ, rure, domo, Lugdúno, Athénis*, he is returned from Rome, from the fields, from home, from Lyons, from Athens.

ANNOTATION.

Moſt grammarians obſerve this difference betwixt the names of towns and thoſe of provinces, that the names of towns are put without the prepoſition in all queſtions, and the names of provinces with the prepoſition. Yet this is what the learned are not agreed upon, as may be ſeen in Sanctius, Scioppius, Voſſius, and others; becauſe, ſay they, the antients have not always conformed to this practice, and grammarians are indeed the depoſitaries, but not the ſupreme lords or ſovereigns of language.

Hence it is not only certain that the prepoſition is the real cauſe of the government, whether it be expreſſed or underſtood; but it is even frequently expreſſed in the names of ſmall places, as on the contrary it is ſometimes underſtood in the names of provinces, in all queſtions, as we ſhall make appear under the following heads.

The queſtion Ubi.

We find the names of towns and ſmall places with the prepoſition: as *Naves longas in Hiſpali faciendas curavit*, Cæſ. *In Alexandria*, Cic. *In domo mea*, Plin. Hor. *In domo Cæſaris unus vix fuit*, Cic.

Cic. *Meretrix & mater familias in una domo*, Ter. *Navis in Caieta eſt parata nobis & Brunduſii*, Cic. where he joins the two governments. *Furtum factum in domo ab eo qui domi fuit*, Quintil.

On the contrary, we find the names of provinces in the genitive, like thoſe of ſmall places. *Siciliæ cum eſſem*, Cic. *Duos filios ſuos Ægypti occiſos cognovit*, Val. Max. *Romæ Numidiæque facinora ejus commemorat*, Sall. Where he makes no difference between the name of the city and that of the province.

We find likewiſe the ablative without a prepoſition, *Natus regione urbis ſexta*, Suet. *Domo me contineo*, Cic. *Nec denſa naſcitur humo*, Col. *Suſtinet invidia, triſtia ſigna domo*, Ovid. *Hunc ubi deſicit abde domo*, Virg.

The queſtion Unde.

We meet with provinces in the ablative without the prepoſition. *Ægypto remeans*, Tacit. *Judæa profecti*, Suet. *Si Pompeius Italiâ cedit*, Cic. *Non rediit Cariâ*, Plaut.

But the names of towns with the prepoſition, are ſtill more common. *A Brunduſio*, Cic. *Ab Alexandria*, Cic. *Ab Athenis in Bæotiam ire*, Serv. Sulp. Where he makes no diſtinction betwixt the name of a town and that of a province, no more than Cicero, when he ſaid, *Ab Epheſo in Syriam profectus*. Livy hardly ever puts the names of towns in any queſtion without the prepoſition. *Ab Româ legiones veniſſe nuntiatum eſt. Ab Antio legiones profectæ.* And an infinite number of others, which occur in every page of this author. It appears alſo from Suetonius, which Linacer and Sanctius have not neglected to obſerve, that the emperor Auguſtus, in order to render his ſtile more perſpicuous and intelligible, never mentioned a place without making uſe of the prepoſitions.

The queſtion Qua.

In regard to this queſtion, we are to conſider that *quà* is derived from the ablative feminine, juſt as *quare* is ſaid for *qua de re*, according to Voſſius; therefore when we ſay, *quà tranſiit?* we underſtand *parte, urbe, regione, provinciâ*, or the like. So that no wonder if we anſwer indifferently by the ſame caſe in all ſorts of nouns. *Ibam fortè viâ ſacrâ*, Hor. *Totâ ambulat Româ*, Cic. *Totâ Aſiâ vagatur*, Cic. *Multæ inſidiæ mihi terrâ marique factæ ſunt*, Cic and in all theſe ablatives *in* is underſtood.

But if we anſwer with *per*, it is no extraordinary thing, ſince we have ſhewn that there is no government which may not be reſolved by the prepoſitions.

The queſtion Quò.

It is particularly in this queſtion that authors indifferently uſe or omit the prepoſitions with all ſorts of nouns.

Without the prepoſition they ſay, *Sardiniam venit*, Cic. *Cùm ſe Italiam venturum promiſiſſet*, Cæſ. *Ægyptum induxit exercitum*, Liv. *Boſphorum confugere*, Cic. *Epirum portanda dedit*, Val. *Proximum civitatem deducere*, Appul. But we muſt not be ſurprized at this; for ſince *quò*, according to Sanctius and Scioppius, is an antient accuſative plural in *o*, the ſame as *ambo* and *duo*, which is

ſtill continued in *quocirca*, *quouſque*, and *quoad*, as when we ſay, *quò vadis*, we underſtand *in* or *ad*; ſo we may anſwer by the accuſative only, the prepoſition being underſtood.

They likewiſe uſe the names of towns with the prepoſition, *Conſilium in Lutetiam Pariſiorum transfert*, Cæſ. *In Sicyonem aſſerre pecuniam*, Cic. Though a little before that he had ſaid, *Profectus Argis Sicyonem*, 2. Off. *Curſus ad Brunduſium*, Id. *In Meſſanum venire*, Id. *In Arpinum ſe abdere*, Id. alſo, *ubi vos delapſi domos, & in rura veſtra fueritis*, Liv. *Ad doctas proficiſci Athenas*, Propert, &c.

Now in regard to what is ſaid, that *ad* ſignifies no more than near, and *in* within; and in like manner that *a* ſignifies near or hard by, and *ex* from within; this is generally true, when we would ſignify that ſomething is ſituated, or done near or in a particular place, *habet exercitum ad urbem*; *habet hortos ad Tiberim*. But it is not generally true, when we are ſpeaking of the queſtion *quò*; and we ſhall find that Livy, and ſeveral others have indifferently uſed both ways of expreſſing. And ſo has Cicero too, when he ſays, *Te verò nolo, niſi ipſe rumor jam raucus erit factus*, ad *Baias venire*; *erit enim nobis honeſtius videri veniſſe* in *illa loca ploratum potiùs quàm natatum*, lib. 9. epiſt. 2.

The amount of what may be ſaid in regard to this diſtinction of the names of towns and provinces, is this, that in all probability thoſe who ſtudied the exacteſt purity of the Latin, while it was a living language, would fain eſtabliſh it as a rule. Hence it is that upon Atticus's cenſuring Cicero for ſaying, *in Piræum*, Cicero alledges in his excuſe that he had ſpoken of it, *non ut de oppido, ſed ut de loco* (lib. 7. ep. 3.) Whereby it appears that this rule began to obtain, and that Cicero himſelf paid a regard to it, (let Scioppius ſay what he will) as to a thing that might contribute to the perſpicuity of the language, by this diſtinction of the names of towns and provinces, though he has not always conformed to it. And we ſee ſomething like this in the French tongue, in which the particle A denotes the ſmall places, and EN the provinces, as *à Rome*, and *en Italie*; *à Paris* and *en France*, &c. For which reaſon it is always better to ſtick to this rule, though we cannot condemn a perſon that would ſwerve from it, and Quintilian's cenſure, who calls this a ſoleciſm, *Veni de Suſis in Alexandriam*, lib. 1. c. 5. has very little foundation:

Therefore Servius on this paſſage of Virgil:

Italiam fato profugus, Lavináque venit.
Littora, Æn. 1.

having taken notice that the rules of grammar required prepoſitions to be joined to the names of provinces, but none to the names of towns, he adds, *Sciendum tamen uſurpatum ab autoribus ut vel addant, vel detrahant præpoſitiones.* Where it appears that he does not particularly mention the poets, but all authors in general.

PARTICULAR OBSERVATIONS on the queſtion UBI.

Of the nouns which are put in the genitive in this queſtion.

The reaſon why ſome particular names of towns are put in the genitive

genitive in this queſtion, is becauſe with the proper name we always underſtand the general noun in the ablative with its prepoſition, and therefore this genitive is governed by the noun underſtood; as *Eſt Romæ*, ſup. *in urbe*. *Eſt Lugduni*, ſup. *in oppido*. *Eſt domi*, ſup. *in loco*, or *in horto*, or *in ædibus*; for *domus* ſignified the whole houſe, whereas *ædes* was in ſome meaſure an apartment or part of the houſe; hence Plautus, to expreſs the whole at length, ſays, *Inſectatur omnes per ædes domi*. Terence has put it alſo in the ablative; *Si quid opus fuerit, heus, domo me*; ſup. *continebo*, I ſhall be at home, *Phorm.* Act. 2. ſc. 2.

Now *domi* was not the only word they put in the genitive; for Cicero ſays, *Quantas ille res domi militiæque terrâ marique geſſerit. Quibuſcunque rebus vel belli, vel domi poterunt:* and the like. And Virgil, *Penitus terræ defigitur arbor*, for *in terrâ*. And Ovid, *terræ procumbere*, where we muſt underſtand another noun which governs this genitive, as *In ſolo terræ*, *in tempore belli*, and therefore the latter relates rather to queſtions of time.

Of nouns of the firſt declenſion in E.

Here a queſtion may ariſe, whether theſe nouns ought to be put in the genitive like the reſt of this declenſion. *Neque enim dicitur, negotiatur Mitylenes, ſed Mitylenæ*, ſays Voſſius in his grammar, where he ſeems to reject the genitive in *es* in this queſtion. And Sanctius, whom we have followed, admits of this caſe only for nouns that make Æ or I in the genitive; and perhaps we ſhall find very few authorities of thoſe other nouns, becauſe generally ſpeaking the ancients change them into A, in order to decline them according to the Latin termination. Nevertheleſs we find in Valerius Maximus, book 1. chap. 6. where he ſpeaks of prodigies, *Cærites aquas ſanguine miſtas fluxiſſe*, that at Cærite there was a ſtream of water mixed with blood. Which makes Gronovius in his notes on Livy ſay, that in the 22d book, chap. 1. we ſhould read, *Cæretes aquas ſanguine miſtas fluxiſſe*, where the other editions have *Cerete* nevertheleſs in the ablative. From whence one would think that both expreſſions might be admitted. Though the beſt way is to put them in the ablative, or to change thoſe nouns into A, and put them in the genitive in Æ, *Mitylenæ* rather than *Mitylenes* or *Mitylene*, &c.

Concerning appoſition.

Another queſtion is, whether we ought to ſay, *Antiochiæ natus ſum urbis celebris* by appoſition, or *Antiochiæ natus ſum urbe celebri*; but the former would be a ſoleciſm, ſays Voſſius, whereas the latter may be ſaid, and this phraſe may be varied three different ways.

The firſt, by joining the prepoſition to the appellative, and putting the proper name in the genitive, as *Albæ conſtiterunt in urbe opportuna*, Cic. *In oppido Antiochiæ*, Cic. *In Amſtelodami celebri emporio*, Voſſius.

The ſecond, by letting the proper name and the appellative be governed in the ſame caſe by the prepoſition; *In Amſtelodami celebri emporio*, Voſſ. *Neapoli in celeberrimo oppido*, Cic.

The third, by underſtanding the prepoſition; *Antiochiæ loco nobili*, Cic. *Amſtelodami celebri emporio*, Voſſ.

And if you would know the reaſon why the appoſition is not admitted here in the genitive, for inſtance, *Amſtelodami celebris emporii*, it is becauſe the genitive being never governed but by another noun ſubſtantive, when we ſay *Eſt Romæ, vivit Amſtelodami*, we underſtand *in urbe, in emporio*, or *oppido*, as hath been already obſerved; but if you put *urbis*, or *emporii, oppidi* in the genitive, you having nothing elſe to ſuppoſe that can govern it. And hence it is that with an adjective you never put the proper name in the genitive, *Eſt magnæ Romæ*, but in the ablative, *in magna Roma*, ſup. *urbe*, in the great city of Rome. Becauſe a thing being called great or ſmall only comparatively to another, we cannot refer *great* to *Rome*, but to the word city; for otherwiſe it would ſeem to imply that there were two Romes, one great, the other little.

Now that this genitive is governed by a noun underſtood, and that this conſtruction is right, Scaliger ſheweth, becauſe if we can ſay *oppidum Tarentinum*, ſurely we may alſo ſay, *oppidum Tarenti*; the poſſeſſive having always the ſame force as the genitive from which it is taken; hence in French it is generally rendered by the genitive, *Domus paterna, la maiſon de mon pere*; my father's houſe.

Concerning nouns of the third declenſion.

It is arguing very wrong, as Sanctius, Scioppius, and Voſſius obſerve, to ſay that nouns of the third declenſion, and thoſe of the plural number are put in the dative or in the ablative. For what relation is there between the government of place, which always depends on a prepoſition, and the dative, which is never governed by it, and which, as we have already made appear, denotes only the end or the perſon, or the thing, to which another thing is referred and attributed? and though we find *Eſt Carthagini, Neapoli, ruri*, and the like, theſe are only old ablatives which, as hath been already mentioned, were heretofore every one of them terminated in *e* or in *i* in this declenſion. Therefore thoſe who are more accuſtomed to the ablative in *e*, ought always to put it here, as Cicero does, *Eſt Sicyone, ſepultus Lacedæmone*; *Carthagine natus*, and the like. There is only the word *rus*, whoſe ablative in *i* cuſtom has rendered familiar in this queſtion. And if any one ſhould doubt whether *ruri* be an ablative, he may ſee in C[illegible]iſius, lib. 1. that *rus* makes in the ablative *rure* or *ruri*; and that *Ruri agere vitam* in Ter. is an ablative and not a dative. Plautus has uſed it even in the other queſtions; *Veniunt ruri ruſtici*, in Moſtel. Act. 5. ſc. 1. the peaſants come from the country.

Observations on compound Nouns.

Compound nouns intirely conform to the rule of the other proper names, though ſome grammarians have made a doubt of it. Thus we ſay *Novum Comum ducere Colonos*, Suet. *Conventus agere Carthagine nova. Quo die Theano Sidicino eſt profectus*, Cic. &c. And therefore we are to ſay, *Ire Montempeſſulanum, Portum petere Calateſem*, and the like.

RULE XXVI.

Of the queſtions of time, meaſure, and diſtance.

Time, diſtance, and meaſure, may be put either in the accuſative, or the ablative; but the preciſe term of time is put in the ablative only.

EXAMPLES.

We may here include five things. 1. The ſpace of time: 2. The ſpace of place, or diſtance: 3. The preciſe term of time: 4. The preciſe or exact place: 5. The noun of meaſure; each of which may be put either in the accuſative or the ablative, which are always governed by a prepoſition expreſſed or underſtood, and the prepoſition is more uſually expreſſed with the accuſative. But the preciſe term of time, namely that which anſwers the queſtion *quando*, is put oftener in the ablative only.

1. The ſpace *or* the duration of time, which anſwers to the queſtion *quámdiu*, or *quamdúdum*, how long, *Vixit per tres annos*, or *tres annos*, or *vixit tribus annis*, ſup. *in*, he has lived three years. *Quem ego hódie toto non vidi die*, Ter. whom I have not ſeen to day. *Te annum jam audiéntem Cratíppum*, Cic. ſup. *per*, you that have attended Cratippus's lectures a whole year. *Intra annos quatuórdecim tectum non ſubiérunt*, Cæſ. they have been without any cover theſe fourteen years. *Nonagínta annos natus*, ſup. *ante*, he is ninety years old; he has been ninety years in this world.

Hereto we may refer thoſe phraſes where they uſe *ad* or *in*, but it is in a particular ſenſe: *Si ad centéſimum annum vix vixíſſet*, Cic. if he had lived to be a hundred years old. *In diem vívere*, Cic. to live from hand to mouth.

2. The ſpace or diſtance of place is more uſual in the accuſative, as *Locus ab urbe díſſitus quátuor milliaria*, a place diſtant four miles from the town; *Hercýniæ ſylvæ latitúdo novem diérum iter expedíto patet*, Cæſ. the breadth of the Hercynian foreſt is a nine days journey; where we muſt underſtand *ad*, or *per*, though the prepoſition is ſeldom uſed. But ſometimes they put the ablative; as *bídui ſpátio abeſt ab eo*, he is at the diſtance of two days journey from him.

3. The preciſe term of time, that is when we anſwer the queſtion *quando*, is generally put in the ablative; *Superioribus diébus veni in Cumánum*, Cic. a few days ago I came to Cuma. *Quicquid eſt bíduo ſciémus*, Cic. ſup. *in*. Whatever it is, we ſhall know it in two days.

And in the ſame manner with *ante*, or *poſt*; as *Fit paucis pòſt annis*, Cic. it happened a few years after. *Dederám perpáucis antè diebus*, I had given to him a few days before.

Sometimes the accuſative is uſed with *ante* or *poſt*; *Páucos ante menſes*, Suet. a few months before. *Aliquot poſt annos*, Cic. ſome months after. Which happens even with ſome other prepoſitions. *Ad octávum caléndas in Cumánum veni*, Cic. I arrived at Cuma the eighth day before the calends.

Likewiſe with the adverb *círciter*. *Nos círciter caléndas* (ſup. *ad*) *in Formiáno érimus*, Cic. we ſhall be at Formia towards the calends. But with *abhinc* we join indifferently the accuſative or the ablative, *Abhinc annos quingéntos*, Cic. ſup. *ante*, five hundred years ago. *Abhinc annis quíndecim*, Cic. ſup. *in*, fifteen hundred years ago. And this adverb in pure authors, always denotes the time paſt; whereas for the future they make uſe of *poſt* or *ad*: *Poſt ſexénnium*, or *ad ſexénnium*, ſix years hence.

4. The preciſe place. *Ad tértium lápidem*, Liv. three miles off. *Ad quintum milliáre*, Cic. five miles off. Sometimes they put the ablative only, and ſuppoſe *in*. *Cécidit tértio ab urbe lápide*, he fell three miles out of town.

5. The meaſure. *Muri Babylónis erant alti pedes ducéntos, lati quinquagínta*, ſup. *ad*: the walls of Babylon were two hundred feet high, and fifty broad. *Dic quibus in terris—Tres páteat cœli ſpatúm non ámpliùs ulnas*, Virg. tell me in what part of the world is it, that the ſky is not above the breadth of three yards. But meaſure may be referred to the diſtance, of which above.

ANNOTATION.

A particular meaſure may be put ſometimes alſo in the genitive, but this by ſuppoſing a general noun by which the other is governed,

ed, as *Areolæ longæ pedum denûm*, Col. ſup. *menſura, ſpatio*, or *longitudine*. *Pyramides latæ pedum ſeptuaginta quinûm*, ſup. *latitudine*, Plin. *Altæ centum quinquagenûm*, ſup. *altitudine*, Plin.

RULE XXVII.

Of the comparative and of partitives.

1. *Comparative nouns require the ablative caſe.*
2. *And partitives the genitive:*
3. *Hence the ſuperlative degree governs a genitive likewiſe.*

EXAMPLES.

1. The comparative ought always to have the ablative of the noun, with which it forms the compariſon, whether it be expreſſed or underſtood; as *Fórtior eſt patre fílius*, the ſon is ſtronger than the father. *Virtus opíbus mélior*, virtue is better than riches.

But ſometimes this caſe is not expreſſed, as when we ſay *triſtior* (ſup. *sólito*) ſomewhat ſorrowful, that is a little more ſorrowful than uſual.

2. All partitive nouns, that is, which ſignify part of a greater number, govern the genitive; *Octávus ſapiéntum*, the eighth of the ſages. *Unus Gallórum*, one of the French. *Dexter oculórum*, the right eye. And in the ſame manner *álius, áliquis, alter, nemo, nullus, quis*, and the like. *Quis ómnium?* which of them all? &c.

3. Hence the ſuperlative governs a genitive likewiſe, becauſe it is a partitive, as *Philoſophórum máximus*, the greateſt of philoſophers. *Vírginum ſapientíſſima*, the wiſeſt of virgins, or among virgins.

In this ſenſe the comparative alſo governs this ſame caſe; as *Fórtior mánuum*, the ſtrongeſt of the two hands: and in like manner the poſitive, as *Séquimur te ſancte deórum*, we follow you, who are the holieſt of the Gods.

ANNOTATION.

This rule includes two parts, one of the comparative, and the other of the partitive, under which the ſuperlative is comprehended.

Of the comparative.

In order to underſtand the government of the comparative, we have only to conſider what Sanctius hath obſerved; that in all languages, the force of the compariſon is generally included in a particle.

Thus we ſhall ſee that as in French the particle QUE, *than*, performs this office, PLUS *ſaint* QUE, holier *than*; PLUS *grand* QUE, greater *than*; ſo the Hebrews (who have no comparative degree) make uſe of מִן *min*. The Greeks frequently of H, the Spaniards of MAS, and the Latins of QUAM, *præ* or *pro*, as we ſhall ſhew hereafter.

Thereby we ſee that the comparative of itſelf governs no caſe, and ought to be conſidered merely as a noun, which adding ſome force to the ſignification of the poſitive, may be reſolved by the ſame poſitive and by the adverb *magis*. *Doctior*, that is *magis doctus*, &c.

And this is what has given occaſion to thoſe elegant phraſes, which the grammarians are at a loſs to account for; *Litteris quàm moribus inſtructior. Similior patri quàm matri. Fortior eſt quàm ſapientior:* he has more courage than learning. And in Cic. *Per illam, inquam, dexteram non in bellis & in prœliis: quàm in promiſſis & fide firmiorem*, pro Dejot.

But if there be an ablative of compariſon, it is always governed by the prepoſition *præ* or *pro* underſtood. This prepoſition is even ſometimes expreſſed, not only after the comparative, as when Appuleius ſays, *Sed unus præ cæteris & animo fortior & ætate juvenior & corpore validior exurgit alacer:* and in another place, *Unus è curia ſenior præ cæteris:* and Q. Curtius, *Majorem quàm pro ſtatu ſonum edebat:* And Pliny, *Me minoris factum præ illo:* but moreover after other nouns, or even after verbs, as *Præ nobis beatus*, Cic. *Hic ego illum contemſi præ me*, Ter. *Cunctáne præ campo Tiberino ſordent*, Hor. *Ludum et jocum fuiſſe dices præut hujus rabies quæ dabit.* Ter. in Eun. and ſuch like. Where it is obvious that the whole force of the compariſon is included in thoſe particles.

Hence as it is only the effect of cuſtom, that they are generally ſuppreſſed after the comparative, it happens alſo that they are ſometimes ſuppreſſed after the other nouns, where they are underſtood nevertheleſs; which evidently ſhews that it is not a thing quite particular to the comparative, as *Nullus eſt hoc meticuloſus æquè*, Plaut. for *præ hoc. Alius Lyſippo*, Hor, that is, *præ Lyſippo*, for *quàm Lyſippus*, according to Sanctius. And the ſame may be ſaid of the reſt, concerning which the reader may ſee what we ſhall ſay further in the remarks, chapter of conjunctions.

It is by this principle we ought alſo to reſolve all thoſe compariſons, which by grammarians are called oblique or improper, when they are between things of a different nature; *Ditior opinione; cogitatione citiùs*, &c. always underſtanding the prepoſition, *pro*, as Cicero, and others ſometimes expreſs it: *Plus etiam quàm pro viri: li parte obligatum puto*, Cic. *Major quàm pro numero hominum editur pugna*, Liv.

It is likewiſe by this principle that we ought to anſwer thoſe, who fancy the comparative is ſometimes put for the poſitive, as when we ſay, *triſtior, ſollicitior, audacior*, ſomewhat ſorrowful, ſomewhat ſollicitous, ſomewhat bold. For even in theſe examples, the comparative hath its natural ſignification, and ſuppoſeth the ablative after it, as *triſtior*, ſup. *ſolito. Sollicitior*, ſup. *æquo*, &c. And if then it ſeems rather to import diminution than augmentation, this is an effect, not of the comparative, but of the ablative, under-

underſtood, becauſe if it were joined to another noun, it would have quite a different force, though it continued always the ſame; as *triſtior perditis*, *ſollicitior miſeris*, &c.

Difficulties in regard to the comparative.

When the reaſon of theſe governments is once underſtood, it is eaſy to ſolve all the little difficulties of grammarians upon this article. As when they ſay, that the comparative is not put with the ablative, but with the genitive, when the compariſon is between two things only. For ſince the comparative of itſelf governs neither the genitive nor the ablative, doubtleſs it is indifferent to either caſe on theſe occaſions. Thus Cæſar ſays: *Ex propoſitis duobus conſiliis, explicatius videbatur, ut*, &c.

It is alſo an error to ſay that the comparative never inſtitutes a compariſon but between two things only, when it governs the genitive. For notwithſtanding that this is perhaps the moſt uſual practice, yet there are a hundred examples to the contrary: as when Cicero ſays, *Cæterarum rerum præſtantior erat*, as quoted by Saturnius; and Horace, *O major juvenum*, in Arte: and Pliny, *Animalium fortiora quibus craſſior eſt ſanguis.* And Q. Curtius, lib. 9. *In oculis duo majora omnium navigia ſubmerſa ſunt:* and in the ſixth book, *Cleander priores eorum intromitti jubet:* and Plaut. in Capt. *Non ego nunc paraſitus ſum, ſed regum rex regalior.* And Pliny, *Adoleſcentiores apum.* Which is only a partition that may be made between two, or an infinite number of things, if you pleaſe.

Therefore Valla, and thoſe who have followed him, are in the wrong to object againſt theſe expreſſions of ſcripture, *Major horum eſt charitas. Minor fratrum*, &c. *Eo quod eſſet honorabilior omnium*, which comes from St. Jerome himſelf in his tranſlation of Daniel. For theſe phraſes are not only very good Latin, but moreover have the advantage of coming nearer to the Greek, which makes uſe of a genitive after the comparative.

But it is a different thing, when we find in Pliny, for example; *Omnium triumphorum lauream adepte majorem:* and in an epiſtle of Lentulus's among thoſe of Cicero; *Naves onerarias, quarum minor nulla erat duûm millium amphorarum.* For *laurea* can make no part with *triumphi*, no more than *navis* with *duo millia:* for which reaſon it cannot be reſolved by *inter*. But it is an ellipſis that ſuppoſeth the ſame word, on which the compariſon falls, repeated in the ablative; as *Lauream majorem* laureâ *omnium triumphorum*; *naves quarum nulla minor erat* navi *duûm millium amphorarum.* And there are likewiſe examples hereof in the Greek, as Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. *Joan.* 5. 36. *Ego autem habeo teſtimonium majus Joannis*; that is, *majus teſtimonio Joannis.* And in like manner the reſt.

It is no leſs a miſtake in the grammarians to pretend that *quiſque* is never put but with the ſuperlative, and in L. Valla to aſſert that we ought to ſay, *Imbecillima quæque animalia*, or that Lactantius did wrong in ſaying, *Imbecilliora & timidiora quæque animalia*; ſince Cicero himſelf hath, *Quiſque gravior homo atque honeſtior.* And

Quintilian,

Quintilian, *Pedes quique temporibus validiores.* We likewiſe find *quiſque* with the poſitive, *Invalidus quiſque*, Tac. *Bonus quiſque liber*, Plin.

It is alſo a miſtaken notion that the particle *quàm*, always requireth the ſame caſe before as after it: for we ſhould not chuſe to ſay, *Utor Cæſare æquiore quàm Pompeio*, but *quàm eſt Pompeius*, as in Cic. *Dixit ſe apertè munitiorem ad cuſtodiendam vitam ſuam fore, quàm Africanus fuiſſet.* True it is that when a nominative precedeth, another nominative ought to follow, *Cicero eſt doctior quàm Salluſtius*; and that if there be an accuſative before, you may put an accuſative after, *Ut tibi multo majori quàm Africanus fuit, me non multo minorem quàm Lælium adjunctum eſſe patiare*, Cic. *Ego callidiorem hominem quàm Phormionem vidi neminem*, Ter. becauſe then the verb is underſtood twice, as if it were, *Ego neminem vidi callidiorem, quàm vidi Phormionem.* But with another verb we may likewiſe ſay, *Ego callidiorem vidi neminem, quàm Phormio eſt.*

The Comparative alſo occurs ſometimes with the adverb *magis*; *Magis hoc certo certius*, Plaut. *Hoc magis eſt dulcius*, Id. *Magis invidia quàm pecunia locupletior*, Val. Max. *Qui magis optato queat eſſe beatior*, Virg. in Culice. Which is become a kind of pleonaſmus, as will appear hereafter, when we come to ſpeak of figures. But we do not find it with *per*, except it is derived from a verb, and taken in the ſame ſenſe as its verb. Thus we ſhall ſay with Cicero, *Perquiſitius, pervagatior:* with Hor. *Perlucidior*, and the like: becauſe we ſay, *Perquiro, pervagor, perluceo*; but we ſhould not ſay, *Perurbanior, perdifficilior, permelior*, though we ſay, *Perurbanus, perbonus, perdifficilis*; and even in the ſuperlative, *Peroptimus, perdifficillimus*, &c.

Of prior *and* primus.

We muſt not mind what Donatus, Priſcian, Diomedes, L. Valla, Agroëtius and others aſſert, that *prior* is ſaid only of two and *primus* of many. *Cunctis prior Cadmeïus Heros*, Stat. *Prior omnibus Idas proſilit*, Id. *Qui prior aliis eſt.* Varro apud Aul. Gel. and the like. And the true reaſon of this is what Julius Scaliger has obſerved, that on thoſe occaſions, the whole multitude is conſidered as in two diviſions, of which the former only makes one part, and the latter another.

Of Plus.

Plus is alſo a comparative, as we have obſerved in the declenſions, p. 106. and there can be no doubt of it, ſince it inſtitutes a compariſon between things. But in regard to its government there are ſome who pretend to ſay that it governs four caſes, the nominative, the genitive, the accuſative, and the ablative.

And yet if it be joined with the nominative, it is no mark of government, but of concord, becauſe it is an adjective. As when Pliny ſays, *Nec plus tertia pars eximatur mollis.* And Cicero, *Ut hoc noſtrum deſiderium ne plus ſit annuum.* And Sanctius, *Nemo uno plus præmium expectato:* which he maintains is good Latin, againſt the opinion of thoſe who found fault with him for it, and pretended that he ſhould have ſaid *plus uno præmio.*

And

And if it be joined with the ablative, as in Cicero, *Quum plus uno verum esse non possit*: and in another place, *Alterum certè non potest, ut plus unâ vera sit (opinio.)* In Val. Max. *Uno plus Hetrusci cadunt.* In Cicero, *hoc plus ne rogum facito.* In Livy, *Ab utraque parte sexcentis plus equitibus cecidit*, &c. Then this ablative is governed in the same manner as the other comparatives, by the preposition understood.

Every where else it has no government, no more than *minus* and *amplius*. *Intervalla fere paulo plus aut minus pedum tricenûm*, ad Heren. where the genitive is governed by the name of distance *intervalla*. *Plus virium habet alius alio*, Ter. where the genitive *virium* is governed by *negotium* understood, *Plus negotium virium habet*; and the ablative *alio*, by the comparative *plus*, *præ* being understood. *Plus quingentos colaphos infregit mihi*, Ter. where the accusative is governed by the verb *infregit*. In the same manner in Cæsar, *Quum ipsi non amplius quingentos equites haberent.*

And then they are taken as adverbs, though to say the truth they are real nouns that are put in the accusative, by virtue of a preposition understood, *Secundùm plus aut minus*, or *ad plus aut minus*, &c. the latter coming from the comparative *minor & hoc minus*, in the same manner as *amplius*, from *amplior et hoc amplius*. *Plus annum obtinere provinciam*, Cic, that is, *ad plus tempus quàm ad annum*, &c. Hence they are joined extremely well with the nominative and the verb in the plural. *Romani non plus sexcenti ceciderunt*, Liv. that is, *sexcenti, non ad plus negotium.* And thus in Cæsar, *Eo die milites sunt minus septingenti desiderati*, 7. B. Gal. *Naves amplius octingentæ uno erant visæ tempore*, Id. lib. 5. See the remarks, chap. of adverbs and conjunctions.

Of the partitive in general.

In every partition, the genitive is governed by what we commonly understand *ex numero*, or by the noun substantive a second time, whether this partition be made with the positive or the comparative, of which we have given examples above, or with the superlative. For *Virginum sapientissima* implies, *Virgo virginum sapientissima*, or *Sapientissima ex numero virginum*: you have examples of both in this passage of Pliny; *Capreæ & Coturnices, animalia ex numero animalium placidissima.*

For which reason when the substantive is of another gender than the genitive plural, we may make the adjective agree with either, *Leo est animalium fortissimum*, or *fortissimus* (though the latter is more usual) for in the former we understand *animal*, with which *fortissimum* agrees; and in the latter we understand *ex numero*, as if one was to say, *Leo fortissimus ex numero animalium.* Thus Cicero has expressed himself, *Indus* qui est *fluviorum maximus.* And Pliny, *Boves animalium soli et retrò ambulantes pascuntur*: and in another place, *Hordeum frugum omnium mollissimum est.* See what is said lower down about syllepsis, when we treat of figures.

Of the superlative in general.

The superlative, as Sanctius sheweth extremely well, does not properly form a comparison, this being proper only to the comparative:

parative: and therefore ſince they reſolved to diſtinguiſh three degrees in the nouns, it would have been much better to call them degrees of ſignification than of compariſon, As when I ſay, *Gratæ mihi fuerunt litteræ tuæ, et Gratiſſimæ mihi fuerunt*, there is no more compariſon in one than the other, but only an increaſe of ſignification in the latter: which does not hinder us from putting the ſuperlative indifferently in the firſt place, when the ſubject deſerves it. As, for inſtance, ſpeaking of the mouths of the Nile, it may be very well to ſay, *Primum oſtium magnum*, or I may ſay, *primum maximum, ſecundum majus, tertium adhuc majus*, &c. Where it is obvious that the comparative ſometimes ſignifies more than the ſuperlative, becauſe it eſtabliſhes a compariſon with the ſuperlative itſelf.

In this manner Cicero has expreſſed himſelf, *Ego autem hoc ſum miſerior quàm tu quæ es miſerrima*, ad Terent. And in another place, *Perſuade tibi te mihi eſſe chariſſimum, ſed multo fore chariorem, ſi*, &c. So that though we may ſay that the ſuperlative ſignifies the ſame thing as increaſe or exceſs, yet it is a miſtake to think that it always expreſſeth the ſupreme degree. Thus when Virgil ſaith:

Danaûm fortiſſime gentis——Tydide;

he did not mean that Diomedes was more brave than Achilles, or the braveſt of his countrymen, but only very brave amongſt his countrymen. This is extremely well expreſſed by the French particle *tres* which comes from *trois*, and has the ſame effect as if one was to ſay *ter fortis*, juſt as Virgil ſays.

O térque quatérque beati. And the Greeks τρισόλβιος for ὀλβιώλαλος, very happy.

And if we put *le plus*, the moſt, *le plus genereux des Grecs*, the moſt brave of all the Greeks; *le plus ſçavant des Romains*, the moſt learned of the Romans, though this may ſeem to import ſome ſort of compariſon, yet it is rather a partition than a real compariſon.

Difficulties in regard to the ſuperlative.

Hereby it appears that nothing hinders the ſuperlative from being very properly joined with a noun univerſal (though ſome grammarians affirm the contrary) either out of partition, as *Omni gradu ampliſſimo digniſſimus*, or even in partition, as *Dii iſti Segulio male faciant homini nequiſſimo omnium qui ſunt, qui fuerunt, qui futuri ſunt*, Cic. And in Catullus ſpeaking of Cicero:

Diſertiſſime Romuli nepotum
Quot ſunt quotque fuere, Marce Tulli, &c.

The ſuperlative may be likewiſe put with the excluſive particles, which ſeem to require a comparative; *Ægyptus aliarum regionum calidiſſima eſt*, Macrob.. *Cæterorum fugaciſſimi*, Tac. It is put with *omnis:* as *Omnes tenuiſſimas particulas atque omnia minima*, Cic. *Homini nequiſſimo omnium*, Cic.

It is alſo joined with other particles. which likewiſe augment their ſignification, as we have already ſhewn in regard to *per, peroptimus*, &c. It is even joined with *perquam*; *Perquam maximo exercitu*, Curt. We ſay alſo, *Dolorem tam maximum*, Cic. *Rei tam maxim*

maximè neceſſariæ tanta injuria. Id. *Longè improbiſſimus,* Id. *Multo mihi jucundiſſimus,* Id. *Oratio ſatis pulcherrima quæ inſcribitur pro Q. Ligario,* Pompon. J. C. *Id apprimè rectiſſimè dicitur,* Cic. de fin. as Saturnius reads it, as well as Robert Stephen in his theſaurus, Malaſpina, and Gruterus's edition: though others read *rectè* inſtead of *rectiſſimè. Maximè peſſima,* Colum. *Maximè humaniſſimi,* A. Gel. *Ante alios pulcherrimus.* Virg. *Sive hanc aberrationem à dolore delegerim quæ maximè liberaliſſima, doctóque homine digniſſima,* Cic. and the like.

It is uſed in compariſons or partitions of oppoſite things, as *Homo non bipedum modò, ſed quadrupedum impuriſſimus,* Cic. Which ſhews with how little reaſon L. Valla has cenſured Macrobius for ſaying, *Age, Servi, non ſolum adoleſcentum qui tibi æquævi ſunt, ſed ſenum quoque doctiſſime.*

It is alſo made uſe of in ſpeaking of two things only, *Numitori qui erat ſtirpe maximus regnum legat,* ſays Livy, though there were only two ſons, he and Amulius. *Ultri potiſſimum conſulendum,* Cic. and others of the like ſort.

In ſhort we ſhall find that moſt of Valla's and Deſpauter's obſervations on this ſubject are falſe, and owing only to their not having ſufficiently conſidered the nature of things, nor dived into the real cauſes of the Latin tongue.

RULE XXVIII.

Of the verbs and nouns which govern an ablative, or a genitive, the ablative being underſtood.

1. *Verbs of accuſing, abſolving, and condemning require an ablative or a genitive.*
2. *Verbs or nouns that ſignify plenty or want, govern theſe ſame caſes:*
3. *As do alſo ſeveral adjectives.*

EXAMPLES.

All theſe nouns and verbs take an ablative of the moſt general words; as *Re, actióne, pœnâ, causâ, culpâ, crimine,* and the like, which is always governed by a prepoſition underſtood: or ſuppoſing ſome of theſe ablatives, they take another noun in the genitive, which is governed thereby.

1. Thoſe of accuſing: *Accuſári criminibus,* to be accuſed of crimes. *Arcéſſere majeſtátis,* to impeach of high treaſon.

Thoſe of abſolving, or acquitting; *Abſólvere crímine,* to acquit of a crime. *Abſólvere improbitátis,* to acquit of diſhoneſty. *Liberátus culpâ,* diſcharged from a fault.

Thoſe

Thoſe of condemning, *Condémnat cápitis*, he condemns him to death. *Damnári eódem crímine*, to be condemned for the ſame crime. *Tenéri repetundárum*, ſup. *pecuniárum*, to be convicted of extortion. *Damnári amícum ſcéleris*, ſup. *re*, or *actióne*, to charge a friend with a crime. And the reſt in the ſame manner.

ANNOTATION.

Sometimes the prepoſition may be expreſſed; as *Damnatus de vi, de Majeſtate*, Cic. *Accuſare de epiſtolarum negligentia*, Cic. Wherein we muſt be intirely determined by cuſtom; for we ſhould not ſay, *Accuſatus de ſcelere* or *de crimine*; but *ſceleris*, or *ſcelere*, *criminis*, or *crimine*: Neither are we indifferently to put all ſorts of nouns in the genitive or the ablative, with all ſorts of verbs, but we are to conſider how the ancients ſpoke.

Plenty or want.

2. Nouns of plenty take the ſame caſes as the preceding verbs, *Lócuples pecúniæ*, rich in money. *Fœcúnda virtútum paupértas*, poverty is fruitful in virtue. *Cumulátus omni laude*, extolled to the ſky. *Pródigus æris*, laviſh of money. *Compos voti*, who has obtained his wiſh.

Likewiſe thoſe of want or privation; *O'mnium egénus*, deſtitute of every thing. *Inánis omni re útili*, void of every thing that is good. *Ratióne deſtitútus*, void of reaſon. *Vácuus virtúte ánimus*, a mind devoid of virtue. *Caſſus lúminis*, *vel lúmine*, deprived of light. *Liber religióne ánimus*, a mind free from all ſcruple. *Captus óculis*, *mente*, *aúribus*, &c. Who has loſt his ſight, his underſtanding, his hearing, &c. *Conféctus ætáte*, worn out with age. *Sol defléctus lúmine*, the ſun being eclipſed. *Præ'ditus ſingulári virtúte*, adorned with ſingular virtue. Where it is to be obſerved that all the latter chooſe rather to have the ablative, becauſe it is their natural conſtruction.

Verbs of plenty or want prefer likewiſe moſt generally the ablative.

Thoſe of plenty, as *Abundáre ingénio*, to abound in wit. *Affluere ómnibus bonis*, to abound with all ſorts of bleſſings. *Diffluere ótio*, to be loſt in idleneſs. *Satiári pánibus*, to have his belly full of bread. *Onerare probris*, to load with abuſe.

Thoſe of want, as *Vacáre pudóre*, to be without ſhame.

ſhame. *Nudáre præſídio*, to deprive of the defence of. *Viduáre urbem cívibus*, to unpeople a town. *Exhaurire aquis*, to draw off the water.

There are ſome however that indifferently admit of either the genitive or the ablative, as *Complére erróris*, to fill with error. *Complére luce*, to fill with light. *Indigére consílii, et consílio*, to want advice.

Some other Adjectives.

3. Some other adjectives alſo aſſume the ſame government, as *Aliénus, expers, immúnis, conténtus, dignus, indignus*, &c.

Aliénum dignitátis, or *dignitáte*, or even *à dignitáte*: Cic. (the two laſt are moſt uſual) repugnant to dignity. *Conténtus libertátis*, Liv. ſatisfied with his liberty. *Parvo conténta natúra*, Cic. nature is ſatisfied with little. And here the ablative is moſt uſual.

Dignus laudis, or *laude* moſt uſual; worthy of praiſe. *Súſcipe curam & cogitatiónem digníſſimam tuæ virtútis*, Balbus ad Cic. Form a plan to yourſelf becoming your dignity. In like manner, *Indignus avórum*, unworthy of thoſe anceſtors.

Expers metûs or *metu* (the former moſt uſual) void of fear.

Immúnis belli, Virg. *Immúnis militiâ*, Liv. exempt from military ſervice, and the like.

ANNOTATION.

Here the Latins have borrowed the genitive of the Greeks, who underſtand their prepoſition ἐκ, of. Hence almoſt all vulgar languages, which generally follow the ſimpleſt and moſt natural conſtruction, uſe a prepoſition on this occaſion; thus the Italians ſay *Pieno di vino*, as the French ſay, *Plein de vin*, full of wine. But in order to account for this government in Latin, we may underſtand a general noun, *copia, negotium, res*, &c. which governs the other in the genitive, ſo that *Vacuus curarum*, is the ſame as *vacuus re curarum*, for *vacuus curis: dignus laudis*, is for *re laudis*, and the reſt in the ſame manner, juſt as Phædrus hath *res cibi*, for *cibus*; and Plautus, *res voluptatum*, for *voluptates*.

And then this ablative muſt likewiſe be governed by a prepoſition underſtood, for *vacuus curis*, is the ſame as *à curis*. *Laude dignus*, for *de laude*, worthy of praiſe, &c. Therefore the pureſt authors frequently uſe the prepoſition: *Hæc à cuſtodibus militum vacabant loca*, Cæſ. *Locus à frumento copioſus*, Cic. *De nugis referti libri*. Cic. *Liber à delictis*, Id. *Inops à verbis, ab amicis*, Id. Hence, *Egeo pecuniis*, is juſt as if you ſaid, *Egeo de pecuniis*, I have need of.

Of the noun Opus.

By this it appears that the noun *opus*, for which ſo many rules and different obſervations have been made, may be very well reduced to this rule, if it be the ſame thing to ſay, *Egeo nummis, & opus eſt mihi nummis*, where we conſtantly ſuppoſe the *de*.

But upon a nearer inquiry into the matter, we ſhall find that this noun is never any thing elſe but the ſubſtantive *opus, operis*, work, affair, buſineſs; juſt as the Greeks ſay οὐδὲν ἔργον ἐστιν, *nihil opus eſt*.

So that this noun does not properly import an abſolute neceſſity, but ſome ſort of conveniency, or what one has buſineſs with. Even Cicero makes a diſtinction between *opus* and *neceſſe*; *legem curiatam conſuli ferri opus eſſe, neceſſe non eſſe*, lib. 2. ep. 9. *Illud tertium etiam ſi opus eſt, tamen minus eſt neceſſarium*, 2. de Orat. Therefore this noun is no more an adjective than *uſus*, which is frequently taken in the ſame ſenſe, and in the ſame government, as when Virgil ſays, *Nunc viribus uſus*, for *opus*. And it is juſt as if we were to ſay, *In viribus opus eſt*, or *de viribus*, there is need of ſtrength; that is, our whole buſineſs conſiſts in ſtrength. Cicero has made uſe of it in this ſenſe and in this very government, *Pergratum mihi feceris, ſi eum, ſi qua in re opus ei fuerit, juveris*, where he might have put, *ſi qua re* (or *aliqua*) *ei opus fuerit*, &c.

It is in this ſame meaning that we join *opus* with an adjective, *Sunt quibus unum opus eſt celebrare urbem carmine*, Hor. Or that we put it with another ſubſtantive by appoſition; *Dux nobis opus eſt*, which is the ſame ſenſe as if it were, *Dux nobis opera eſt*, our whole affair, or all that we have to do, is to look out for a chief leader.

But if it be put in the genitive, then there is nothing extraordinary in it, and this is ſtill a ſtronger proof of its being a real ſubſtantive, *Opus eſt centum nummorum*, it is a work of a hundred crowns: *Magni laboris & multæ impenſæ opus fuit*, Planc. ad Sen. lib. 10. ep. 8. And in this ſenſe Virgil ſays, *Famam extendere factis, hoc virtutis opus:* and Martial, *Non fuit hoc artis, ſed pietatis opus.*

It is alſo as a ſubſtantive, that it frequently ſerves for a ſecond nominative after the verb: *Si quid opus eſt, impera*, Plaut. *Ita opus eſt*; juſt as we ſay *Ita negotium eſt*, Plaut. *Ita res erat, faciendum fuit*, Ter. And moreover, that it ſerves for a ſecond accuſative after the infinitive, *Dices nummos mihi opus eſſe*, Cic. *Sulpicii tibi operam intelligo ex tuis literis non multum opus eſſe*, Cic. and if an infinitive be put after the verb, it is ſtill the ſame ſenſe, *Quid opus eſt affirmare?* Cic. *Nunc peropus eſt loqui*, Ter. Where the infinitive ſupplies the place of a nominative, as it will ſupply that of an accuſative, if I ſay, *Negat fuiſſe opus affirmare, puto peropus eſſe loqui.*

And if we ſay, *Opus eſt conſulto*, inſtead of *conſulere*, and the like, we are to underſtand *in conſulto*, where the government muſt alſo depend on the prepoſition. Thus we ſee that *opus*, in whatever ſenſe it be taken, is never any other than a noun ſubſtantive, which comes within the general rules.

It is alſo obſervable that we meet with *opus habeo* in Columella, who is a very pure author, juſt as the Greeks ſay χρείαν ἔχω. Which is ſo uncommon in Latin, that Diomedes believed it was wrong to ſay it.

In

In regard to *usus*, we might further add, that as the verbal nouns heretofore governed the case of their verb, this here has taken the ablative like *utor* of which it is formed: *Usus viribus*, as *utor viribus*. Which is the more probable, as heretofore it governed the accusative, because *utor* governed it. *Ad eam rem usus est hominem astutum, doctum*, Plaut.

Diomedes takes notice that the antients said likewise, *Opus est mihi hanc rem*, but he gives no authority for it. And then we must needs suppose an infinitive, as *habere, facere, dicere*, or the like.

RULE XXIX.

Of nouns of price, and verbs of valuing.

1. *The price of a thing is governed in the ablative,*
2. *Except these genitives,* minóris, tanti, quanti, pluris.
3. *Verbs of valuing also govern these same genitives.*
4. *To which we may add,* parvi, nauci, flocci, níhili, mínimi, æqui, boni, magni, multi, *and* plúrimi.

EXAMPLES.

1. The price of a thing is governed in the ablative. *Locávit domum suam centum nummis*, he let his house for a hundred crowns. *Licére présenti pecúniâ*, to be valued for ready money. *Multórum sánguine ac vulnéribus ea Pœnis victória stetit*, that victory was purchased by the blood of many Carthaginians. *Prétio magno stare*, Hor. to cost very dear.

2. The following nouns are governed in the genitive, when they are put without substantives; *tanti, quanti, pluris, máximi, minóris, tántidem, quanticúnque*, &c. *Tanti nulla rès est*, there is nothing so dear. *Emit tanti, quanti vóluit*, he bought it for what he pleased. *Non pluris vendo quàm cæteri, étiam minóris*, I do not sell dearer than others, but perhaps cheaper.

3. Verbs of valuing govern also the said genitives, *Máximi fácere*, to value greatly. *Pluris habére*, to value more. *Tanti dúcitur*, he is so much esteemed.

4. But they govern likewise the following, *parvi, níhili, plúrimi, hujus, magni, multi, mínimi, nauci, flocci, pili, assis, teruncii, æqui, boni. Non fácere flocci*, or *flocci habére*, not to value a straw. *Nauci habére*,

the ſame. *Pili non dúcere*, not to value a ruſh. *Hujus non æſtimáre*, not to value this much (pointing to ſome trifling thing) *Teruncii non fácere*, not to value it a farthing. *Æqui, boni fácere*, to take in good part.

ANNOTATION.

Theſe very nouns, when joined to a ſubſtantive, are put in the ablative; *Redimere minori pretio*; *magno pretio æſtimari*; *parvâ mercede docere*.

Some are likewiſe put in the ablative without a ſubſtantive, *parvo, vel nihilo conſequi*; *magno æſtimare*; but then we underſtand *ære*, or *pretio*. And when they are in the genitive, we muſt underſtand one of theſe nouns, by which they are governed in that caſe; for *Minoris emi*, is the ſame as, *minoris æris pretio emi*. *Tanti duco*, that is to ſay, *tanti æris pretio*, unleſs we chuſe rather to ſay with Henry Stephen that it is a Greek expreſſion, περὶ πολλοῦ ποιοῦμαι, *magni facio*.

But with the ablative we underſtand the prepoſition alſo; for *nihilo conſequi*, is the ſame conſtruction as when Cicero ſays, *Pro nihilo putare, pro nihilo ducere*, and ſo of the reſt, *Dum pro argenteis decem, aureus unus valebat*, Liv. *Aliquando una res pro duabus valet*, Sen. &c. But when we ſay, *Æqui boni facio*, or *conſulo*, it means, *Æqui boni animi*, or *hominis officium duco, facio* &c.

Voſſius obſerves that we cannot ſay, *Parvi curo*, as we ſay, *parvi facio*; and that the paſſage of Terence, produced on this occaſion, *Quid me fiat, parvi curas*, is corrupted, ſince the beſt copies have *parvi pendas*. Neither do we find, *Majoris æſtimo* (inſtead of which we make uſe of *pluris*) though we read in Cicero, *Magni putare honores*. And in Terence, *Te ſemper maximi feci*. Nor can we ſay *Plurimi intereſt, minimi refert*, but *plurimum intereſt, minimè refert*.

RULE XXX.

Of verbs paſſive, and others which require the ablative with the prepoſition *A* or *Ab*.

1. *Verbs paſſive frequently require the ablative with the prepoſition* a, *or* ab, *as* Amor à regina.
2. *Verbs of waiting, ſeparating, diſtance, aſking, receiving, delivering, and nouns of difference, have alſo this ſame government.*

EXAMPLES.

All the above verbs frequently require an ablative, which is governed by the prepoſition *a* or *ab*.

1. The paſſives, as *Amor à regina*, I am beloved by the queen. *Tenéri, regi ab aliquo*, to be poſſeſſed, to be governed by a perſon. *Proviſum eſt nobis óptimè à Deo*,

Deo, God has provided extremely well for us. *Oppugnári ab áliquo*, to be attacked by a perſon.

2. Verbs of waiting, *Omnia à te expéctat*, he expects every thing of you. *Sperat à rege*, he hopes from the king.

Thoſe of ſeparating, and of diſtance, *Diſtat à Lutétiâ vicus ille*, that village is diſtant from Paris. *Diſtat argumentátio à veritáte*, your argument is wide from truth. *Disjúngere, ſegregáre ſe à bonis*, to ſeparate from, to quit the acquaintance of virtuous people. *Diſtráhere & divéllere áliquem ab áliquo*, to part and to tear away one perſon from another.

Thoſe of aſking, *Hoc à te petit, póſtulat, flágitat*, he aſks this of you, he begs, he prays you.

Thoſe of receiving, *Accípere ab áliquo*, to receive of a perſon. *Mutuári ab áliquo*, to borrow of ſomebody. *Diſcere ab áliquo*, to learn of ſomebody.

Thoſe of delivering, *Liberáre à períclo*, to free from danger. *Redímere à morte*, to redeem from death. *Eximere à malis*, to exempt from misfortune.

Nouns of difference, *Aliud à libertáte*, a different thing from liberty. *Res divérſæ à propóſita ratióne*, things quite different from the ſubject propoſed.

ANNOTATION.

That the verb paſſive properly ſpeaking governs nothing of itſelf.

There are a great many other verbs, which have the ablative with the prepoſition, as *Orditi à principio; mercari à mercatóribus; à ſe áliquid facere*, Cic. *Sæpe à majoribus natu audívi*, Id. *A me hoc illi dabis*, Id. *A me argentum ſumito*, Ter. *Otium à ſenibus ad potandum ut habeam*, Id. And a multitude of others which may be ſeen in Sanctius, l. 3. c. 4.

There are likewiſe ſeveral, to which *a* or *ab* is underſtood, as *Cavére málo*, for *à malo*. *Cibo prohibere & tecto*, Cic. *Liberare curâ, infamiâ*, Id. &c.

Hence it appears that this caſe is not properly governed by the verb paſſive, nor by the other verbs which have it after them, but only by the prepoſition: for, as Sanctius ſays, the paſſive wants nothing but its nominative to make its conſtruction and ſpeech complete. *Amantur boni*, honeſt people are beloved. If I add *ab omnibus*, it is *ab* that governs this caſe, to denote from whence comes this love. For *à*, generally ſpeaking, ſignifies only *à parte*, and may be put every where in this ſenſe, and after all ſorts of verbs; while the paſſives of themſelves are indifferent to this go-

vernment. For which reaſon Metellus writing to Cicero has made uſe of *per*. *Non exiſtimaram fratrem meum per te oppugnatum iri*, in the ſame ſenſe as *ab*; as we ſee by Cicero's anſwer, who ſays to him, *Quod ſcribis non oportuiſſe fratrem tuum à me oppugnari*, &c. And in the oration *pro domo ſua*, he has indifferently made uſe of both particles, *a* and *per*: *Niſi ab improbis expulſus eſſem, & per bonos reſtitutus*. In the ſame manner as in the 11th epiſt. of the 3d book, *De mercenariis, niſi jam aliquid factum eſt per Flaccum, fiet à me*.

Beſides there are many occaſions on which this *a* or *ab* can neither be put nor underſtood, *Animus in curas diducitur omnes*, Virg. And ſometimes it is even more elegant to give it a dative, as Sylvius obſerves; *Pacificatio quæ neque ſenatui, neque populo, neque cuiquam bono probatur*, Cic. *Nulla tuarum audita mihi neque viſa ſororum*, Virg. *Dilecti tibi poëtæ*, Hor. *Formidatam Parthis te principe Romam*. Hor. *Cui lecta potenter erit res*, Hor. Which is ſtill more common among the Greeks, Τῶν ἐμοὶ πεπραγμένων, Demoſth. the feats performed by me. And an infinite number of others of the like ſort. See the 12th rule of the datives.

Of the verbs called neuter paſſives, veneo, vapulo, *&c.*

We have already made mention of theſe verbs at the end of the preterits, vol. i. p. 305. where we have ſhewn that they are real actives. Hence Sanctius obſerves that it is bad Latin to ſay *Servi veneunt à mangone*, are ſold by him. And the grammarians can give no other authority for it but the anſwer of Fabricius, who, as Quintilian ſaith, having publicly given his vote for raiſing a bad man to the conſulate, made anſwer to thoſe who expreſſed their ſurpriſe, *A cive ſe ſpoliari malle quàm ab hoſte venire*, Quintil. lib. 2 cap. 1. Which hath the leſs weight on this occaſion, as Cicero quoting this very expreſſion of Fabricius in his ſecond book de Orat. gives it differently, *Malo*, ſays he, *compilari quàm venire*; than to be carried to be ſold. For *veneo* comes only from *venum* and *eo*. And therefore it is no more Latin to ſay *venire ab aliquo*, than *ire ab aliquo*. However, if we ſhould take it in a different ſenſe from the paſſive, we may ſay for inſtance, *Servi veneunt à Cicerone*, that is, are carried to be ſold in the behalf or by the order and command of Cicero: and as Plautus ſaith, *Ubi ſunt qui amant à Lenone?*

Neither is *Vapulare ab aliquo* Latin, according to the ſame Sanctius, though it has alſo the authority of Quintilian, who ſpeaking of a particular witneſs, ſays, *Teſtis in reum rogatus, an ab reo fuſtibus vapulaſſet*; *et innocens inquit*. But Tullus Rufianus, an antient profeſſor of eloquence, mentioning this ſame paſſage concerning this witneſs, ſays: *Et teſtis interrogatus ab reo num fuſtibus vapulaſſet? innocens inquit*. Which gives room to ſuſpect, that thoſe paſſages of Quintilian were corrupted. For *vapulo* properly ſignifies no more than *ploro*, as we have already obſerved, vol. i. p. 307. So that this would be ſaid by an ellipſis; *num fuſtibus exceptus ejulaſſet*.

RULE

RULE XXXI.

Of the matter of which any thing is compoſed.

The matter of which any thing is compoſed, is put in the ablative with the prepoſition ex *or* e, *as* Vas è gemmis.

EXAMPLES.

The matter of which any thing is compoſed, is put in the ablative with the prepoſition *ex* or *è*, as *Vas è gemmis*, a veſſel made of diamonds. *Imágo ex ære*, a brazen image, *Signum ex mármore*, a marble ſtatue. *Pócula ex auro*, golden cups.

ANNOTATION.

Sometimes we meet with the matter in the genitive, as *Nummus argenti*; *crateres argenti*, Perſ. Which ſeems to agree perfectly with the French, *une taſſe d'argent*, and is only an imitation of the Greeks, who uſe this caſe, with the prepoſition *ix* underſtood. Which we might reſolve in Latin by a general noun, *ex re*, or *ex materia argenti*, purſuant to what we have obſerved, v. 2. p. 63.

RULE XXXII.

Of thoſe nouns that are put in the ablative with a prepoſition.

Nouns ſignifying puniſhment, part, cauſe, inſtrument, manner, or reaſon of a thing, are put in the ablative.

EXAMPLES.

All the following nouns are put in the ablative after moſt verbs.

1. The puniſhment, *plecti cápite*, Cic. to be puniſhed with death. *Punire ſupplício*, Cic. to put to death. *Pœnâ áffici*, Cic. to be puniſhed. *Vítia hóminum, damnis, ignomíniis, vínculis, verbéribus, exíliis, morte multántur*, Cic. human vices are puniſhed with fines, ignominy, impriſonment, whipping, exile, and death.

2. A part; *Ut tota mente atque ómnibus ártubus contremíſcam*, Cic. that I be chilled with fear, and tremble every joint of me. *Naſo plus vidére, quàm óculis*, to diſtinguiſh better by his ſmell than by his ſight.

3. The cauſe, *Ardet dolóre & irâ*, he is inflamed with grief and anger; that is, grief and anger are the cauſe of his being inflamed. *Dubitatióne æſtuat*, he is in a quandary. *Culpâ palléſcit*, he is pale through guilt.

guilt. *Licéntiâ detérior fit*, he grows worſe by being indulged.

4. The inſtrument, *Perfódere ſagíttis*, to pierce with arrows. *Lapídibus obrúere*, to overpower with ſtones. *Lúdere pilâ, & duódecim ſcrupis*, to play at tennis and at draughts.

5. The manner or the reaſon, *Auctus prædâ*, loaded with booty. *Florére laude*, to be greatly praiſed, *Affári ſupérba voce*, to ſpeak haughtily. *Lento gradu procédere*, to walk ſlowly. *Régio apparátu excéptus*, received with regal magnificence.

ANNOTATION.

In all theſe nouns we underſtand the prepoſition governing the ablative, as ſufficiently appears from the vulgar languages in which it is always expreſſed.

This is manifeſt even in regard to the inſtrument: *Percutere baculo*, to ſtrike *with* a ſtick. And the Greeks likewiſe do frequently uſe the prepoſition.

But the reaſon why it is not generally put in Latin, ſays Sanctius, is becauſe it might occaſion ambiguity. For when you ſay, for example, *tetigi illum cum haſta*, one might doubt your meaning, whether you touched him and his ſpear, or whether you only touched him with a ſpear. Hence the *cum* is generally omitted, and the examples which Sanctius brings to prove the contrary, are ſuſpicious, or imply a different ſenſe, as may be ſeen in Voſſius, *lib. de conſtruct.*

True it is that ſometimes we uſe other prepoſitions on this occaſion, as *Exercere ſolum ſub vomere*, Virg. *Caſtor trajectus ab enſe*, Ovid. *Sempérque de manu cibos & aquam præbére*. Colum. And in the vulgate bible we frequently find the prepoſition *in*, agreeably to the Hebrew phraſe; *Reges eos in virga ferrea. Prævaluit David in funda & lapide. Domine, ſi percutimus in gladio?* and the like.

In regard to the other nouns of the cauſe and the manner, they are ſometimes uſed with a prepoſition alſo; for as Ovid ſays, *Felix nato & conjuge*, Cicero ſays, *Ab omni laude felicior*. And in like manner when we ſay, *Jove natus, genere Afer; domo Siculus*, we muſt always underſtand *a*, or *ab*. *Eliſa mulier domo Phœnix*, in Solinus, that is, *A domo Phœnix*. Juſt as Cicero has expreſſed himſelf with the prepoſition, *Ab his rebus vacua atque nuda eſt; laborat ex rebus*. And Terence, *E dolore, præ dolore, præ gaudio, qua de cauſa*, and the like.

RULE XXXIII.

Of particular verbs that govern the ablative, ſome of which have likewiſe the accuſative.

1. Pólleo, afficior, dono, ſterno, dignor, *govern an ablative.*

2. Veſcor, fungor, fruor, utor, *and* pótior, *govern*

govern alſo an ablative, and ſometimes an accuſative.

EXAMPLES.

1. This rule is only an appendix to the foregoing, where we have ſeen that ſeveral verbs govern an ablative, which might be included in the cauſe or the manner: *Pollére ópibus*, to have great credit, power, or wealth. *Affici gaúdio*, to rejoice. *Donáre civitáte*, to grant the freedom of the city. *Stérnere flóribus*, to ſtrow with flowers. *Dignári áliquem amóre*, to eſteem a perſon worthy of his affection. *Qui apud nos hoc nómine dignántur*, Cic. who amongſt us are honoured with this name. *Cultu & honóre dignári*, Cic. in a paſſive ſenſe; to be eſteemed worthy of honour and reſpect.

2. The following govern alſo the ablative, and ſometimes the accuſative, being conſidered as verbs active; *Veſci carne*, and *carnes*, to eat fleſh. *Fungi áliquo múnere*, Cæſ. to diſcharge an office. *Functus officio*, and *officium*, Ter. who has done his duty. *Fungi vice* Hor. *vicem*, Liv. to do his duty. *Vir bonus útitur mundo, non frúitur*, a good man makes uſe of the things of this world, but does not ſet his heart upon them. *Ad agrum fruéndum allécat ſenéctus*, old age invites us to enjoy the pleaſures of the country. *Uti áliquo familiáriter*, Cic. to be very intimate with a perſon. *Utere ut voles opéram meam*, Plaut. make what uſe of me you pleaſe. *Mea bona utántur ſine*, Ter. let them enjoy my eſtate. And in like manner *abútor*. *Operam abútitur*. Ter. he loſes his labour. *Potíri império*, to enjoy the ſupreme command, *Potíri gaudio*, Ter. to be extremely merry. *Urbem potitúrus*, Cic. about to become maſter of Sicily. *Pátria potítur cómmoda*, he enjoys all paternal advantages.

ANNOTATION.

1. We ſay alſo *potiri rerum, voluptatum, urbis, regni*, Cic. and other genitives, which are always governed by an ablative underſtood, as *facultate, potentiâ*, and the like.

2. There are a great many more verbs which govern the ablative, as *Lætor, gaudeo, geſtio novis rebus. Delector, oblecto*, and *oblector, triſtor, nitor, fraudo, fraudare ſe victu; vivere lactucis, victitare*,

victitare leguminibus; *parietem cruore linire*, *gloriari victoriâ*, Cæſ. and an infinite number of others. But we may refer them to the precedent rule of the manner and the cauſe, or we may ſay in general that there is a prepoſition underſtood; as appears by Cicero's expreſſing it, *In hoc delector*; *de lucro vivere*; *gloriari de divitiis*; *in hujus vita nititur ſalus civitatis*; and the like. Thus when Lucilius, Ter. Appul. Plaut. ſay, *Quid me fiet?* And Cic. *Quid Tullià meâ fit factum?* even according to Gruterus's edition, we are to underſtand *de*, as he expreſſes it in another place, *Quid de P. Clodio fiat?* And Ter. *Sed de fratre meo quid fiet?* &c.

Rule XXXIV.

Of the ablative abſolute.

The ablative abſolute is put every where by itſelf, as me conſule feci, regínâ ventúrâ.

Examples.

We give the name of ablative abſolute to that which ſtands alone, and as it were independent in a ſentence. And this ablative is put every where, whether in ſpeaking of two different things or perſons, or whether in ſpeaking of one only; as *Me cónſule id feci*, I did that when I was conſul. *Regínâ ventúrâ, magnum erat in urbe gaúdium*, the queen being expected, there was great joy in the city. *Me duce ad hunc voti finem veni*, Ovid, I compaſſed this deſign myſelf, by my own conduct. *Brevitátem ſecútus ſum te magíſtro*, Cic. I have been more conciſe after your example.

Annotation.

This ſame ablative which they call abſolute, and ſeems independent, is governed nevertheleſs by a prepoſition underſtood, for *me conſule*, implies, *ſub me conſule*. *Regínâ venturâ*, means, *de regínâ venturâ*, and the reſt in the ſame manner, juſt as Horace ſays, *Sub duce qui templis Parthorum ſigna refixit*: Pyrrhus in Cic. *Do volentibus, cum magnis diis*, Offic. 1. and T. Liv. *Cum diis bene juvantibus*: which we ſhould expreſs by this ablative abſolute.

Sometimes the prepoſition *in* is underſtood, as in Martial.

Temporibuſque malis, auſus es eſſe bonus.

That is, *in temporibus*. And in Cicero, *Quod me in forum vocas, eò vocas unde etiam bonis meis rebus fugiebam*, ad Att. that is, *in bonis rebus*, Ovid has even expreſſed it,

Mens antiqua tamen fractâ quoque manſit in urnâ.

But to denote what has happened in the courſe of time, we ought rather to underſtand *à* or *ab*, with this ablative, *Oppreſſâ libertate patriæ, nihil eſt quod ſperemus amplius*, Cic. that is, *ab oppreſſâ libertate*, in the ſame ſenſe as we ſay *à cænâ*, *à prandio*, after ſupper, after dinner; and the like, juſt as Cicero has expreſſed himſelf writing to Dolabella, *Non licet tibi jam à tantis rebus geſtis, non tui ſimilem eſſe*, after ſuch great exploits. Here-

Hereby it appears that it is not true, abſolutely ſpeaking, that this ablative cannot be uſed in a ſentence, except when there are two things or two different perſons. For if this depends intirely on the prepoſition, this difference of perſon has nothing to do with the ſubject, at leaſt in regard to grammar. Hence it is right to ſay; *Me duce ad hunc voti finem, me milite veni*, Ovid. *Et lætos fecit ſe conſule factos*, Luc. And Cicero abounds in ſuch examples. *Non potes effugere hujus culpæ pœnam te patrono. Tenebam memoriâ, nobis conſulibus. Memineram nobis privatis cætera. Quæ ornamenta in Sexto Claudio eſſe voluiſti te conſule. Mihi quidem neque pueris nobis M. Scaurus C. Mario cedere videbatur.* And Cæſar ſpeaks thus of himſelf; *Dictatore habente comitia Cæſare, conſules creantur J. Cæſar & P. Servilius.*

But this way of ſpeaking is common enough, when this ablative denotes a diverſity of time and condition, though in the ſame perſon. Hereof we ſhall give more particular examples. *Te vidente vides*, Plaut. *Qui ſe vidente amicam patiatur ſuam*, &c. Ter. *Hibericas herbas ſe ſolo nequicquam intelligente dicebat*, Quint. lib. 8. *Te volente miſiſti*, Idem declam. 4. *Quibus occultatis* (Tyriis) *Sidona devecti ſunt*, Curt. lib. 4. c. 4. *Iterum cenſente in Trebianis legatam pecuniam transferre concederetur, obtinere non potuit*, Suet. in Tiber. *Abſumique etiam ſe inſpectante patitur*, Plin. *Prodente ſe autor eſt M. Varro*, Id. *Horum ſupra centum viginti millia fuiſſe, ſe prodente Cteſias ſcribit*, Id. *Se audiente locuples auctor ſcribit Thucydides*, Cic. *Nobis vigilantibus, & multum in poſterum providentibus, Pop. Romano conſentiente, erimus profecto liberi, brevi tempore*, Id. *Moderante Tiberio ne plures quàm quatuor candidatos commendaret*, Tac. Tiberius directing affairs in ſuch a manner, that he promiſed not to name more than four candidates. And others of the like ſort, which may be ſeen in Sanctius and elſewhere.

This ſhews that Deſpauter had no great reaſon to find fault with this phraſe, which Priſcian maintains to be good Latin, *Me legente proficis*; and as he believed that that no Latin author ever expreſſed himſelf in that manner, it proves that he was leſs verſed in the writings of the antients, than thoſe who came after him.

RULE XXXV.

Of ſome particles which govern different caſes.

Ecce, *and* en *govern a nominative or an accuſative.*

O, heu, proh, *govern a nominative, accuſative, or vocative.*

Hei, *and* væ, *have only a dative.*

EXAMPLES.

Theſe two adverbs *ecce*, *en*, govern either a nominative, or an accuſative; as *En Priamus*, Virg. behold Priamus. *En tectum, en tegulas*, Plaut. behold the roof, behold the tiles. *Ecce*

Ecce illa tempéſtas, behold that ſtorm. *Ecce míſerum hóminem*, behold that wretched man.

The interjections, *O! heu! proh!* govern either the nominative, accuſative, or vocative.

O qualis domus! O what a houſe! *O me pérditum!* wretched me! *O Dave, itáne contémnor abs te?* O Davus, doſt thou depiſe me thus?

Heu nimium felix! O too happy! *Heu piétas, heu priſca fides!* alas, where is the religion and fidelity of former days! *Heu ſtirpem invíſam!* Virg. O unhappy race!

Proh dolor! O lamentable! *Prô deûm, atque hóminum fidem!* Ter. Cic. ye gods! ye men! *Prô ſancte Jupiter!* Cic. O ſacred Jupiter!

Hei! and *væ!* are always joined to a dative; *Hei mihi!* ah me! *Væ tibi!* wo to you!

ANNOTATION.

Ecce, and *en*, more uſually govern an accuſative, when they denote any kind of reproach. *En animum & mentem*, there's a bright genius for you. In ſudden things, Cicero frequently uſeth the dative with *ecce*. *Epiſtolam cùm à te avidè expectarem, ecce tibi nuncius venit.* But conſidering it ſtrictly, this *tibi* is only a relative dative; and the meaning is, *behold a meſſenger who is come to tell me this of you*, or concerning you.

Therefore it is obſervable, that, properly ſpeaking, theſe adverbs and interjections govern no caſe. For which reaſon we have placed this rule after the reſt, as a thing that may be omitted, ſince the following noun conſtantly depends on the verb which is underſtood. Thus when Cicero ſays, *En crimen, en cauſa*, that is, *en eſt crimen, en eſt cauſa*. When we ſay, *Ecce illum*, we underſtand *vide* or *reſpice*, and the like. Juſt as in Greek, ἴδε ἰδοὺ, though taken adverbially for *en* and *ecce*, are real imperatives of the 2. aor. of εἶδω and εἴδομαι, to ſee, to know.

It is the ſame in regard to *O*, when we ſay, *O præclarum cuſtodem!* we underſtand *habemus*. *O me míſerum!* ſup. *ſentio*. For that the particle *O* does not govern this caſe, appears from its being frequently omitted. *Me míſerum*, Ter. as likewiſe from ſeveral paſſages, where it cannot be even underſtood, as *Hæccine flagitia! jocularem audaciam!* Ter. where according to Donatus, we muſt underſtand only *audio*, or *dicis*.

In regard to the interjections *hei* and *væ*, ſo far are they from being capable of governing any caſes, that they are not ſo much as ſignificative words, but ſerve only to expreſs the emotions of the mind, *Hei mihi! væ tibi!* where we always underſtand *eſt*, as if *væ* were a noun. Juſt as in the vulgate we read, *Væ unum abiit: veniunt duo væ poſt hæc*, &c.

Rule XXXVI.

Of the reciprocal pronouns *ſui* and *ſuus*.

To avoid ambiguity, let the reciprocal pronoun refer to the principal noun only.

Examples.

We have placed this rule the laſt, becauſe it appears ſomewhat more difficult, and ſuppoſeth a knowledge of the others. But there is nothing more natural, when once it is rightly conſidered.

Theſe two pronouns relative *ſui* & *ſuus*, are called reciprocals, becauſe they refer the third perſon back to itſelf. As when I ſay, *Cato ſe interfécit*, Cato has killed himſelf; this pronoun *ſe*, refers Cato to Cato himſelf. And in like manner, *Ipſe ſe díligit*, he loves himſelf. *Lóquitur ſecum*, he talks to himſelf. *Sui ſemper símilis*, always like himſelf, &c.

Therefore if we want to refer to the caſe immediately preceding the verb in the natural order, we make uſe of the reciprocal to avoid ambiguity; *Cæſar Arioviſto dixit, non ſeſe Gallis, ſed Gallos ſibi bellum intulíſſe*, Cæſar told Arioviſtus, that it was not he who had declared war againſt the Gauls, but the Gauls againſt him: where it appears that *ſeſe* and *ſibi* refer to Cæſar, as to the nominative, which immediately precedes the verb in the natural order of conſtruction.

But if there is no danger of ambiguity, we may put indifferently, either a reciprocal, or one of theſe relatives, *ille*, *ipſe*, *hic*, *is*, in the ſame place, and in the ſame ſenſe; as *Eſt verò fortunatus ille, cujus ex ſalúte non minor penè ad omnes, quàm ad illum ventúra ſit, lætítia pervénerit*, Cic. Marcellus is happy to find that his preſervation is as dear to the whole community, as to himſelf; where it is obvious that he might have ſaid *ad ſe*. And in like manner, *Omnes boni, quantum in ipſis fuit, Cæſarem interfecérunt*; all the honeſt party, as much as in them lay, had a ſhare in Cæſar's death: where he might have ſaid, *quantum in ſe fuit*.

On the contrary, authors put the reciprocal alſo, where they might have uſed the relative, *Medéam prædicant in fuga, fratris ſui membra in iis locis quà ſe parens perſequerétur diſſipavíſſe*, Cic. Medea in her flight is ſaid

ſaid to have ſcattered her brother's limbs wherever her father was in purſuit of her: where he might have ſaid, *quà eam perſequerétur. Oráre juſſit, ſi ſe ames, hera, jam ut ad ſeſe vénias*, Ter. ſhe bid me tell you, that ſhe begs if you have any love for her, you will come and ſee her: where he might have ſaid, *Si eam ames, ut ad eam vénias. Hæc propterea, de me dixi, ut mihi Túbero cum de ſe éadem dícerem, ignóſceret*, Cic. I have ſaid this concerning myſelf, to the end that Tubero might excuſe me, if I ſaid the ſame of him: *Cùm de ipſo éadem dícerem*, would have done as well.

ANNOTATION.

It is therefore evident that all the rule we have to obſerve on this occaſion, is to avoid obſcurity.

Now in the firſt and ſecond perſon there can never be any ambiguity, and therefore we may ſay in the abovementioned example: *Ut mihi Tubero, cùm de ſe*, or *cum de illo, eadem dicerem, ignoſceret*, We may ſay, *Cepi columbam in nido ſuo*, or *in nido ejus*, or *in nido ipſius*. Juſt as Terence hath, *Timet ne deſeras ſe* for *eam*, in Andr. ſhe is afraid leſt you forſake her: and further on, *Meritam eſſe ut memor eſſes ſui* for *ejus*. And Cicero, *Mihi gratias agunt quod ſe reges meâ ſententiâ appellaverim. Suis eum certis propriiſque criminibus accuſabo. Non emit à te enim, ſed priuſquam tu ſuum ſibi venderes, ipſe poſſedit*. And the like.

It is the ſame upon other occaſions, where the only rule is to avoid ambiguity. *Vix tamen ſibi de mea voluntate conceſſum eſt*, Cic. Where *ſibi* ſtands expreſsly for *illi*, as Manutius obſerveth. Thus we may ſay, *Supplicium ſumpſit de famoſo fure cum ſociis ſuis*, or *ſociis ejus*, becauſe the ſenſe is clear: but with the copulative conjunction we ſhould not ſay, *Sumpſit ſupplicium de fure & ſociis ſuis*, but only *ejus*; becauſe as *ſuis* then refers to the nominative of the verb, it would look as if this were ſaid of the companions of the perſon that puniſhes. Juſt as when Cicero ſaith, *Cererem eſſe ſublatam à Verre ex templis ſuis*; *ſuis* refers to *Cererem*, as to the caſe which immediately precedes the verb *eſſe*. Which might be expreſſed otherwiſe, *Quod Ceres à Verre ſublata ſit ex templis ſuis*, becauſe *ſuis* would always refer to *Ceres*, the nominative of the verb. But we ſhould not ſay, *Verres ſuſtulit Cererem ex templis ſuis*; becauſe *ſuis* would then refer to *Verres*, as now the nominative of the verb, ſo that to remove all ambiguity, we ſhould ſay *ex templis ejus*.

And ſo true is this rule, that except in this caſe we frequently find both the relative and the reciprocal referring to the ſame perſon. *Abiſari Alexander nuntiare juſſit, ſi gravaretur ad ſe venire, ipſum ad eum eſſe venturum*, Curt. where *ſe* and *ipſum* both refer to Alexander. *In provincia pacatiſſima ita ſe geſſit, ut ei pacem eſſe expediret*, Cic. where *ſe* and *ei* both refer to Ligarius in favour of whom he is ſpeaking.

What

What wonder then is it, if they put the reciprocal, though without any relation to the nominative of the verb, when it can occaſion no ambiguity, as Virgil ſpeaking of Dido's nurſe, *Namque ſuam patria antiqua cinis ater habebat*, where *ſuam* refers to Dido, though *cinis* be the nominative of the verb. Valerius Maximus ſpeaking of Metellus, *Tectum continuò in ſtatum ſuum reſtituit*, where *ſuum* refers to *tectum*, and not to Metellus.

Cicero in his ſecond book of offices ſays of Dionyſius the tyrant, *Candente carbone ſibi adurebat capillum*, where *ſibi* refers to Dionyſius, becauſe it is the nominative of the verb *adurebat*. And in the fifth book of his Tuſculan Queſtions, mentioning the ſame ſubject, he ſays, *Dionyſius filias ſuas tondere docuit, inſtituitque ut candentibus juglandium putaminibus barbam ſibi & capillum adurerent*; where *ſibi* is no longer referred to the nominative of the verb *adurerent*, which are his daughters, but to Dionyſius himſelf, becauſe the ſenſe ſheweth there can be no ambiguity, ſince his daughters have no beard. But if it was only, *Dionyſius inſtituit ut filiæ ſuæ capillum ſibi adurerent*, this might be underſtood of his daughters hair, becauſe he has expreſſed them by the reciprocal *ſuæ*; and to remove all ambiguity we ſhould ſay, *Ut capillum ipſi* (*Dionyſio*) *adurerent*.

But take notice that the ambiguity ariſes chiefly on theſe occaſions, where there are two third perſons, and eſpecially where there happen to be two different verbs, as *Pater juſſit filio ut iret in cubiculum ſuum. Verres rogat Dolabellam ut de ſua provincia decedat.* For then we muſt diſtinguiſh by the ſenſe and conſider which is the principal perſon in the ſentence, in order generally to refer the reciprocal to its nominative. Thus when Cicero ſaith, *Tum Pythius piſcatores ad ſe vocavit, & ab his petivit ut ante ſuos hortos poſtera die piſcarentur*, Offic. 1. He ought not to have expreſſed himſelf otherwiſe, becauſe the verb *petivit* has *Pythius* before it for its nominative, to whom theſe gardens belong, and who is the principal nominative. But if he had meant the fiſhermen's gardens, he ſhould have ſaid *hortos ipſorum*, to prevent ambiguity: as he ſaid of Milo, *Obviam fit Clodio ante fundum ejus*, nempe *Clodii*.

In the ſame manner we ſay, *Regis eſt gubernare ſuos. Hunc ſui cives ejecerunt*, becauſe though one would think that this reciprocal does not refer to the nominative of the verb, yet it certainly amounts to this ſenſe, as appears by altering it thus; *Regis officium eſt ut gubernet cives ſuos. Hic ejectus eſt à ſuis civibus.* For the ſame reaſon we ſay, *Trahit ſua quemque voluptas*, Virg. *Juſtitia reddit ſuum cuique. Suo gladio hunc jugulo. Negligere quid de ſe quiſque ſentiat eſt diſſoluti*, Cic. Becauſe the meaning is, *Diſſolutus negligit quid de ſe à quoque dicatur. Suo gladio hic jugulatur. Quiſque à voluptate ſua trahitur. Quiſque à juſtitia accipit ſuum.*

Therefore whenever there is a periphraſis, or a perplexed meaning with the reciprocal, it ought always to be reduced to its natural order, to ſee which is the nominative of the verb that it refers to, as in Cicero's offices, *Ex quo, quia ſuum cujuſque ſit quod cuique obtigit, id quiſque teneat.* We muſt reduce this, and ſay, *Quia ex eo tempore prædium cujuſque ſit ſuum prædium, id quiſque teneat*, &c. Where

we

we ſee, that *ſuum* conſtantly refers to the nominative of the verb, which is *teneat*. And the reſt in the ſame manner.

The reciprocal generally goes before *quiſque*: as may be ſeen in the preceding examples, and in this: *Num iſta ſocietas talis eſt, ut nihil ſuum cujuſque ſit*, Cic. Though Virgil has expreſſed it otherwiſe: *Quiſque ſuos patimur manes*. Which is rare.

With *inter* we ſay; *Contendunt docti inter ſe*, and *contentio eſt doctorum inter ſe*, or *inter ipſos*. *Damonen & Pythiam ferunt hoc animo inter ſe fuiſſe. Inter ſe omnes partes corporis quodam lepore conſentiunt. Una ſpes eſt ſalutis, iſtorum inter iſtos diſſenſio*, Cic. and the like.

BOOK VI.

PARTICULAR REMARKS

on all the Parts of Speech.

CHAPTER having exhibited a general idea of conſtruction in the introduction to the ſyntax, and ſhewn the application thereof in the particular rules, I propoſe giving ſome other remarks on the ſeveral words of which ſpeech is compoſed; and I flatter myſelf that even ſuch as have made ſome progreſs in the Latin tongue, will meet here with a variety of agreeable and uſeful obſervations, as well for diſcovering the real foundation of the language, as for underſtanding the different authors, and writing with elegance and purity. I ſhall only adviſe thoſe who are deſirous of attaining the real principles of language in a higher degree of perfection, to ſee what has been ſaid on this ſubject in the general and rational grammar *, where, if I am not miſtaken, even the moſt curious will find abundant matter of entertainment.

SECTION I.

REMARKS ON THE NOUNS.

CHAPTER I.

Of nouns common, doubtful and epicene.

I. *Of common nouns.*

THERE are a great many nouns, whoſe ſignification agreeth with both ſexes, though they never occur in conſtruction with an adjective feminine. Such is *homo*; for we ſhould not ſay, *hominem malam*, as Charifius obſerves; and it is a miſtake, according to Voſſius, in the tranſcriber of Plautus; to read *Hominis miſeræ miſereri*, where the beſt manuſcripts have *Hominis miſeri miſeri*.

* This work was tranſlated a few years ago by the ſame hand as the reſt of the grammatical pieces of Meſſrs de Port Royal, and printed for J. Nourſe in the Strand.

And

And if Sulpicius in his letter to Cicero, ſays of his daughter Tullia, *Homo nata eſt*, this does not prove that it is of the feminine gender, ſince in Terence a woman ſays, *Virum me natam vellem:* and it is in the ſame ſignification that Plautus likewiſe ſays, *Fures eſtis ambæ*, that is, *vos ambæ fœminæ fures eſtis.* For *fur* of itſelf is never joined with an adjective feminine.

But we ſhall divide theſe nouns into two claſſes, firſt thoſe which Voſſius believes to be common in their ſignification only, and next thoſe which are common likewiſe in their conſtruction.

II. *Nouns common in their ſignification only.*

ADVENA always maſculine in conſtruction. And in like manner,

TRANSVENA and CONVENA (from whence cometh *Convenæ*, the inhatants of Cominges in Gaſcony) for as the Æolics terminated in A the maſculines of the firſt declenſion in ης, as ἰυφόνα Ζεὺς for ἰυφόνης, the Latins, ever fond of imitating them, have frequently given the ſame gender to this ſame termination; and hence it is that we have ſuch a number of nouns maſculine in A.

AGRICOLA, likewiſe CÆLICOLA and RURICOLA.

ALIENIGENA, in the ſame manner INDIGENA, and ſuch like.

ASSECLA, *a follower, or attendant*; and in like manner ſeveral nouns which of their nature are adjectives.

AURIGA.

CAMELUS; though the Greeks ſay ὁ κάμηλος, which has led ſeveral into a miſtake. See the genders, vol. i. p. 57.

CLIENS, maſc. we ſay CLIENTA in the feminine; *Jam clientas reperi*, Plaut.

Heneſtæ purpuras clientæ, Hor.

COCLES, EQUES.

EXUL; therefore we ſhould not ſay *vaga exul*, but *vaga & exul*; nor *ejectam exulem reducere*, but *ejectam in exilium reducere.*

FUR. See the beginning of this chap.

HOMICIDA, and the like.

PARRICIDA, and the like.

HOMO. See the beginning of this chap. But *nemo* is ſometimes feminine;

Vicinam neminem amo magis, Plaut.

becauſe this noun is become in ſome meaſure an adjective, and frequently taken for *nullus*, as in Cicero, *Facio pluris omnium hominum neminem.* The difference is, that *nemo* is properly ſaid only of men, whereas *nullus* is ſaid of every thing. Where we are to obſerve nevertheleſs, that not only Virgil has ſaid, *Divûm nemo*, but even Cicero himſelf, *Nemo nec homo, nec Deus.*

INDEX, though its ſignification is feminine, *Orationis indicem vocem*, Cic.

JUVENIS indeed is common in its ſignification, *Cornelia juvenis eſt, & adhuc parere poteſt*, Plin. but it is always maſc. in its conſtruction. Therefore in this verſe of Catullus we ſhould read betwixt two comma's, *Cernitis, innuptæ, juvenes*, that is, *vos innuptæ, cernitis juvenes*, as Voſſius obſerves, contrary to the opinion of Alvarez.

HOSPES, common in its ſignification, *Hoſpite cymba*, Stat. But maſc. in conſtruction. In the feminine we ſay, *hoſpita. Servilia Dionis hoſpita*, Cic.

INTERPRES. *Interprete lingua*, Hor.

LANISTA. LIXA. LATRO.

OBSES. *Sententiam obſidem perpetuæ in Remp. Voluntatis*, Cic.

OPIFEX. *Apes opifices*, Varro.

PEDES. PINCERNA. PRÆSUL.

PRINCEPS. *Principes fœminæ*, Plin.

PUGIL. *Si qua eſt habitior paulò, pugilem eſſe aiunt*, Ter.

RABULA.

SENEX. *Tua amica ſenex*, Varro in Priſcian.

And if any one ſhould pretend to ſay that theſe nouns are common in conſtruction, becauſe they ſometimes denote two ſexes, or two kinds, and are joined to a ſubſtantive feminine; the ſame reaſon would prove that *teſtis* is likewiſe of the neuter gender, becauſe Horace ſays, *Teſtis Metaurum flumen*; and that *pecus, pecoris*, is of the feminine, ſince it denotes both kinds, though it is not Latin to ſay of a ſheep, *Lanigeræ pecoris.*

III. *Nouns common that are put in both genders.*

There are other nouns that are put in both genders, the greateſt part of which are as follow.

ADOLESCENS. *Optimæ adoleſcenti facere injuriam*, Ter.

AFFINIS. *Affinis tua*, Cic.

ANTISTES. *Perita antiſtes*, Val. Max. Though we read alſo *antiſtita*, Plaut. Cic.

AUTOR. *Autor optima*, Ovid. It is more uſual in the maſc. And Tertullian has made uſe of *auctrix*, for the fem. But Servius obſerveth that the nouns in TOR, form their feminine in TRIX, only when they are derived from a verb, as from *lego*, cometh *lector*, which makes *lectrix*; whereas the others under a ſingle termination, are generally common, *ſenator*, *balneator*, &c. To which he adds that *dator*, coming from *autoritas*, is common, but when coming from *augeo*, we ſay *auctor divitiarum*, and *auctrix patrimonii*.

AUGUR. *Augur caſſa futuri*, Stat. But more uſually in the maſc.

BOS. *Abſtractæque boves*, Virg. It is even more uſually in the fem. except when we intend to expreſs particularly the males.

CANIS. *Viſæque canes ululare per umbram*, Virg. as quoted by Seneca, though others read *viſi canes*. But this noun is more uſual in the feminine, when it denotes the rage and fury of this animal, becauſe it more properly belongs to the female.

CIVIS. *Civis Romana*, Cic.

COMES. *Comitem ſuam deſtituit*, Ovid. But it is more uſual in the maſc.

CONJUX. *Antiquus conjux*, Virg. *Regia conjux*, Id.

CONVIVA. *Convivæ omnes convivas meos*, Pompon.

CUSTOS. *Cuſtos veſtra*, Plaut.

DUX. *Quæ ſidunt duces nocturnâ Phœnices in ulvâ*, Cic. Acad. 2.

HÆRES. *Si ſua hæres abſtineat ſe bonis*, Tryphon.

HOSTIS. *Studiorum perniciosiſſima boſtis*, Quintil.

INFANS. *Infantem ſuum repertavit*, Quint.

JUDEX. *Sumus tam ſæva Judice ſontes*, Luc. But it is more uſual in the maſc.

MILES. *Nova miles eram*, Ovid. But more frequently in the maſc.

MUNICEPS. *Municipem ſuam*, Plin.

PARENS. *Alma parens*, Virg. Though Chariſius takes notice that antiently it was only maſc. and that Medea in Pacuvius looking for her mother, ſaid, *Ut mihi poteſtatem duis inquirendi mei parentis*.

PATRUELIS. *Si mihi patruelis nulla maneat*, Perſ.

SUS. *Amica luto ſus*, Hor. *Immundi ſues*, Virg.

TESTIS. *Inducta teſte in ſenatum*, Sueton. But oftener in the maſc.

VATES. *Tuque, ô ſanctiſſima vates*, Virg.

VINDEX. *Tu ſaltem debita vindex hæc ades*, Stat. But more uſual in the maſculine.

But we are to obſerve that ſome of the above nouns ſeem to be rather adjectives, as *adoleſcens*, *affinis*; with which, ſtrictly ſpeaking, *homo* and *mulier* are underſtood; though this makes no difference in regard to practice, ſince it is ſufficient to know that they have been uſed by the antients in both genders.

We muſt alſo take notice that there are ſome particular words in eccleſiaſtic writers, in the uſe of which theſe writers are to be our guides, becauſe in this reſpect we cannot build upon profane authority. Such is the word *martyr*, which is frequently fem. in the fathers, though in profane authors it is only maſc.

IV. *Of doubtful nouns.*

We muſt likewiſe recal to mind what has been ſaid in the introduction to genders, vol. i. p. 1. concerning the difference between the common and the doubtful; and that a doubtful noun having in

one part of the ſentence been put in one gender, may in another part be put in another. Thus we find in Ovid:

Eſt ſpecus exeſi ſtructurâ pumicis aſper,
Non homini facilis, non adeunda feræ.

Where we ſee that *ſpecus* is joined with *aſper* in the firſt verſe, as maſculine; and with *adeunda* in the ſecond, as feminine. Yet this ſeems to be a kind of a licence, more excuſable in poets than in orators.

V. *Of epicenes.*

We have already mentioned theſe nouns in the firſt rule of genders, vol. I. p. 5. and in the laſt, p. 55. The word EPICENE is of Greek derivation, and cannot be rendered by a ſingle term in Latin; ſo that it is ſpeaking with impropriety to call theſe nouns, either *communia*, or *promiſcua*. For as the antients called κοινὸν, *commune*, that noun which includes within itſelf the two genders; ſo they have given the name of ἐπικοινον, that is, *ſupercommune*, to that noun which had ſomething more than the common in this reſpect, that it included both kinds under one gender.

And at firſt they made uſe of this term only to expreſs the names either of ſuch animals as were leaſt known to them, or whoſe males were not ſo eaſy to diſtinguiſh from the females. Hence Varro takes notice, that antiently *columba* was epicene, and included the male as well as the female; but when pigeons were grown more tame, the male was called *columbus*, and the female *columba*. Feſtus obſerves that Numa's laws had *agnum ſeminam*, for *agnam*. And this confuſion of genders has ſtill continued in a great many nouns, though their kind is ſufficiently diſtinguiſhed, as *vulpes* and *feles*, feminine; *elephas*, maſculine, &c.

But what is ſtill more remarkable, that which the antients diſtinguiſhed, as *puerus* and *puera*, has ſometimes reverted to the ſame gender; the word *puer* a child, agreeing as well with girls as boys, and having been heretofore common, as Chariſius takes notice, and likewiſe Priſcian, book 6. and 9. *Sancta puer Saturni filia regina*, Liv. in Odys. *Prima incedit Cereris Proſerpina puer*, Næv. 2. bell. Pun. So that this noun being at length become epicene, a father might call his daughters *pueros meos*, my children (if cuſtom had ſo determined) as well as *liberos*, which occurs in this ſenſe in the civil law, and of which Gellius has expreſsly treated in the 12th chapter of his 2d book, where he ſays moreover, that the antients uſed the word *liberos* in the plural, when ſpeaking of a man who had only one *ſon*, or one *daughter*. In like manner to expreſs a female we may very well ſay *egregium catulum*, a fine kitten, without there being any neceſſity to put *egregiam*, unleſs we want to expreſs particularly its ſex; the epicene noun generally following the gender of its termination, and including indeterminately both kinds under this gender, and this termination.

But when they wanted to expreſs the particular ſex, they added *maſculus* or *femina*, as appears from Columella, and others. *Pavo maſculus*, *pavo femina*, &c.; or elſe they underſtood them, as when Plautus ſaid, *Elephas gravida*, that is, *gravida femina*, it being

being impossible that *gravida* should refer to *elephas* masculine, but by understanding some other word between them.

It is by this rule, according to Sanctius, and even to Quintilian, that we ought to explain these passages of Virgil, *Timidi damæ, talpæ oculis captis*, where in all probability the reason of his departing from the gender of the termination, was that he supposed the word *masculi*, to refer to the most worthy: concerning which the reader may likewise see what hath been said in the list of the epicenes, vol. i. p. 56. and 57.

Sometimes they referred to the masculine according to the termination, though speaking of females, as we read in Pliny, *Polypi pariunt ova tantâ fœcunditate, ut multitudinem ovorum occisi non recipiant cavo capitis, quo prægnantes tulere*, where *occisi* refers to *Polypi*, though it is understood of females. Which is still more extraordinary among the Greeks, who do not mind the termination, as when Aristotle saith, οἱ ὄρνιθες τίκτουσι, *hi aves pariunt*, and as he said in another place ὁ λέων to signify a lioness, and Homer τὸν αἶγα for a she-goat, τοὺς οἶας for sheep and the like. This may be referred to the figure of syllepsis, of which hereafter.

Now it is very ridiculous, says Sanctius, to imagine that the word *epicene* belongs only to birds or quadrupeds. It is applicable also to insects and fishes, and even to man, as we have shewn in the word *puer*, and is further proved by all those nouns which are common in their signification only. And this is sufficiently expressed by the explication of the word and the above given etymology of it.

CHAPTER II.

Remarks on some particular cases.

I. *Of the* VOCATIVE.

THE vocative, among the Attics, was always the same as the nominative. Hence these two cases are almost always the same in Latin, and for this same reason they are frequently joined in a sentence, as *Nate meæ vires, mea magna potentia solus.* Virg. *Salve primus omnium parens patriæ appellate, primus in toga triumphum, linguæque lauream merite*, Pliny speaking of Cicero. And hereby we see, says Sanctius, that we may express ourselves these ways, *Defende me amice mi*, or *defende me amicus meus.* See the declensions, vol. i. p. 65. and the remarks on the pronouns which are to follow, chap. i. n. 5.

II. *Of the* DATIVE *and the* ABLATIVE.

In Greek the ablative is the same as the dative, hence they have always a great affinity even in Latin. Therefore as the Greeks say, τῇ Αἰνείᾳ, and the Dorians also, τᾷ Ἀγχίσᾳ, τὰ ἰατρομοῖ, τᾷ μούσᾳ, or ΜΟΥΣΑΙ, the Latins first made *huic Anchisæ, huic epitomæ, huic musæ* (which is the same as *musæ*) and only dropping the *i*, *hôc Anchisâ, hâc musâ, hâc epitomâ*, &c. Just as the

Æolians ſay τῷ Αἰνέα, τῇ μύσᾳ, τῷ λόγῳ, &c. without ι. Concerning which you may ſee what hath been ſaid in the declenſions, vol. i. p. 100. 122. 125.

But what is more remarkable, the Latins have been ſuch imitators of the Æolics, that heretofore they dropped even this *i* or this *e* in the dative as well as in the ablative, in the firſt declenſion, and in the others they made theſe two caſes always alike. Hence it is, ſays Scioppius, that we find in Propertius,

Si placet inſultet Lygdame morte mea;

for *morti meæ*. Likewiſe, *Piláque ſeminea turpiter apta manu* for *manui*, Id. Hence alſo it is, that taking *me* for *mi*, formed by contraction from *mihi*, and likewiſe *te* for *tibi*, according to the remark of Donatus and Feſtus, we find that Terence ſays, *Nimis me indulgeo. Te indulgebant*, &c. Hence it is in fine, that we meet with, *In colli tundentes pabula læta*, Lucr. *Serta procul capiti tantum delapſa jacebant*, Virg. for *tantum capite*, or *à capite*. *Scriberis vario Mæonii carminis alite*, Hor. for *aliti*. For Servius ſaith it is the ſame expreſſion as *cernitur ulli*. *Cum temerè anguineo creditur ore manus*, Propert. for *ori*. *Cum capite hoc Stygiæ jam peterentur aquæ*, Id. for *capiti huic*. *Ut mihi non ullo pondere terra foret*, Id. for *ulli ponderi*: in the ſame ſenſe as Lucretius ſays,

Ut ſua cuique homini nullo ſunt pondere membra,
Nec caput eſt oneri collo:

where it is obvious that *ſunt pondere* and *eſt oneri*, are in the ſame conſtruction.

——Aciéſque Latinæ
Concurrunt, hæret pede pes, denſuſque viro vir, Virg.

where *pede* ſtands for *pedi*, even according to Linacer. *Quod haud ſcio an timens ſuo corpore poſſe accidere*, Cicero. And we meet with a great many more, which ſhew, in my opinion, that this principle cannot eaſily be doubted of. But this remark extends a great deal further, as we ſhall make appear hereafter, when we come to ſpeak of the pronouns.

CHAPTER III.

Remarks on numeral nouns.

I. *Of* AMBO *and* DUO.

AMBO and *duo* are uſed in the accuſative maſculine, as well as *ambos* and *duos*, according to Chariſius. Which is an mitation of the Greeks, who ſay, τοὺς δύω: τοὺς ἄμφω.

Si duo præterea tales Idæa tuliſſet
Terra viros. Virg.
Verùm ubi ductores acie revocaveris ambo, Id.

according to the reading not only of Chariſius, but alſo of Servius, who produces ſeveral other authorities beſides: and this accuſative was in the antient copies of Cicero, as Voſſius obſerveth, who attributes the change to the ignorance of the correctors.

The

The neuter is in Cicero quoted by Accius, *Video ſepulchra duo duorum corporum*, in Oratore: where Scioppius, Gruterus, and others, read *dua*. And indeed Quintilian obſerveth, that they uſed to ſay, *dua pondo*, and *trepondo*, and that Meſſala maintained it was right.

We meet alſo with *duo* in the accuſative feminine, as Scipio Gentilis quotes it, *Tritavia ſimiliter numerata facit perſonas triginta duo, Pauli I. C.* And Contius cites it from Scevola in the genitive, *Duo millium aureorum*, for *duorum*. But this is rare, whereas the accuſative is very common; but we ſhall ſhew hereafter, that there were a great many more plural nouns of this termination in *o*.

II. *Of the other numeral nouns.*

It is to be obſerved that though we ſay, *quindecim*, *ſedecim*, and the like numbers lower than theſe, yet in the writings of the antients we meet more uſually with *decem & ſeptem*, *decem & octo*, *decem & novem*, than *ſeptemdecim*, *octodecim*, *novemdecim*, which are almoſt the only ones in modern uſe.

Priſcian tells us that we ſhould ſay, *decimus & tertius*, with the conjunction, putting the greater number the firſt, or *tertius decimus*, without the conjunction, putting the greater number the laſt; *decimus & quartus*, or *quartus-decimus*, and the reſt in the like manner as far as twenty, though we find alſo *decimus-tertius*, *decimus-quartus*, &c. in very good authors. But as this might have been owing to the miſtakes of tranſcribers who expreſſed according to their own fancy what they found written in cyphers, it ſeems to be the ſafeſt way to adhere to Priſcian's doctrine. *Sententia ſeptima-decima*, is in Cicero. *Nono decimo anno*, in Ter. and the like in others. We ſay likewiſe, *duodeviginti*, for 18. *undeviginti*, for 19. And according to Linacer we may ſay likewiſe, *duodetriginta*, for 28. *undequadraginta*, for 39. *undequinquageſimo die*, is in Cicero, and ſuch like.

From twenty to one hundred, if you put a conjunction between the two numbers, the ſmalleſt muſt be placed firſt, *unus & viginti*, *duo & triginta*, &c. If you do not uſe the conjunction, you ſay, *viginti unus*, *viginti duo*, &c. Above a hundred, you always follow the natural order, either without or with the conjunction, *centum unus*, or *centum & unus*, *mille unus*, or *mille & unus*, &c.

But to reckon a thouſand, you are to follow the rule of numbers under a hundred. *Sex & viginti millia*, or *viginti ſex millia*.

And this rule is obſerved in the ordinal number; *viceſimus primus*, or *primus et viceſimus*: in the diſtributive, *viceni ſinguli*, or *ſinguli et viceni*; in numeral adverbs, *vicies ſemel*, or *ſemel et vicies*, &c.

Mille is indeclinable in the ſingular, though according to Macrobius, formerly they ſaid *mille*, *millis*. In the plural it is declined, *millia*, *ium*, *ibus*. We ſay indifferently in the ſingular, *mille homines*, or *mille hominum*: but in the plural we prefer *millia hominum* with the genitive, though it is not true that the other expreſſion was erroneous, as Valla and Linacer imagined.

Tot millia gentes——Arma ferunt Italæ, Virg.

Duodecim millia pedites, Liv. *Tritici modios quinque millia*, Cic. *Trecentis millibus mulieribus*, Juſt. For *millia* is alſo an adjective, as we ſhall ſhew hereafter in the chapter of ſeſterces; which ſeems to have eſcaped thoſe grammarians.

CHAPTER IV.

Of the motion, or variation of adjectives.

THE motion or variation of adjectives may be conſidered two different ways, either according to the genders, or according to compariſon.

I. *Of the variation according to the genders.*

Some adjectives have only one termination for the three genders, as *par*, *concors*. And in this number we ought to include *infans*, ſince we read in Horace, *Infantes ſtatuas*; in Ovid, *Infantia guttura*; and in Valerius Maximus, *Infans puer*.

The others have two terminations, IS and E for the poſitive degree: OR and US for the comparative. But antiently the termination OR ſerved in this degree for the three genders. *Bellum Punicum poſterior*, Plaut.

We find likewiſe *potis* and *pote*, in all genders.

Qui potis eſt? inquis: quod amantem injuria talis
Cogit amare magis, ſed bene velle minus, Catul.

Where it is obvious that he put *potis* for *pote*, δυνατὸν; as on the contrary he has put *pote* for *potis* in this other verſe:

——Quantum qui pote plurimum perire.

And for want of knowing this remark, a great many paſſages of the antients have been corrupted; though we do not deny but *pote* is more uſual in the neuter. See the 3d chapter of irregular verbs, and the firſt chapter of adverbs, which are to follow.

There are likewiſe ſome that have two different terminations; as *Hic acer*, *hæc acris*, *hoc acre*; or elſe *hic et hæc acris*, *et hoc acre*: and the ſame you may ſay of *ſaluber*, *alacer*, and others: *alacris*, ſays Aſconius, *ſive alacer*, *utrumque enim dicimus*. From thence comes *pauper*, in the feminine in Terence, as Donatus reads it.

Potius quàm in patria honeſtè pauper vivere, in Andr.

Though in Plautus we find, *paupera hæc res eſt*.

Celer hath for the feminine *celeris*, in Ovid, and for the neuter *celere*, in Ter. *in Phorm.* But *celeris* is alſo maſc. in Cato. Hence as from *celer* comes *celerrimus*, in the ſuperlative, ſo from *celeris* came *celeriſſimus*, in Ennius.

Under the adjectives of a ſingle termination we ought likewiſe to comprehend *Dives*, *hebes*, *ſoſpes*, *teres*, *memor*, *uber*, and ſome others, though they are not ſo uſual in the neuter. But in Ovid we find, *divitis ingenii*; in Virgil, *teres flagellum*, *memoris ævi*, *pauperis ingenii*, and the like.

The names of countries in AS heretofore were terminated in *is*, ſo

ſo that they ſaid, according to Priſcian, *Hic et hæc Arpinatis, et hoc Arpinate*. But becauſe they have changed their termination, they have likewiſe changed their gender: the termination AS being as well for the neuter as for the other two. *Ad iter Arpinas flexus*, Cic. *Bellum Privernas*, Liv. *Bellum Capenas*, Id. and it would be a miſtake, if we believe Voſſius, to ſay, *bellum Capinate*; though Priſcian was of opinion that they ſaid, *Hic et hæc Arpinas et hoc Arpinate*; and though Donatus laid it down as a rule that we ſhould ſay, *Cujate, noſtrate, veſtrate mancipium*, inſtead of *cujas, noſtras*, &c.

Subſtantives ſometimes become adjectives, and then they receive the variation of the adjectives, as in Virg. *Arcadium magiſtrum, Laticémque Lyæum*, for *Arcadicum, Lyæum: populum late regem*, for *regnantem*, and the like. It is falſe reaſoning, to conclude with Sanctius that it is as impoſſible a ſubſtantive ſhould become an adjective, or an adjective become a ſubſtantive, as that a ſubſtance ſhould be changed into accident. As if we did not ſee examples to the contrary in all languages, in French, for inſtance, *chagrin, colere*; the names of colours, *blanc, rouge*, and others, which are ſometimes adjectives, and ſometimes ſubſtantives: and as if it were not a thing merely accidental and indifferent to all ſorts of nouns, their being taken to expreſs an accident or a ſubſtance.

Even the ſubſtantives continuing ſubſtantives, have ſometimes their variation, as *rex, regina*; *tibicen, tibicina*; *coluber, colubra*, &c.

II. *Of the compariſon of nouns.*

We have already ſpoken of the comparatives in the abridgment of this new method, and in the ſyntax, rule 27. p. 55. and following.

As the comparative particularly expreſſeth the quality of the thing, it is plain it cannot agree with nouns ſubſtantive. But if we ſay, *Neronior*, then it is to denote cruelty, and it is an adjective; juſt as Plautus ſaith, *Pœnior*, to ſignify great ſubtlety and cunning.

Therefore when we read in the aforeſaid Plautus, *Meritiſſimo ejus quæ volet faciemus*; and in Varro, *Villæ peſſimo publico ædificatæ*; and in Livy, *peſſimo publico aliquid facere*, theſe are only adjectives, which ſuppoſe their ſubſtantive by an ellipſis, two or more adjectives agreeing extremely well with the ſame ſubſtantive, as we have ſhewn in the ſyntax, rule 1.

It does not agree even with every adjective that expreſſeth quality, and therefore much leſs does it agree with others which expreſs none. Thus we ſee that *Opimus, claudus, canorus, egenus, balbus, almus*, and others, have no degrees of compariſon, becauſe cuſtom has ſettled it otherwiſe.

To the ſuperlatives in LIMUS, by us mentioned, ſome add; *agillimus, gracillimus*; and Valla joins alſo, *docillimus*. But Voſſius rejects it, as not founded on authority. Chariſius on the contrary in the chapter of adverbs ſays, that of *agilis* and *docilis*, are formed *agiliſſimus* and *dociliſſimus*, from whence come *agiliſſime* and *dociliſſime*.

As to *imbecillimus*, it is true we find it in Seneca, not in the book of conſolation to Marcia, where the beſt copies have *corpus imbecillum*, but in the 85th letter. *Quantulum autem ſapienti damus ſi imbecillimis fortior eſt?* But *imbecilliſſimus*, occurs alſo in Celſus, who is a very pure author.

III. *Of defectives, or thoſe which are deprived of ſome degree of compariſon.*

Of adjectives, ſome are

Without the poſitive, as *prior* and *primus*. To theſe are added *deterior deterrimus*, and *potior potiſſimus*. But one cometh from *deter*, and the other from *potis*. *Ulterior* and *ultimus*, may come from *ulter*. *Ocior* and *ociſſimus*, come from the Greek, ὠκὺς, which makes ὠκίων, in the comparative; and hence it appeareth that *ocior* ought to be written with an *i* and not with a *y*.

Without the comparative, *nuper* and *nuperrimus*; *novus*, *noviſſimus*; the laſt. *Sacer* and *ſacerrimus*; *invitus* and *invitiſſimus*. And in like manner, *Diverſus*, *falſus*, *fidus*, *perſuaſus*, *inviſus*, *conſultus*, *meritus*, *apricus*, *bellus*, *invictus*, *inclytus*, and ſome others perhaps, though not ſo many as people imagine.

Without the ſuperlative, *adoleſcens*, *adoleſcentior*; *juvenis*, *ior*; *ſenex*, *ior*. Likewiſe, *ingens*, *ſatur*, *dexter*, *ſiniſter*. For *dextimus* and *ſiniſtimus*, are no more than ſimple poſitives. *Supinus* forms alſo *ſupinior*, in Mart. We meet with *infinitior* and *divitior*, in Cicero, Plautus, and Ovid.

Anterior, hath neither poſitive nor ſuperlative, no more than *licentior*. But *habitior*, which we read in Terence hath both: *Equum ſtrigoſum et malè habitum*; *ſed equitem ejus uberrimum et habitiſſimum viderunt*, Gell.

IV. *Superlatives that are compared.*

From the ſuperlative are likewiſe formed other degrees of compariſon; *Cum adoleſcentulis poſtremiſſimis*, Apul. *Proximus* for *vicinus*, forms *proximior*, Seneca; and ſome others in the ſame manner.

V. *Adjectives that are not compared.*

Thoſe of countries, as *Romanus*, *Spartiata*. Poſſeſſives, *Patrius*, *Evandrius*. Numerals, *primus*, *decimus*. Thoſe of matter, *aureus*. Of time, *beſternus*. Thoſe in DUS, *amandus*, *errabundus*. In PLEX, *duplex*; except *ſimplex*, and *multiplex*. In IMUS, *legitimus*: IVUS, *fugitivus*. Thoſe from *gero* and *fero*, *armiger*, *frugifer*. Likewiſe *almus*, *balbus*, *canorus*, *canus*, *cicur*, *claudus*, *degener*, *diſpar*, *egenus*, *magnanimus*, *mediocris*, *memor*, *mirus*, *vetulus*, *unicus*, and perhaps a few others. But *criſpus*, *opimus*, and *ſilveſter*, which Voſſius ranks in this number, have their comparative. The firſt we find more than once in Pliny; *Criſpiores jubæ leonum*, lib. 8. c. 16. *Criſpioris elegantiæ materies*, l. 13. c. 9. The ſecond is in Gellius, *Membra opimiora*, ſatter, l. 5. c. 14. And the third alſo in Pliny, *Syveſtriora omnia*, lib. 16. c. 27. But in regard to thoſe that have none, we make uſe of *magis*, to ſupply the comparative, and of *maximè* for the ſuperlative.

To theſe the grammarians add all the nouns in US, that have a vowel before US: and indeed it happens that they form neither comparative nor ſuperlative leſt they ſhould occaſion too great a concurrence of vowels: yet there are ſeveral that are compared, of which take the following liſt.

Liſt of nouns that are compared, though they have a vowel before US.

Arduïus *and* arduiſſimus, *Cato.*
Aſſiduïores, *Varr.* Aſſiduiſſimus, *Cic.*
Egregiiſſimus, *Pacuv.*
Egregius *is even put for* egregiius *in Juvenal, as Priſcian obſerves.*
Egregius cœnat, meliúſque miſerrimus horum.
Exiguïus, *Ulpian.*
Exiguiſſimus, *Ovid, Plin.*
Idoneïus, *is in Tertull.* Idoneïor, *in Petrus Damianus, and in all the writers of the latter ages.*
Induſtrior, *Plautus.*
Injurius, *Plautus.* Nihil amore injurius eſt, *as Donza reads it, that is,* injuriius, *or* injuriоſius.
Innoxius, *or* innoxiius, *Cato.*
Neceſſarius, *is alſo a comparative in the writers of the latter ages.* Quibus utique neceſſarius quâ Deus, & quidem melior, quo neceſſarior, latere non debuit, *Tertull. lib.* 1, *contra Marcion. This author has uſed the ſame expreſſion in other places. Saint Ambroſe and others have alſo ſpoke thus. And in the vulgate,* Quæ videntur membra corporis infirmiora eſſe, neceſſariora ſunt, *S. Paul* 1 *Cor.* 12.
Piiſſimus, *is in Seneca, Q. Curt. Quintilian, Livy, Pliny, Apuleius, St. Jerome and others; though Cicero condemns it in his* 13. *Phil.* Tu verò, *ſays he,* ne pios quidem, ſed piiſſimos quæris; & quod verbum omninò nullum in lingua Latina eſt, id propter tuam divinam pietatem novum inducis.
Perpetuïor *and* perpetuiſſimus, *Priſc. ex Catone.*
Strenuïor, *Plaut. Lucil.*
Strenuiſſimus, *Salluſt.*
Tenuïor, *Cic.*
Tenuiſſimus, *Id.*
Vacuiſſimus, *Ovid.*

We might mention others in Plautus, but it is to be obſerved that this author hath frequently affected to coin a number of theſe words according to his fancy, which by no means are to be admitted, as *verberabiliſſimus*, to ſignify one that very richly deſerves to be beaten: *Pariſſimus*, very equal: *ſpiſſigradiſſimus, excluſiſſimus*, &c.

He does the ſame with the comparatives. *Confeſſior, tacitius:* with the pronouns, *ipſiſſimus:* with the ſubſtantives, *meritiſſimum* for *maximum meritum*, and the like. Which is not to be imitated but with great care and Judgment.

CHAPTER V.

Of Diminutives.

AFTER having treated of nouns which augment the ſignification, we muſt mention a word or two about thoſe which diminiſh it, and are therefore called diminutives.

Diminutives are generally terminated in LUS, LA, LUM; as *filiolus, adoleſcentulus, pagella, oſcillum*, a little mouth, or little image which the antients hung up in honour of Saturn for their ſins, or a kind of play amongſt them. *Sigillum, pullus, floſculus, homunculus*, &c.

There

There are moreover ſome that terminate in IO, as *ſenex*, *ſenectio*; *puſus*, *puſio*. Others in EUS; *equus*, *equulus*, *equuleus*.

Greek nouns are alſo terminated in ISCUS. *Syrus*, *Syriſcus*; *mas*, *mariſcus*, &c.

ASTER. This termination is likewiſe diminutive according to Scaliger. Sanctius on the contrary maintains that it augments the ſignification, but in deriſion; *theologaſter*, a great theologian, a great doctor, ſaid ironically. And if we find in Terence, *paraſitaſter parvulus*, in Adelph: he ſays that *parvulus*, only denotes the age, and makes nothing againſt his aſſertion. Voſſius ſays, that of theſe nouns ſome mark diminution, as *ſurdaſter*, *recalvaſter*, and in like manner *philoſophaſter*, *poëtaſter*, &c. Others denote imitation, as *Antoniaſter*; and others ſignify neither, as *apiaſter*, or *apiaſtrum*, taken from *apes*, a kind of herb of which bees are fond.

The diminutives form alſo other diminutives of themſelves; as *puer*, *puerulus*, or *puellus*, and from thence *puellulus*. *Ciſtula*, a little baſket, *ciſtella*, and from thence *ciſtellula*, in Plautus.

Hence it appears how greatly Valla was miſtaken in aſſerting that no diminution could be added to diminutives, as if we did not find in Terence, *piſciculos minutos*; in Cicero, *minutis interrogatiunculis*; and in another place, *piſciculi parvi*; in Cæſar, *naviculam parvam*; in Valerius Maximus, *cum parvulis filiolis*, and others of the ſame ſort.

SECTION II.

REMARKS ON THE PRONOUNS.

CHAPTER I.

Of the number of pronouns, and the ſignification and declenſion of ſome in particular.

I. *The nature of a pronoun.*

THE Pronouns are no more than real nouns, ſays Sanctius, that have nothing in particular but their manner of declining. For to ſay that they are ſubſtituted in the room of the nouns, there is nothing particular in that, ſince even one noun may be taken for another.

Be that as it may, grammarians are very much divided about the number of pronouns. Some reckon *uter*, *qualis*, *quantus*, &c. others, *aliuſ*, *omnis*, *totus*, and the like, and others alſo include *ambo*, *duo*; and others add ſome more. For the ſake of eaſe and brevity, I thought it ſufficient to mark eight with the relative, in the abridgment of this new method.

II. *Difference in the ſignification of Pronouns.*

We have already taken notice of ſome difference between ILLE and ISTE in the abridgment of this book. Cornelius Fronto alſo teacheth,

teacheth, that HIC and ISTE, are ſaid of a perſon who is near us, ILLE of one who is at a diſtance, but not out of ſight, and IS of one who is abſent. And it amounts almoſt to the ſame, when Saturnius aſſerts that *hic* is for the firſt perſon, *iſtic* for the ſecond, and *illic* for the third. We have thought proper to mention theſe differences, though they have not been always obſerved by authors.

HIC and ILLE differ alſo in general, inaſmuch as *hic* refers to the neareſt, and *ille* to the remoteſt; which ought always to be obſerved, when there is any danger of ambiguity. But except on ſuch occaſion, authors have ſlighted this difference.

Quocunque aſpicio, nihil eſt niſi pontus & æther,
Fluctibus hic tumidus, nubibus ille minax, Ovid.

And Cicero, *Quid eſt quod negligenter ſcribamus adverſaria? quid eſt quod diligenter ſcribamus tabulas? qua de cauſa? Quia hæc ſunt menſtrua, illæ æternæ; hæc delentur ſtatim, illæ ſervantur ſanctè; hæc parvi temporis memoriam, illæ perpetuæ exiſtimationis fidem & religionem amplectuntur; hæc ſunt dejecta, illæ in ordinem confectæ.*

The difference they make between QUI and QUIS, is of no ſervice. For Pierius obſerveth that in antient copies we find indifferently, *Nec quis ſim quæris Alexi*, or *nec qui ſim*, Virg. eclog. 2.

That which they make betwixt OMNIS or QUISQUE and UTERQUE, is not always true, no more than that which they ſuppoſe between ALTER and ALIUS. For *omnis* and *quiſque* are ſaid likewiſe of two.

Ecce autem ſimilia omnia, omnes congruunt;
Unum cognôris, omnes nôris, Ter. in Phorm.

where he is ſpeaking of Antipho and Phædria. And Quintilian, *An cùm duo fures pecuniam abſtulerunt, ſeparatim quadruplum quiſque in duplum debeat.*

We meet alſo with ALIUS, where mention is made only of two: *Duas leges promulgavit; unam quæ mercedes habitationum annuas conductoribus donavit; aliam tabularum novarum*, Cæſ. 3. bel. civil. And on the contrary we find ALTER, for *alius*, in Phædrus and others.

What they ſay likewiſe of UTER and QUIS, that the former is applicable to two only, and the latter to *many*, and therefore that one is joined to the comparative, and the other to the ſuperlative; is not general. *Quanquam præſtat honeſtas incolumitati; tamen* UTRI POTISSIMUM *conſulendum ſit deliberetur*, Cic. He does not ſay *utri potiùs*, but *utri potiſſimùm*. QUIS may alſo be uſed, when ſpeaking of two only, *Duo celeberrimi duces, quis eorum prior viciſſet*, Liv.

Uter is never ſaid but of two; but its adverb UTRUM is uſed interrogatively in regard to divers things: *Utrùm impudentiùs à ſociis abſtulit, an turpiùs meretrici dedit, an improbiùs populo Rom. ademit, an audaciùs tabulas publicas commutavit?* Cic. in Ver.

ALIQUIS and QUIDAM are frequently put for one another; though ſpeaking with propriety, *quiddam* implies a determinate thing, whereas *aliquid* is ſaid indeterminately, as much as to ſay *aliud quid*.

III.

III. *Concerning the Caſes, and the declenſion of pronouns.*

Pronouns, as we have ſhewn in the abridgment of this grammar, have their vocative. But ſince the contrary is maintained by many, we muſt produce on this occaſion ſome examples.

Eſto nunc ſol teſtis, & HÆC mihi terra precanti, Virg.

IPSE *meas æther, accipe ſumme preces,* Ovid.

O nox ILLA, *quæ penè æternas huic urbi tenebras attuliſti*; Cic.

There is only EGO that has none, becauſe as this caſe particularly expreſſes the perſon to whom we ſpeak, the firſt perſon cannot ſpeak to himſelf: and SUI, by reaſon it hath no nominative, on which the vocative always dependeth.

MIS and TIS are antient genitives for *mei* and *tui*, though Alvarez would fain have it that they are datives plural. Proofs thereof may be ſeen in Voſſ. *lib.* 4. *de Anal. cap.* 4.

ILLE. Antiently they ſaid *ollus* or *olle*, for *ille*, whence alſo cometh *olli* for *illi* in Virgil and others.

IPSE. They uſed likewiſe to ſay *ipſus* for *ipſe*, though the neuter *ipſud* is condemned as a barbarous term by Diomedes, HÆ was heretofore ſaid in the neuter as well as in the feminine, juſt as *quæ* is uſed for both genders in the plural. But of *hæ* they made *hæcce*, juſt as we ſay *hicce* in the ſingular; and afterwards by apocope they ſaid *hæc*, which we find even in the feminine, *Periere hæc oppido ædes*, Plaut. *Hæc illæ erant itiones*, Ter in Phorm. as quoted by Donatus, or *hæccine*, according as Heinſius reads it.

IS formerly made *im* in the accuſative (as Chariſius has obſerved) like *ſitis, ſitim.*

Boni im miſerantur; illunc irrident mali, Plaut.

They uſed alſo *ibus* inſtead of *iis* in the dative and ablative plural.

——*Ibus dinumerem ſtipendium,* Plaut.

EA made *eæ* in the genitive for *ejus:* and *eabus* in the dative and ablative plural for *iis.*

IV. *Of the nature of the relative.*

The pronoun relative, *qui, quæ, quod,* has this in common with all the reſt, that it is put in the place of a noun. But it hath this in particular to itſelf, that it ſhould always be conſidered as betwixt two caſes of the noun ſubſtantive which it repreſents, as we have ſhewn in the ſyntax, rule 2. And that it ſerves as a connexion to make an incidental propoſition form part of another which may be called the principal. In regard to which we refer the reader to what hath been ſaid in the general and rational grammar part 2. c. 9.

V. *Of* QUI *or* QUIS.

QUI we find in Plautus, even in an interrogative ſenſe. *Qui cœnâ poſcit? Ecqui poſcit prandio? qui me alter eſt audacior homo?* In Amphit. *Qua* is acknowledged in the fem. even by Donatus; and Scioppius proves it from Propertius, *Fortunata meo ſi qua eſt celebrata libello,* though it ſeems to be put for *aliqua*, and therefore it is rejected by Voſſius. But *qua* in its natural ſignification, may likewiſe

likewiſe bear this meaning; *ſi quæ eſt*, if there is any, &c. The neuter *quid* occurs in Plautus, *quid tibi nomen eſt?* In Amph.

QUIS was heretofore of all genders: *Quis illæc eſt mulier quæ ipſa ſe miſereatur*, Plaut. *Quiſquam illarum, noſtrarum quiſquam*, Plaut. *Scortum exoletum ne quis in proſcænio ſedeat*, Id. And it is the ſame as *potis*, *magis*, *ſatis*, *nimis*, which of their nature are adjectives and of all genders, though cuſtom has made them paſs for adverbs.

The antients declined *quī* and *quis* without changing the *q*, either in the genitive or the dative. Hence in order to diſtinguiſh them the more eaſily, they ſaid *quoius* and *quoi*, becauſe *qui* would have been the ſame as the nominative: and we find a great many more examples of it in the antient copies of Virgil and Cicero.

Quoi non dictus Hilas puer? 3. Georg.

As Pierius obſerves: *Quoi tu* (*video enim quid ſentias*) *me comitem putas debere eſſe*, ad Att. lib. 8. ep. 8. *Quoi tali in re libenter me ad pedes abjeciſſem*, ep. 9.

Hence it cometh that dropping the *i*, as we have already obſerved in the ſecond chap. of the remarks on the nouns, they ſaid *quo* in the dative as well as in the ablative, according to Scioppius, *ſi quo uſui eſſe exercitui poſſit*, Liv. *Ut id agam quo miſſus hic ſum*, Plaut. for *quoi negotio*. *Eſt certus locus, certa lex, certum tribunal, quo hæ reſerventur*, Cic. *Quo mihi fortunas, ſi non conceditur uti?* Hor. for *cui uſui*. And the like.

The accuſative was *quem*, *quom*, or *quum*, of which at length they made *cum*, taking the C for Q, as well as in the genitive and dative. Which is for all genders, as coming from *quis*, of all genders.

And this has produced thoſe elegant phraſes, wherein Tully uſeth this *cum* as a connexion, after all nouns and words expreſſive of time. *Ex eo tempore cùm me pro veſtra incolumitate devovi*, for *ad quom*, or *cum tempus*, inſtead of *ad quod tempus*. In like manner *tempus cum*; *hic dies ſextus cum*; *jam multos annos eſt cum*; *jam ab illo tempore cum*; *paucis poſt diebus cum*; *multi anni ſunt cum*; *nunc tempus eſt cum*; *dies nondum decem interceſſerant cum*; *illa tempora cum*; *nuper cum*; *triginta dies erant ipſi cum*, &c. *fuit tempus cum*, or *fuit cum*; *prope adeſt cum*; *nunc illud eſt cum*; *nondum cum*; *tantum veneram cum*, &c.

Quî in the ablative is of all genders, and comes from their having heretofore been uſed to ſay in the dative *qui* (or *quoi*) for *cui*. *Patera quî rex potitare ſolitus*, Plaut, for *in quâ*. *Reſtem volo emere quî me faciam penſilem*, Id. *Quî cum partiri curas*, &c.

Abs quivis homine, cum eſt opus, beneficium accipere gaudeas, Terence. And in another place.

Nam in prologis ſcribundis operam abutitur:
Non quî argumentum narret, ſed quî malevoli
Veteris poëtæ maledictis reſpondeat.

For *qui* is not a nominative in this paſſage, ſince Donatus thought it ſtood for *ut*: but it would have been better to ſay it ſtood for *quo* or *quo negotio*, and that it is an ablative ſignifying the manner. Juſt as Terence has again expreſſed himſelf in another place:

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Hanc fidem sibi me obsecravit, qui se scirut non deserturam, ut darem; Id. Where *qui* stands for *quo modo*. She begged I would give her my word, whereby she might be sure that I would not forsake her.

It is likewise by this principle that we so frequently repeat, *qui igitur convenit*, Cic. *Qui fieri potest* for *quomodo*, &c. This *qui* occurs even in the ablative plural, *ut anates, aut coturnices dantur qui cum lusitent*, Plaut. cap. A. 5. sc. 4. And Duza believes it is a barbarism to say *quibuscum*, though we meet with it frequently in Cicero, and in other writers. *Quibus ortus sis, non quibuscum vivas considera*, Philip. 2. *Ad eorum approbationem quibuscum vivimus*, Off. 1.

The plural of *quis* was heretofore QUES, according to Festus and Charis. from whence also cometh the dative and ablative *quibus*, just as *puppes* makes *puppibus*, whereas of *qui* is formed *queis* or *quis*, as from *illi* cometh *illis*.

The accusative plural neuter was not only *quæ*, but likewise *qua* and *quo*. QUA has still continued in *quapropter*, that is, *propter qua*, or *quæ*, sup. *tempora vel negotia*.

Quo was therefore an accusative plural, the same as *ambo* and *duo*, of which mention hath been made in the chapter of numeral nouns; and it has continued still in *quocirca, quousque*, &c. that is, *circa quo*, or *usque quo*, for *ad quo*, or *ad quæ*, sup. *tempora vel negotia*, or the like. *Prope aream faciunda umbracula, quo succedant homines in æstu, tempore meridiano*, Varr. for *ad quæ*. *Dolia quo vinaceas condat decem*, Cato, for *in quæ*.

They used also to say *eo* in the accusative plural. *Eo redactus sum*, that is, *ad eo* (for *ea*) *negotia*. *Ad eos res rediit*, Ter. for *ad ea loca*, the affair is brought to that pitch.

Illo was likewise used in the same sense; *Nam ubi illo adveni*, Plaut. that is, *ad illo*, for *ad illa loca*.

But *quo* was put for all genders, just as we have above observed of *duo* —— *Digniſſimi quo cruciatus confluant*, Plaut. for *ad quos*. *Sulcant fossas quo aqua pluvia delabatur*, Varr. for *per quas*. It even seemeth that as the ablative *qui* served for all genders and numbers, so *quo* has been used for the singular and the plural: *Providendum quo se recipiant, ne frigidus locus sit*, Varr. for *ad quem locum*. *Me ad eam partem esse venturum, quo te maximè velle arbitrabar*, Cic. for *in quam*. *Nosti hunc fundum, quo ut venimus*, Cic. *Nullum portum, quo classes decurrerent*, Hirt. *Hominem beatum, quo illæ perveniant divitiæ*, Pompon. Unless we chuse to say with Scioppius, that it cometh then from the dative, *quoi*, for *cui*, instead of *ad quem*; as *It clamor cælo*, for *ad cælum*.

VI. *Of* Meus *and* fuus.

The vocative singular, *mi*, is an apocope for *mie* (the same as *Virgili* for *Virgilie*; see the declensions, vol. i. p. 65.) which came from the old nominative *mius*, according to Caper and Diomedes.

The writers of the latter ages have used *meus* also in the vocative, not only as an hellenism, when the nominative is taken for the vocative,

vocative, according to what we have already mentioned, chap. 2. as *Deus meus, ut quid dereliquiſti me?* but moreover by joining it with a real vocative diſtinct from the nominative, as in Sidonius, Salvianus, Victor Uticenſis, and others, *domine meus*, and the like: which is not to be imitated. For it is true we find that the nominative may be put for the vocative, as Livy has ſaid in the vocative *Populus Albanus*; Horace, *Popilius ſanguis*; Perſius, *Patricius ſanguis*; and Virgil alſo;

Projice tela manu, ſanguis meus, Æn. 6.

But it will not be an eaſy matter to find, that when the adjective and the ſubſtantive have each its particular terminations for theſe two caſes, they ever took, while the purity of the language ſubſiſted, the termination peculiar to one caſe, to join it with the proper and ſpecific termination of the other. Otherwiſe, how came they to invent different terminations? Thus Plautus ſays in the vocative in the very ſame verſe, *meus ocellus, & anime mi*.

Da meus ocellus, da mea roſa, da anime mi, Aſin. act. 3. ſc. 3.

But he no where ſays *mi ocellus*, nor *anime meus*. And it is thus likewiſe that Auguſtus writing to his nephew, as quoted by Gellius, ſays, *Ave mi Cai, meus ocellus jucundiſſimus*. Where we find that in the ſecond member he did not chuſe to ſay *mi ocellus*, but *meus ocellus*, like Plautus. And when we find in Pliny, *Salve primus lauream meritæ*; and in Virgil, *Nate mea magna potentia ſolus*: it is becauſe *primus* and *ſolus* have no other vocative than that in US.

Mi was frequent in all genders, *Mi fidus*, Apul. *Mi conjux*, Id. And S. Jerome, *Teſtor, mi Paulla*, JESUM.

Mi is ſometimes alſo a vocative plural formed by contraction for *mei*. *Mi homines*, Plaut. *O mi hoſpites*, Petron.

This contraction is likewiſe uſual in *Suus*, as *ſis* for *ſeis*, *ſos* for *ſuos*, *ſas* for *ſuas*, &c. In regard to which we are however to obſerve that the antient paſſages are ſometimes corrupted, and that we ſhould underſtand *ſam* for *eam*, and *ſos* for *eos*. And this miſtake has proceeded from their having taken F for E in the capital letters, and afterwards *ſ* for *ſ* in the ſmall ones.

VII. *Pronouns in* C, *or thoſe compounded of* En *and* Ecce.

The pronouns ending in C are not declined but in thoſe caſes where they keep the C: as *iſtic, iſtæc*, or *iſtuc*. *Iſtunc, iſtanc*, &c.

Thoſe that are compounded of *en* or *ecce*, are very uſual in the accuſative. *Eccum, eccam, eccos, eccas*; *ellum, ellam, ellos, ellas*. And in like manner, *eccillum, eccillam*, which we find in Plautus.

Their nominative alſo occurs ſometimes, though more rarely.

——*Hercle ab ſe ecca exit*, Plautus.

CHAP-

CHAPTER II.

Remarks on the conſtruction of pronouns.

I. *Of the conſtruction of* IPSE.

WE have already ſpoken of the conſtruction of reciprocals in the ſyntax, rule 36. for which reaſon we ſhall only touch on what is moſt remarkable in regard to the reſt.

The pronoun *ipſe, ipſa, ipſum,* is of all perſons, and generally joined with the primitives, *Ego ipſe, tu ipſe, ille ipſe.*

But whereas the Latin writers of modern date generally put both theſe pronouns in the ſame caſe, ſaying, for example, *Mihi ipſi placeo; te ipſum laudas, ſibi ipſi nocuit;* on the contrary, in the purity of the language, *ipſe* is always the nominative of the verb let the other pronoun be in whatever caſe it will; *Mihi ipſe placeo; te ipſe laudas, ſibi ipſe nocuit; me ipſe conſolor.* Cic. *Reſp. per eos regebatur quibus ſe ipſa commiſerat,* Id.

True it is that in the 1ſt ep. of the 7th book we find in almoſt all the printed editions, *Reliquas partes diei tu conſumebas iis delectationibus, quas tibi ipſi ad arbitrium tuum compararas.* Which Manutius does not altogether condemn. But in this very paſſage Lambinus and Gruterus read *tibi ipſe,* and this laſt reading, as Manutius confeſſeth, is confirmed by the Mſſ.

Ipſe by another peculiar elegance expreſſeth likewiſe the preciſe thing or time. *Triginta dies erant ipſi, cùm dabam has litteras,* Cic. *Cùm ibi decem ipſos dies fuiſſem,* Id. *Quin nunc ipſum non dubito rem tantam abjicere,* Id. *Nunc ipſum ea lego, ea ſcribo, ut ii qui mecum ſunt, difficilius otium ferant, quàm ego laborem,* Id. And hence it is that Plautus was not afraid to make a ſuperlative of it. *Ergo ne ipſus ne es? Ipſiſſimus, abi hinc ab oculis,* in Trinum.

II. *Of the conſtruction of* IDEM.

Voſſius, and Turſellin before him, have obſerved that this phraſe, *Idem cum illo,* is not Latin, though Eraſmus, Joſeph Scaliger, and ſome other able writers have made uſe of it.

The antients uſed to ſay *Idem qui, idem ac, atque, et, ut. Peripatetici iidem erant qui academici.* Cic. *Animus erga te idem ac fuit,* Ter. *Unum & idem videtur eſſe atque id quod,* &c. Cic. *Eadem ſit utilitas uniuſcujuſque & univerſorum,* Id. *In eâdem ſunt injuſtitiâ, ut ſi in ſuam rem aliena convertant.* It is true that Gellius hath, *Ejuſdem cum eo muſæ vir;* of the ſame profeſſion as himſelf; but in this he is ſingular, and ſhould not be imitated; beſides we may ſay that he ſpeaks of two different perſons. So that even if it was right to ſay, *Virgilius eſt ejuſdem muſæ cum Homero,* this would be no proof, continues Voſſius, that we might ſay, *Vates Andinus,* (*Andes* was the village where Virgil was born) *idem cum Virgilio.*

Idem, in imitation of the Greeks, is put likewiſe with the dative.

Invitum qui ſervat, idem facit occidenti. Hor.

III.

III. *Of the conſtruction of the poſſeſſives* meus, tuus, &c. *and of the genitives* mei, tui, &c.

The poſſeſſive, generally ſpeaking, ſignifies the ſame thing as the genitive of the noun from whence it is formed; thus *domus paterna* is the ſame as *domus patris*. On ſome occaſions the genitive is more uſual than the adjective, *Hominum mores*, rather than *humani*; *Hominum genus*, rather than *humanum*, &c.

Now the genitive in itſelf may be taken either actively or paſſively, purſuant to what we have already obſerved, p. 16. and conſequently ſo may the poſſeſſive: therefore *meus*, *tuus*, *ſuus*, *noſter*, *veſter*, ſhall of their own nature have the ſame ſenſe and force as the genitives *mei*, *tui*, *ſui*, *noſtri*, *veſtri*, of which they are formed. But one thing we are to obſerve, that thoſe genitives are never put with other ſubſtantives, not even underſtood, when there is the leaſt danger of ambiguity: ſo that if you ſay, *Eſt mei præceptoris*, then *mei* is an adjective coming from *meus*, and not from *ego*; genit. *mei*. It belongs to my maſter, and not to me who am a maſter.

This does not hinder however but theſe genitives may be taken both actively and paſſively, contrary to the general rule laid down by grammarians, who pretend that *mei*, *tui*, &c. are always taken in the paſſive ſenſe; and the poſſeſſives, *meus*, *tuus*, always in the active ſenſe; for inſtance, they ſay that *amor meus*, is always taken actively, that is for the love which I bear towards another perſon; and *amor mei* paſſively, for the love which another bears towards me, and whereby I am beloved.

But not to mention that theſe terms *active* and *paſſive* are inſufficient to determine theſe expreſſions, ſince there are ſeveral of them in which we can hardly conceive either action or paſſion, as we ſhall ſee in the following examples; it is beyond all doubt that Latin authors have frequently made uſe of theſe genitives or theſe adjectives, indifferently one for the other; as we find even in Cicero, who has put the genitive where he might have uſed the adjective, when he ſays, *Uterque pro ſui dignitate & pro rerum magnitudine. Ut ſui & Metrodori memoria colatur, nihil malo quàm me mei ſimilem eſſe, illos ſui. Quis non intelligat tuâ ſalute contineri ſuam, & ex unius tui vitam pendere omnium? Ita ſe ipſe conſumptione & ſenio allevat ſui. Imitantes effectorem & genitorem ſui. Quintus miſit filium non ſolum ſui deprecatorem, ſed etiam accuſatorem mei.* And Terence, *Tetigine tui quicquam?* &c.

On the contrary we find that authors have put the poſſeſſives *meus*, *tuus*, *ſuus*, where they might have uſed the genitive *mei*, *tui*, *ſui*, as *Ego quæ tuâ causâ feci*, Cic. where he might have ſaid, *tui causâ. Pro amicitiâ tuâ jure doleo*, Phil. 10. For the friendſhip I have for you. *Invidiæ meæ levandæ causâ.* Cic. The envy which others bear towards me. *Utilitatibus tuis poſſum carere: te valere tuâ causâ primùm volo, tum meâ mi Tiro:* where he might have put, *Tui causâ & mei causâ. Nam neque negligentiâ tuâ, neque odio id fecit tuo.* Ter. he did not do it either out of any ſlight, or hatred towards you, where *tuâ* and *tuo* are in the active ſenſe.

And therefore, the true reaſon why we are not allowed to ſay, *Hic liber eſt mei*, or *mei intereſt*; but *liber eſt meus*, and *meâ intereſt*, (ſup. *causâ*) is not becauſe one is more paſſive than rhe other, but to avoid ambiguity, for we could not tell whether it is *mei patris*, or *filii*, or another, or whether it be *mei ipſius*. Which rock has been always avoided, by making it a rule never to put the primitive genitives, where we muſt underſtand a ſubſtantive that may occaſion the leaſt ambiguity. But when there is no ſuch danger, it may be uſed indifferently. Therefore ſince there is another noun, there is no longer any danger of being miſtaken, *Hic liber eſt mei ſolius. Tui unius*, or *tuâ unius intereſt. Ex tuo ipſius animo conjecturam feceris de meo*, Cic. *Inopis te nunc miſereſcat mei*, Ter. *Miſerere mei peccatoris*, &c. In regard to which we refer to what has been further ſaid in the Annotation to the 11th rule, p. 24.

SECTION III.

REMARKS ON THE VERBS.

CHAP. I.

Of the nature and ſignification of verbs.

SCALIGER dividing all things in general, *in permanentes & fluentes*, into that which is permanent, and that which is tranſient; and affirming that the nature of the noun is to ſignify that which is permanent, and the nature of the verb to denote that which is tranſient, he allows but of two ſorts of verbs, active and paſſive, which are both reduced to the verb ſubſtantive, SUM, ES, EST; *quod eſt*, ſays he, *utriuſque radix et fundamentum.* Sanctius maintains the ſame thing, which he proves by this argument, that between action and paſſion there can be no medium. *Omnis motus aut actio aut paſſio eſt*, ſay the philoſophers.

The reaſoning of theſe authors, as we have made appear in the general and rational grammar, c. 12. proceeds from their not having ſufficiently comprehended the true nature of the verb, which conſiſts in *denoting an affirmation.* For there are words that are not verbs, which denote actions and paſſions, and even things that are tranſient, as *curſus*, *fluens*: and there are verbs that ſignify neither actions nor paſſions, nor things that are tranſient, as *exiſtit*, *quieſcit*, *friget*, *albet*, *claret*, &c.

Therefore, purſuing a more natural and eaſier method, we may divide the verbs into ſubſtantives and adjectives. Verbs ſubſtantives are thoſe which barely denote the affirmation, as *ſum*, *fio*. Verbs adjectives are thoſe which beſides the affirmation common to all verbs include alſo a peculiar ſignification of their own; as *amo*, which is the ſame as *ſum amans*; *curro*, *ſum currens*, &c.

Verbs adjectives are, either active, or paſſive, or neuter: concerning which we refer the reader to the general and rational grammar,

grammar, c. 17. But one thing we are particularly to obſerve, that there are two ſorts of verbs neuter: one which ſignify no ſort of action, as *albet, ſedet, viret, adeſt, quieſcit*, &c. And the others which ſignify actions, but ſuch as, generally ſpeaking, do not paſs from the agent to any other thing, as *prandére, cænáre; ambuláre:* for which reaſon the grammarians call them *intranſitive*. Yet the latter ſometimes become *tranſitive*, and then they are not diſtinguiſhed from actives, and they govern the ſubject or object to which their action paſſeth in the accuſative, as we have obſerved in the 14th rule. And of theſe we ſhall give ſeveral examples in the following liſt.

I. *Liſt of verbs abſolute and active, or intranſitive, and tranſitive.*

Memoria cladis nondum aboleverat, *Liv. was not yet effaced.*
Abſtinere maledictis, *Cic.*
Abhorrere ab re aliquâ, *Cic.*
Aſſueſcere labori, *Cic.*
Cachinnare riſu tremulo, *Lucr.*
Celerare, *abſolutely*, *Cic.*
Likewiſe, Accelerare, *Cic.*
Clamare cœpit, *Cic.*
Ut ſi inclamaro, advoles, *Cic.*
Coïre in unum, *Virg.*
Concionari de re aliqua, *Cic.*
Conſtitit Romæ, *Cic.*
Delirare, *abſolutely*, *Cic.*
Deſperare ab aliquo, *Cic.*
Definas, *Ter.*
Differre nominibus, *Cic.*
Diſputare de re aliqua, *Cic.*
Dubitare de fide, *Cic.*
Durare in ædibus, *Plaut.*
Ejulo, *abſolutely*, *Cic.*
Emergere regno, *Cic.*
Eructare, *ſimply*, *Colum.*
Erumpebat via, *Cic.*
Exire domo, *Cic.*
Exhalant vapore altaria, *Lucr.*
Feſtina lentè, *Adagium.*
Flere de morte alicujus, *Ovid.*
Garrire alicui in aurem, *Mart.*
Gemit turtur, *Virg.*
Hyemat mare, *Hor. rages.*
Illuceſcet illa dies, *Cic.*
Incipit ver, *Cic.*
Inoleſcit arbor, *Virg.*

Inſanire & furere, *Cic.*
Inſtant operi, *Virg.*
Inſuefcere alicui rei, *Tac.*
Jurare in verba, *Cic. Cæſ.*

Lætaris & triumphas, *Cic.*
Latrare & mordere poſſunt, *Cic.*
Luna luce lucet aliena, *Cic.*
Manere in officio, *Cic.*

Abolere nomina, *Suet. to efface them.*

Abſtinere manus, *Id.*
Abhorrere aliquem, *Id.*
Aſſueſcere bella animis, *Virg.*
Cachinnat exitium meum, *Appul.*
Celerare fugam, gradum, *Virg.*
Accelerare iter, *Cæſar.*
Morientem nomine clamat, *Virg.*
Comitem ſuum inclamare, *Cic.*
Coïre ſocietatem, *Cic.*
Concionari aliquid, *Liv.*
Conſiſtere vitam, *Luc. for* conſtituere.
Quicquid delirant reges, *Hor.*
Deſperare vitam, ſalutem, *Cic.*
Definere artem, *Cic.*
Differre tempus, *Cic. Hor.*
Diſputare aliquid, *Id.*
Dubitare aliquid, *Cic. Virg.*
Durare imperioſius æquor, *Hor.*
Ejulabam fortunas meas, *Appul.*
Serpens ſe emergit, *Cic.*
Eructare cædem bonorum, *Cic.*
Erumpere ſtomachum in aliquem, *Cic.*
Exire tela, vim, *Virg. for vitare.*
Exhalare crapulam, *Cic.*
Feſtinare iras, *Hor.* Fugam, *Virg.*
Funera alicujus flere, *Ovid.*
Garrire libellos, *Hor.*
Gemere plagam acceptam, *Cic.*
Hyemare aquas, *Plin. to cool them.*
Dii illuxere diem. *Plaut.*
Incipere facinus, *Plaut.*
Natura inolevit nobis amorem noſtri, *Gell.*

Inſanire errorem, *Hor.* Inſaniam, *Plaut.*
Inſtare currum, *Plaut.*
Inſuevit pater optimus hoc me, *Hor.*
Jurare morbum, Jovem, *Cic.* Maria, *Virg.*

Utrumque lætor, *Cic.*
Latrare aliquem, *Hor.*
Lucere facem alicui, *Plaut.*
Manere aliquem, *Hor. Virg. to wait for him.*

Morari ſub dio, *Hor.*	Nihil purpuram moror, *Plaut.*
Muſſitare, *abſolutely*, *Liv.*	Muſſitabit timorem, *Appul.*
Nocet emta dolore voluptas, *Hor.*	Nocere aliquem, *Plaut.* Nihil nocere, *Cic.*
Offendere in arrogantiam, *Cic.*	Offendere aliquid, *Cic. to hit againſt.*
Paſcentes agni, *Virg.*	Paſcere capellas, *Virg.*
Penetrat ad aures, *Ovid.*	Penetrare Atlantem, *Plin.*
Pergere, *ſimply*, *Cic. Ter.*	Pergere reliqua, *Cic.*
Perſeverare in errore, *Cic.*	Perſeverare aliquid, *Cic.*
Plaudere ſibi, *Hor. Cic.*	Plaudere aliquem. *Stat.*
Pergere & properare, *Cic.*	Hoc opus, hoc ſtudium parvi properemus & ampli, *Hor.*
Querebatur cum Deo quod parum longè viveret, *Cic.*	Queritur crudelitatem regis, *Juſtin.* Suum factum, *Cæſ.*
Remiſit peſtilentia, *Liv.*	Remittere animum, *Cic.*
Requieſcere in ſella, *Cic.*	Requieſcunt ſuos curſus, *Virg.*
Reſultant colles, *Virg.*	Reſultant ſonum, *Appul.*
Ridere intempeſtivè, *Quint.*	Ridere riſum, hominem, &c. *Cic. Hor. Virg.*
Ruit urbs, nox, dies, *Virg.*	Ruerem cæteros, *Ter.*
Rutilant arma, *Virg. do ſhine.*	Rutilant capillos cinere, *Val. Max.*
Sapit ei palatus, *Cic.*	Si recta ſaperet Antonius, *Cic.*
Spirant auræ, *Virg.*	Spirant naribus ignem, *Virg.*
Siſtere, *ſimply*, *Cic.*	Siſtere gradum, *Virg.*
In the ſame manner Subſiſtere,	Romanum ſubſiſtere non poterant, *Liv.*
Sonat graviter, *Virg.*	Nec vox hominem ſonat, *Virg.*
Sufficit animus malis, *Ovid.*	Sufficere animos, *Virg.*
Superabat pecunia, *Cic.*	Superare aliquem, *Cic.*
Superſedeas hoc labore, *Cic.*	Aliqua ſuperſedenda, *Auctor ad Her.*
Suppeditant ad victum, *Cic.*	Suppeditare cibos, *Cic.*
Tranſmittere, *in an abſolute ſenſe*, *Suet.*	Tranſmittere maria, *Cic.*
Tardare & commorari, *Cic.*	Tardare imperium, *Cæſ.* Negotium, *Cic.*
Tinniunt aures ſonitu, *Catul.*	Ecquid Dolabella tinniat, *Cic.*
Trepidat corde, *Cic.*	Mirantur ac trepidant præſagia, *App.*
Variat fortuna, *Liv.*	Variare vicem, *Cic.*
Vergebat locus ab oppido, *Cæſ.*	Venenum vergere, *Lucr. Verſer.*

And in like manner its compounds, Rivulos evergunt, invergunt vina, *Virg.*
Hence we ſay likewiſe in the paſſive, Vergimur in ſenium, *Stat.*

Vertat bene, res, *Plaut. Virg.*	Vertere terram aratro, *Hor.*
Minitari & vociferari palàm, *Cic.*	Vociferans talia, *Virg.* aliquid, *Cic.*
Urit calore, *Cic.*	Urere aliquem *and* aliquid, *Cic.*

II. *Liſt of verbs active which are taken in an abſolute ſenſe.*

There are alſo a great many verbs active that are taken as it were intranſitively, and paſſively, or rather which reflect their action back upon themſelves, the reciprocal pronoun *ſe* being underſtood; as

AVERTO. v. Verto.

AUGEO. Auxerat potentia, *Tac.* Auxit morbus, *is increaſed.*

CAPERO. Quid eſt quod illi caperat frons ſeveritudine? *Plaut. for* caperatur & rugis contrahitur.

CONVERTO. v. Verto.

CRUCIO. Ut miſeræ ſunt matres, cruciántque, *Plaut.*

DECOQUO. Quibus (Pop. Rom.) inertiâ Cæſarum quaſi conſenuit atque decoxit, *Florus.*

EXPEDIO. Nequiter expedivit Paraſitatio, *Plaut.*

EXUDO. Exudat inutilis humor, *Virg.* for *exudat ſe*, ſays Servius.

GESTO. Aretinum Clementem in eadem vel etiam in majore gratiâ habuit, quoad noviſſimè ſimúl geſtanti, conſpecto delatore ejus: vis, inquit, hunc nequiſſimum ſervum cras audiamus? *Suet in Dom. Where* ſimul geſtanti, *imports*: *Being carried in the ſame litter.*

HABEO.

HABEO. Quis hic habet? *Plaut.* *for* ſe habet, *or* habitat. Video jam quò invidia tranſeat, ubi ſit habitura, *Cic.* *Where it will fix its reſidence, Man.*

INGEMINO. Ingeminant curæ; clamor ingeminat, *Virg.*

INSINUO. Inſinuat pavor, *Virg.* Prudentia eſt ut penitus inſinuet in cauſam, ut ſit curâ & cogitatione intentus, *Cic.*

LAVO. Lavanti regi nunciatum eſt, *Liv.* Lavamus & tondemus ex conſuetudine, *Quintil.*

LENIO. Dum hæ conſileſcunt turbæ, atque iræ leniunt, *Ter.*

MOVEO. Terra movit, *Suet.* *And in like manner* PROMOVEO, *Macrob.*

MUTO. Mortis metu mutabunt, *Sal.* *for* mutabuntur. *Which has puzzled ſeveral, who not underſtanding this paſſage, would fain alter the reading. But Tacitus has expreſſed himſelf in the ſame ſenſe,* Vannius diuturnitate in ſuperbiam mutans. *And Tertullian frequently uſeth the word in the ſame ſignification. It is the ſame in regard to* DEMUTO. Aquâ paululum demutavit liber, *Appul.*

PASCO. *We ſay,* Juventa paſcit, & paſcitur, *in the ſame meaning, ſays Conſentius.*

PRÆCIPITO. Fibrenus, ſtatim præcipitat in Lirim, *Cic.*

QUASSO. Lætum ſiliqua quaſſante legumen, *Virg.* Vox activa ac ſignificatio paſſiva eſt, *ſays Ramus.* Subducunt lembum capitibus quaſſantibus, *Plaut.*

RUGO. Vide palliolum ut rugat, *Plaut.*

SEDO. Poſtquam tempeſtas ſedavit, *Cn. Velleius, apud Gell.*

TONDEO. Candidior poſtquam tonden-ti barba cadebat, *Virg.* Incanaque menta Cyniphii tondent hirci, *Virg.* *i. e.* tondentur.

TURBO. Et ſeptemgemini turbant trepida oſtia Nili, *Virg.*

VARIO. Variant undæ, *Prop.* *for* variantur.

VEHO. Adoleſcentia per medias laudes quaſi quadrigis vehens, *Cic.* Triton natantibus invehens belluis; *Cic.* *i. e.* qui invehitur.

VERTO. Libertatem aliorum in ſuam vertiſſe ſervitutem conquerebantur, *Liv.* Vertens annus, *Cic. in ſomnio,* *for* converſus. *Quod tum in morem verterat, Tacit.* Which was become an eſtabliſhed cuſtom.

And in like manner AVERTO. Tum prora avertit & undis Dat latus, *Virg.* CONVERTO. Regium imperium in ſuperbiam, dominationémque convertit, *Sall. in Catil.*

VESTIO. Sic & in proximo ſoror civitas veſtiebat, *Tertull. dreſſed herſelf in the ſame manner.* Parcius paſco, levius veſtio, *App.*

VOLVO. Olim volventibus annis, *Virg.*

VOLUTO. Genibúſque volutans, *Id.*

What evinceth that we ought to underſtand the accuſative *me, ſe,* or ſuch like after theſe verbs, is their being ſometimes expreſſed. *Callidus aſſentator ne ſe inſinuet cavendum eſt,* Cic. And if any one ſhould inſiſt that they are then intirely paſſive, I deſire to know of him, ſays Voſſius, how thoſe verbs can be called paſſive, which cannot admit of a paſſive conſtruction, ſince we are not permitted to ſay, at leaſt in a paſſive ſenſe; *Ingeminat ab iis clamor. Terra à ventis movet,* &c.

Now this remark, as well as moſt of thoſe here touched upon, is as neceſſary for underſtanding Greek as Latin, which we have ſufficiently ſhewn in the new method of learning the Greek tongue.

III. *Liſt, of verbs paſſive taken actively.*

There are likewiſe a great many verbs paſſive, which are ſometimes taken in an active ſenſe, being inveſted with the nature of verbs common, or deponent.

AFFECTOR, *for* AFFECTO. Affectatus eſt regnum, *Varr.*

AVERTOR, *for* AVERTO. Quàm ſurda miſeros avertitur aure, *Boët.*

BELLOR, *for* BELLO. Pictis bellantur Amazones armis, *Virg.*

CENSEOR, *for* CENSEO. Martia cenſa eſt hanc inter comites ſuas, *Ovid.* Voluiſti magnum agri modum cenſeri, *Cic. pro Flacc.* Cenſus eſt mancipia Amyntæ, *Ibid.*

COMMUNICOR, *for* COMMUNICO. Cum quibus ſpem integram communicati non ſint, *Liv.*

COMPERIOR, *for* COMPERIO, *Sal.*

CONSILIOR, *for* CONSILIO, as. Conſilietur amicis, *Her. Let him adviſe his friends.*

COPULOR, *for* COPULO, *according to Priſcian and Nonius,* Adeunt, conſiſtunt, copúlantur dextras, *Plaut.*

ERUMPOR, *for* ERUMPO. Cùm vis Exagitata foras erumpitur, *Lucr. And in like manner* PERRUMPOR.

FABRICOR, *for* FABRICO. Capitolii faſtigium neceſſitas fabricata eſt, *Cic.*

FLUCTUOR, *for* FLUCTUO. Utrius populi victoriam mallet, fluctuatus animo fuerat, *Liv.*

JURATUS ſum, *for* juravi, *Cic.*

MULTOR, *for* MULTO. Rebellantes multatus eſt pœnâ, *Suet.*

MUNEROR, *for* MUNERO. Alexio me opiparè muneratus eſt, *Cic. See Gellius and Diom.*

In like manner, REMUNEROR, *for* REMUNERO.

MURMUROR, *for* MURMURO, *Appul.*

NUTRICOR, *for* NUTRICO, *or* NUTRIO. Mundus omnia nutricatur & continet, *Cic.*

PERAGROR, *for* PERAGRO. Peragratus eſt regionem, *Vellius.*

PERLINOR, *for* PERLINO. Ab imis unguibus ſeſe totam ad uſque ſummos capillos perlita, *Appul.*

PIGNEROR, *for* PIGNERO, *Gell. Non.*

PRÆVERTOR, *for* PRÆVERTO, *Plaut. Liv. Cur. Tac. But in the preterite we ſay only* PRÆVERTI.

PUNIOR, *for* PUNIO, *Cic.* Punitus eo inimicum, *pro Mil.*

QUIRITOR, *for* QUIRITO, *Varr.*

RUMINOR, *for* RUMINO, *Varr.*

SACRIFICOR, *for* SACRIFICO, *Gell. Varr. Non.*

SATUROR, *for* SATURO. Nec dum antiquum ſaturata dolorem, *Virg. for* cùm nondum ſaturaviſſet.

SPECTOR, *for* SPECTO. Spectatus eſt ſuem, *Varr.*

SUPPEDITOR, *for* SUPPEDITO. Quod mihi ſuppeditatus es, gratiſſimum eſt, *Cic.*

USURPOR, *for* USURPO. Mulier uſurpata duplex cubile, *Cic.*

The reader may ſee ſeveral others in Voſſius, and ſtill more in Nonius, but which are very little, if at all in uſe.

IV. *Liſt of deponents, which are taken paſſively.*

On the other hand there are a great many deponents, which are taken paſſively, and then if they occur in a paſſive ſenſe in Cicero, or in ſome conſiderable author, they may be called common, ſince they have both ſignifications. But if they are not to be found except in very antient authors, they ought rather to bear the name of deponents, ſince in the moſt frequent uſe they have loſt one of their ſignifications.

ABOMINOR. Ante omnia abominari ſemimares, *Liv. ſpeaking of monſters.* Sævitiáque eorum abominaretur ab omnibus, *Verrius Flaccus apud Priſc.*

ADIPISCOR. Amitti magis quàm adipiſci, *Fab. Max.* Non ætate, verum ingenio adipiſcitur ſapientia, *Plaut.*

ADMIROR. Turpe eſt propter venuſtatem veſtimentorum admirari, *Canutius ad Priſc.*

ADORIOR. Ab his Callos adortos, *Aurel. apud Priſc.*

ADULOR. Adulati erant ab amicis, & adhortati, *Caſſ. apud Priſc.*

Ne adulari nos ſinamus, *Cic. But we ſay alſo* adulo. *See the next Liſt.*

AGGREDIOR. Ut à te fictis aggrederer donis, *Cic.*

Aggreſſus labor, *Terenc. Maur.*

AMPLECTOR. Ego me non ſinam amplectier, *Lucil.*

Animam noſtro amplexam in pectore, *Petron.*

ANTESTOR. Impubes non poteſt anteſtari, *Liv, teſte Priſciano.*

ARBITROR. Arbitrata quæſtio *Gell.* Ex ſcriptis eorum qui veri arbitrantur, *Cælius apud Priſc.*

ASPERNOR. Qui eſt pauper, aſpernatur, *Cic. ad Nepot.*

ASSECTOR. Aſſectari ſe omnes cupiunt, *Enn.*

ASSEQUOR.

ASSEQUOR. Nihil horum inveſtigari, nihil aſſequi poterit, *Cic.*

AUGUROR. Certæque res augurantur, *L. Cæſ.*

Virgil has likewiſe made uſe of the active. Si quid veri mens augurat.

BLANDIOR. Blanditus labor, *Verrius.*

CAVILLOR. Lepido ſermone cavillatus, *paſſively, Appul.*

COHORTOR. *See* HORTOR.

COMITOR. Uno comitatus Achate, *Virg.* Jam ſalutantur, jam comitantur, *Juſt.*

COMPLECTOR. Quo uno maledicto ſcelera omnia complexa eſſe videantur, *Cic.* Cupio eum tam invidioſâ fortunâ complecti, *Cic. for* comprehendi, *according to Priſcian.*

CONSEQUOR, *and* CONSECTOR. Quæ vix ab omnibus conſequi poſſunt, *Orbil. apud Priſc.*

A populo lapidibus conſectari, *Laver. apud eundem. See* ſector, *lower down.*

CONSOLOR. Cùm animum veſtrum erga me video, vehementer conſolor, *Q. Metell. apud Gell.*

Conſolabar ob ea quæ timui, *Aſin. Poll. apud Priſc.*

CONSPICOR. Paupertas hæc non ita nutricata ut nunc conſpicatur, *Varr. apud Priſc.*

Patrem non vult priùs conſpicari, *Plaut.*

CRIMINOR. Criminor defendere res Syllanas, *Cic. They charge me with.* Criminatus Aſinus, *Appul.*

DEMOLIOR *and* IMMOLIOR. Nuſquam demolitur, nuſquam exoneratur pecunia, *Cur. apud Priſc.*

Immolitum & inædificatum eſt in loca publica, *Liv.*

DETESTOR. Belláque matribus deteſtata *Hor.*

In honeſtiſſimo cœtu deteſtari, *App.*

DIGNOR. Cultu quodam & honore dignari, *Cic. Virg. to be thought worthy of.*

DOMINOR. O domus antiqua! Heu quàm diſpari dominare Domino! *Cic. 1. Offic. But it bears an active ſenſe in this paſſage of Virgil.* Urbs antiqua ruit multos dominata per annos, *as Voſſius obſerveth, though R. Stephen and Alvarez were of a contrary opinion.*

ENITOR. Enixus puer, *Sev. Sulp. juſt born.*

EXPERIOR. Virtus experta atque perſpecta, *Cic,*

Experienda ratio, *P. Nigid.*

FARI. Faſti dies ſunt in quibus jus fatur, *i. e,* dicitur, *Suet.*

FATEOR. Hunc excipere qui publicus eſſe fateatur, *Cic.*

FRUSTROR. Fruſtratus à ſpe & devictus, *Feneſt.*

Fruſtramur, irridemur, *Laver. apud Priſc.*

GLORIOR. Beata vita glorianda & prædicanda eſt, *Cic.*

HORTOR. Hortatus eſt in convivio à ſcorto, *Cic. where others read* exhortatus. *But in Auſonius we find,* Exhortatóque ſomno, ut eum mitteret ſoporem, *&c. And Gellius informs us that they ſaid,* hortor te, & hortor abs te, *lib. 15. cap. 13.* Conſulent indicunt ſententiam expromere, quâ hortaretur Clodius deſpondere Domitio, *Tacit.*

IMITOR. Si natura non feret ut quædam imitari poſſint, *Cic.*

Imitata & efficta ſimulacra, *Cic.*

IMMOLIOR. *See* MOLIOR.

INSIDIOR. In legatis inſidiandis, vel in ſervis ſollicitandis, *Cic.*

INTERPRETOR. In teſtamentis voluntates teſtantium interpretantur, *Paul. Juriſc. S. Auſtin and S. Jerome often take it in this ſenſe.* Ita illud ſomnium interpretatum eſt, *Cic. for which reaſon Gell. lib. 15. c. 13. looks upon it as common.*

MACHINOR. Machinata fames, *Sall. apud Priſc.*

MEDITOR. Meditata ſunt mihi omnia incommoda, *Ter.*

Et quæ meditata & præparata inferuntur, *Cic.*

Tractantur lenocinia, adulteria meditantur, *Minut. Felix.*

METIOR. Orbe ſi ſol amplior, an pedis unius latitudine metiatur, *Arnob.*

MODEROR. Omnes virtutes mediocritate eſſe moderatas, *Cic.*

MODULOR. Lingua modeſta & modulata, *Gell.*

MOLIOR. Pompa moliebatur, *App.* Immolitum & inædificatum eſt in loca publica, *Liv.*

NANCISCOR. Nactâ libertate, *App.*

OBLIVISCOR. Nunc oblita mihi tot carmina, *Virg.*

Conſuetudo ſcribendi quæ obliviſci non poteſt. *Schol. Juven. in Sat. 7.*

ORDIOR. Ordita lectio, *Diom.* Cùm fuerint orſa fundamenta, *Colum.* Bonæ res à raro initio exorſæ, *Viſel. apud Priſc.* But

OSCULOR. *Which moſt grammarians give as an example of the verb common, is not perhaps to be found in good authors, except in the active ſenſe, as Voſſius obſerveth. Thoſe who uſe it*

otherwiſe, may however defend themſelves by the teſtimony of Victorinus, Priſcian, Cledonius and other antient grammarians, who would hardly have ranked it in this number, unleſs they had found ſome authority for it, though as they have not produced any, the beſt way is to avoid it. Yet they uſed to ſay antiently, oſculo, *as we ſhall ſee in the next liſt, from whence might come the paſſive* oſculor.

PACISCOR. Filia pacta alicui, *Tac. Plin. Liv. promiſed in marriage.*

PERCONTOR. Percontatum pretium, *Appul.*

PERICLITOR. Periclitari omnium jura, ſi ſimilitudines accipiantur, *Cic. were in danger.*

Non eſt ſæpiùs in uno homine ſalus periclitanda Reip. *In Catil.*

POLLICEOR. Ut aliis ſtatuæ polliceantur, *Metell. Numid.*

POPULOR. Qui nunc populati atque vexati, *Cic. But we ſay likewiſe* populo. *See the next liſt.*

POTIOR. Ne potiretur mali, *Ter. in Phor. inſtead of* Ne à malo opprimeretur, *according to Guillem. leſt ſome diſaſter ſhould befall her.*

Potiri hoſtium, *Plaut. to be taken by the enemy.*

Potiri heroum, *Id. to be ſubject to them, according to Palmerius.*

PRÆDOR.

PRECOR. Deus precandus eſt mihi, *Auſon.*

SECTOR. Qui vellet ſe à cane ſectari, *Varr. In the ſame manner* CONSECTOR, *See* CONSEQUOR *above.*

STIPULOR. *According to Priſcian is taken in an active and paſſive ſignification, and it even joined in both ſenſes, with an adjective governed by the prepoſition.* For Stipulor à te, *is taken for* interrogo te, *and* interrogor à te: *juſt as we ſay,* Quæro à te, *in an active ſenſe; I aſk you.* Minæ quas à te eſt ſtipulatus Pſeudolus, *Plaut. in an active ſenſe.* Ni dolo ſtipulatus ſis, *Plaut. in a paſſive ſenſe. Cicero hath likewiſe,* ſtipulata pecunia, *in a paſſive ſenſe.*

TESTOR. Hæc quæ teſtata ſunt & illuſtria, *Cic.*

TUEOR. Quod à ruſticis Romani alebantur & tuebantur, *Varro.*

TUOR. Tutus ab hoſtibus, *Cic.*

Tutus à calore & frigore, *Cic.*

Tuendam habere ædem, *Cic.*

VENEROR. Cursúſque dabit venerata ſecundos, *Virg.*

VEREOR. *This is among the verbs common in Gellius, lib. 15. c. 13. where he ſays that both* vereor te, *and* vereor abs te *are uſed.*

ULCISCOR. Quidquid ulciſci nequitur, *Sall.*

UTOR. Supellex quæ non utitur, *Gell.*

Illa ætas magis ad hæc utenda eſt idonea, *Ter.*

In like manner, ABUTOR. Abuſi jam omnibus locis, *Q. Hort.*

Several other verbs of the like nature may be ſeen in Priſcian and Voſſius, whereby it appeareth, ſays he, that there are more verbs common than one would imagine; though we ought not to make a ſeparate claſs of them diſtinct from the deponents, becauſe in common practice moſt of them have dropped one of their ſignications; and even among the deponents themſelves we do not make two different claſſes, one for thoſe that have an active ſignification, as *precor*, I pray, *fateor*, I confeſs; the other for thoſe which are paſſive, as *paſcor*, I am fed, *naſcor*, I am born.

But what is moſt remarkable in theſe verbs deponents or common, is their participle of the preterite tenſe, which generally occurs in both ſignifications, whereas the tenſes of the verb are leſs uſual.

Examples hereof may be ſeen in this very chapter, and we ſhall give ſome more in the remarks on the participles.

V. *Liſt of deponents that are terminated in* O *and in* OR.

There are likewiſe a great many deponents, which in the ſame ſignification, are terminated in O. But moſt of them occur

occur only in very antient authors. There are ſome few indeed that have been adopted by other writers, as the following liſt will ſhew.

ADULO, *Cic. Ex veteri poëtâ, Val. Max.* ADULOR, *Cic. & alii*, more uſual.

ALTERCO, *for* ALTERCOR. Scio cum patre altercaſti dudum, *Ter.*

ASSENTIO, *and* ASSENTIOR, *were in uſe, according to Gellius, Nonius, and Diomedes. The former occurs the oftener in MSS. and the latter in printed editions, ſays Voſſius.*

AMPLECTO, *for* AMPLECTOR. *Likewiſe* AMPLEXO, *and* AMPLEXOR, *according to Priſcian. And in Cic.* Autoritatem cenſorum amplexato, *Pro Clu.*

AUCUPO, *for* AUCUPOR. Aucupare ex inſidiis quid agatur, *Plaut.* Aucupans, *is in Cic.*

AUGURO, *for* AUGUROR. Præſentit animus & augurat, *Cic.*

AUSPICO, *for* AUSPICOR, *Priſc. Non. Feſt.*

CACHINNO, *Lucr. for* CACHINNOR, *Cic.*

COMITO, *for* COMITOR. Stygias comitavit ad undas, *Ovid.*

CUNCTO, *Plaut.* CUNCTOR, *Cic.*

DEPASCO. Si hodie roſcidas herbas depaverint, *Plin.*

DEPASCOR. Belluæ depaſcuntur ſata, *Id.* Febris depaſcitur artus, *Virg.* Frondes depaſtus amaras, *Claud.*

DIGNO, *for* DIGNOR, *Priſc. Diom.*

EJULO, *for* EJULOR, *Priſc.*

ELUCUBRO, *and* ELUCUBROR. Epiſtola quam eram elucubratus, *Cic.* Quicquid iſtud eſt quod elucubravimus, *Colum.*

EXPERGISCO, *for* EXPERGISCOR. *Philoxenus, Hyginus, Doſitheus, Iſaac Voſſius.*

FABRICO, *and* FABRICOR, *Cic.*

FRUSTRO, *for* FRUSTROR. Non fruſtrabo vos milites, *Cæſ.*

FRUTICO, *Colum. Plin. for* FRUTICOR, *which Cicero makes uſe of.*

IMITO, *for* IMITOR, *Varr. apud Non.*

IMPERTIO, *and* IMPERTIOR, *Cic.*

INSIDIO, *for* INSIDIOR, *in the Civil Law.*

JURGO, *for* JURGOR, *Cic. apud Non. ex xii. Tabul.*

LACRYMO, *Ter. Ovid, for* LACRYMOR, *Cic.*

LÆTO, *for* LÆTOR, *Priſc.*

LARGIO, *for* LARGIOR, *Priſc. ex Sal. Non.*

LUDIFICO, *for* LUDIFICOR, *Plaut.*

LUXURIO, *Non. ex Virg.* LUXURIOR, *Colum. Plin.*

MEDICO. Medicare ſemina, *Virg. But* MEDICOR *is taken both actively and paſſively:* medicatæ fruges, *Virg.*

MEREO, *for* MEREOR, *Cic.* Quid enim mereas, *Cic.* Merui, *Virg. Cic.*

METO, AS, *Virg. in Culice.*

METOR, ARIS, *more uſual.* Metari caſtra, *Liv. Salluſt.* to ſet out a camp, to encamp. *But we find alſo,* caſtra metata, *Liv.* in a paſſive ſenſe.

MISERO, *and* MISEROR, *And in the ſame manner* MISERRO, *and* MISERROR, *from whence cometh,* MISERET, *and* MISERETUR, *with* MISERESCO, *and* COMMISERESCO. Miſereſcimus ultrò, *Virg.* Per finem Myrmidonum, commiſereſcite, *Non. ex Enn.*

MODERO, *for* MODEROR, *Non.* Docet moderare animo, *Plaut.*

MOLIO, *for* MOLIOR, *Priſc. and in the ſame manner* DEMOLIO. Demolivit tectum, *Varr.*

MUNERO, *for* MUNEROR, *Non.*

OPINO, *for* OPINOR, *Priſc. and Non. ex Plaut. & Cæcil.*

OPITULO, *for* OPITULOR, *Non.*

OSCULO, *for* OSCULOR. Laudor quod oſculavi privignæ caput, *Titin. apud Non.*

PALPO, *for* PALPOR, *Juv.*

PARTIO, *for* PARTIOR, *Non. ex Plaut. & aliis.*

PATIO, *for* PATIOR, *Næv.*

POLLICEO, *for* POLLICEOR. Ne dares, ne polliceres, *Varr. apud Non.*

POPULO, *for* POPULOR. Formicæ farris acervum cùm populant, *Virg.*

PRÆLIO, *for* PRÆLIOR, *Enn.*

RECIPROCO, *Liv.* RECIPROCOR, *Cic.*

REMINISCO, *for* REMINISCOR, *S. Auſt.*

REVERTO, *for* REVERTOR, Si Romam revertiſſet, *Cic. who uſes it only in the tenſes of the preterite.*

RIXO, *for* RIXOR, *Varr.*

RUMINO: Ruminat herbas, *Virg.* RUMINOR, *Colum.*

STIPULO *is not to be found in ancient writers; but only* STIPULOR, *Voſſ. See the preceding liſt.*

VAGO, *for* VAGOR. Lib. vagat per auras, *Prud.*

VELIFICO,

VELIFICO, *Plin. Hence cometh,* velificatos Athos; *but Cicero always puts* velificor *in the active ſenſe.*
URINO, *and* OR, *Plin. to dive.*
VENERO, *for* VENEROR, *Plaut.* Ut venerem Lucinam.
VOCIFERO. Si hoc vociferare velim quàm dignum ſit, &c. *Cic. in Verr.*
VOCIFEROR. Quid vociferabare decem millia talenta Sabinio eſſe promiſſa? *Cic.*

We might collect ſome more from the antient grammarians; but in regard to practice, care muſt be taken to imitate the beſt authors.

CHAPTER II.

Of the difference of tenſe and moods.

I. *Of tenſes.*

IT will be of uſe to obſerve the different force, and natural ſignification of each tenſe. For beſides that conſiderable difficulties may ſometimes ariſe in regard to this article, and that even the moſt learned among the Romans, as Gellius calls them, were heretofore divided in opinion whether *ſurreptum erit*, was to be underſtood of the time paſt or to come, ſince we find in the ſame author, that one of the queſtions propoſed, was whether *ſcripſerim*, *legerim*, *venerim*, were of the preterite or future tenſe, or of both: it is beyond all doubt that on many occaſions, we do not ſufficiently underſtand the force of the expreſſion, nor can we tell why we uſe particular modes of ſpeaking, nor the method of explaining them, unleſs we are thoroughly acquainted with the nature of theſe things.

But in order to do this with perſpicuity, we cannot, I think, follow a more natural diviſion of the tenſes of verbs, than that which we have given in the rudiments. For in the nature of things there are only three tenſes, *the preſent*, *the paſt*, *and the future*; but the inflexion of a verb may, either ſimply expreſs one of theſe three tenſes, or mark two of them together in regard to two different things; and thus the tenſes of the verbs may be called, either SIMPLE or COMPOUNDED in the ſenſe: concerning which the reader may ſee the general and rational grammar, ch. 14.

We are further to obſerve for the Latin termination, that heretofore the futures of the two laſt conjugations were terminated alſo in BO; as *expedibo*, in Plautus, *Aperibo*, *dormibo*, *reperibitur*: *reddibitur*, for *reddetur*, and others. But Scioppius maintains that the third terminated in *ebo*, and not in *ibo*, like the fourth, and that we ought to read, *reddebo*, *reddebitur*, as *fugebo* for *fugiam*, *fidebo* for *fidam*, &c.

II. *Of moods.*

In the rudiments I reduced the moods to four, for the reaſons expreſſed in that place, and in the advertiſement to the reader; in regard to which you may ſee the general and rational grammar, ch. 15. and 16. I ſhall only add that this ſhould not be eſteemed

a no-

a novelty, ſince Palemon, a more antient writer than Quintilian, admits of no more.

Sanctius and after him Scioppius, go a great deal further; for they cut them off intirely, as well as Ramus, and allow of no other moods or manners of the verb than thoſe which are derived from adverbs, whoſe chief office is to determine the ſignification of the verb, as *bene*, *male*, *multum*, *fortiter*, *parum*, &c.

This is what induced them to make another diſtinction of the tenſes, dividing every one of them into *prima & ſecunda*, and ſaying for example, *Præſens primum* AMO; *Præſens ſecundum* AMEM: *Imperfectum primum* AMABAM: *Imperfectum ſecundum* AMAREM, &c. And as for the future they put three, making the imperative paſs for the third. This is not without foundation, becauſe, as we ſhall ſee hereafter, the tenſes of the ſubjunctive and of the indicative are oftentimes indiſcriminately taken for one another. Yet as this diſpoſition does not make the matter at all ſhorter, and one way or other, we muſt ſtill be acquainted with ſo many different tenſes, I have thought proper to conform as much as poſſible to the ordinary method, becauſe in regard to matters once eſtabliſhed, we ſhould make no alteration without great reaſon and neceſſity.

III. *Of the ſubjunctive.*

The ſubjunctive always expreſſeth a ſignification dependent on and as it were connected with ſomething; hence in every tenſe it partaketh in ſome meaſure of the future.

In the preſent; as *Si æque in poſterum me ames. De qua utinam aliquando tecum loquar*, Cic. And Quintilian has taken notice, that when Virgil ſaith, *Hoc Itacus velit*, this *velit* denoted the time future. Hence it is frequently the ſame thing to ſay, *Si amem*, or *ſi amabo*; *ſi legas*, or *ſi leges*. And perhaps it is in conſequence hereof that ſome eccleſiaſtic authors have now and then put one for the other, *taceam* for *tacebo*; *indulgeam* for *indulgebo*, Sidon. *Adimpleam* for *adimplebo*; *mandem* for *mandabo*, Greg. Tur. unleſs we have a mind to ſay that then the futures of the two firſt conjugations have made an exchange, and form their termination in *am*, as the others in *bo*; but we meet with no examples hereof among the antients.

But the imperfect of this mood, over and above its proper ſignification, ſometimes denotes alſo the preſent and future, and therefore it hath three different ſignifications. That of the time preſent, *Cùm Titius ſtudia multum amaret*, ſince he loved. That of the time paſt, *Cum ſtudia magis amaret quàm nunc facit*. That of the future, *Operam dediſſes quam debebas, magis te amarem poſthac*.

The perfect in RIM is alſo taken for the future. *Ne mora ſit ſi innuerim quin pugnus continùo in mala hæreat*, Ter. *Juſſu tuo, imperator, extra ordinem nunquam pugnaverim, non ſi certam victoriam videam*, Liv. *Aufugerim potius quàm redeam*, Ter. *Videor ſperare poſſe ſi te viderim, & ea quæ premant & ea quæ impendeant me facilè tranſiturum*, Cic. if I can ſee you, or when I ſhall be able to ſee you, the ſame as *ſi te videro*. And therefore we may ſay, *Romæ ſi cras fuerim*, for *fuero*, the ſame as *Romæ ſi heri fuerim*. But the future

future in RO is always compounded (as we have already obſerved) of the paſt and the future; ſo that we cannot ſay, *Romæ ſi heri fuero.*

To theſe Sanctius further addeth the plu-perfect, pretending that it partaketh likewiſe of the future: as *Nonnulli etiam Cæſari nuntiabant, quum caſtra moveri, aut ſigna ferri juſſiſſet, non fore dicto audientes,* 1. B. Gall. *Juravit ſe illum ſtatim interfecturum, niſi juſjurandum ſibi dediſſet ſe patrem miſſum eſſe facturum,* Cic.

Verùm anceps fuerat belli fortuna; fuiſſet, Virg.

Beſides the uſual terminations, the ſubjunctive had heretofore another in IM. *Auſim, faxim,* as we likewiſe meet with *Duim, perduim, creduim,* in comic writers. Others add moreover the termination in XO, as *faxo, axo,* and the like. But of theſe we ſhall take proper notice hereafter in the chapter of defective verbs.

IV. *That we may oftentimes put the indicative or the ſubjunctive indifferently one for the other.*

The beſt authors have very indifferently made uſe of the indicative or the ſubjunctive, one for the other. We ſhall give here the following examples taken moſtly from Budeus and Scioppius, who can ſupply the reader with a great many more.

For the preſent.

Quin tu agis ut velis? *Plaut. for* ut vis.

Loquere quid tibi eſt? & quid noſtram velis operam, *Id.*

Nunc dicam cujus juſſu venio, & quamobrem venerim, *Id. he might have ſaid,* et quamobrem veni, *or* cujus juſſu veniam, *&c.*

Debetis velle quæ velimus, *Plaut. for* volumus.

Quid eſt quod tu ſcis? *Id.*

And in another place, quid eſt id quod ſcias? Video quam rem agis, *Id.*

Scio quam rem agat, *Id.*

Quid eſt negotii quod tu tam ſubitò abeas? *for* abis, *Id.*

Si eſt bellum civile, quid nobis faciendum ſit ignoro, *Cic. for* ſi ſit.

For the imperfect.

Non dici poteſt quàm cupida eram huc redeundi, *Ter. for* eſſem.

Autoritas tanta planè me movebat, niſi tu oppoſuiſſes non minorem tuam, *Cic. for* moveret.

Num P. Decius cùm ſe devoveret, & equo admiſſo in mediam aciem irruebat; aliquid de voluptatibus cogitabat? *Id. for* irrueret.

Scævola quotidie ſimulatque luceret, faciebat omnibus ſui conveniendi poteſtatem, *Cic. for* lucebat.

For the perfect.

Obſecro te ut mihi ignoſcas, quod animi impos, vini vitio fecerim, *Plaut. for* feci.

Chryſalus mihi nec rectè loquitur quia tibi aurum reddidi, & quia te non defraudaverim, *Id.*

Me habere honorem ejus ingenio dicet, cùm me adiit, *Id. for* adierit.

Tu humaniſſimè feciſti, qui me certiorem feceris, *Cic.*

Stultè feci, qui hunc amiſi, *Plaut.*

Abi, atque illa ſi jam laverit, mihi renuntia, *Ter for* lavit.

Non poteſt dici, quàm indignum facinus feciſti, *Plaut. for* feceris.

Quem enim receptum in gratiam ſummo ſtudio defenderim, hunc afflictum violare non debeo, *Cic. for* defendi.

For the plu-perfect.

Expectationem non parvam attuleras cùm ſcripſeras, *for* ſcripſiſſes, *Id.*

Cætera quæ ad te Vibullius ſcripſiſſet, erant in his litteris quas tu ad Lentulum miſiſſes, *Cic. for* miſeras.

Qui fuiſſet egentiſſimus in re ſua, erat ut ſit inſolens in aliena, *Cic. for* fuerat. Verùm anceps pugnæ fuerat fortuna; fuiſſet, *Virg. perhaps it will be ſaid that the iſſue of the engagement had been doubtful? be it ſo.* Where *fuerat* implies the ſame as *fuiſſet* which followeth.

For the future.

Venerem veneremur, ut nos adjuverit hodie, *Plaut. for* adjuvet.

Illuc ſurſum aſcendero, indè optime diſpellam virum, *Id. for* aſcendam.

Ne tu linguam comprimes poſthac, e- vitiam illud quod ſcies neſciveris, *Id. for* neſcies.

Te rogo ut advoles, reſpiraro ſi te videro, *Cic. for* reſpirabo.

This ſeems to favour the opinion of Ramus and Sanctius, who would not admit of the diverſity of moods, though with the conjunctions there are certain differences to obſerve, as we ſhall ſhew hereafter.

V. *Of the imperative.*

The imperative, as we have above obſerved, is often taken for a third future; which is undoubtedly owing to an imitation of the Hebrews, who call it the firſt future, and the common future they call the ſecond. And indeed we can command only in regard to the time to come, as the grammarian Appollonius obſerveth, *lib. de Synt. cap.* 30. Hence it is that the author of the rules by queſtions attributed to S. Baſil, eſtabliſhes this as a principle for the right underſtanding of the ſacred ſcripture, as when the vulgate ſays, *Fiant filii ejus orphani*, Pſ. 108. for *fient*.

We find alſo that the future is frequently uſed for the imperative, not only in the caſe of divine precepts, *Non occides, non furaberis*, &c. but likewiſe in profane authors, *Tu hæc filebis*, Cic. *Ciceronem puerum curabis & amabis.* Id. for *cura & ama. Sed valebis, meaque negotia videbis, meque ante brumam expectabis*, Id. ad Trebat. for *vale*; *cura*; *expecta*: and the like.

Hence alſo it comes that Sanctius laughs at thoſe who diſtinguiſh betwixt *ama* and *amato*, as if one related to the time preſent, and the other to the future, and as if they were not often joined in the ſame ſenſe and in the ſame paſſages:

Aut ſi es dura, nega: ſin es non dura, venito, Propert.
Et potum paſtas age Tityre, & inter agendum
Occurſare capro (*cornu ferit ille*) *caveto*, Virg.

And in the Georgics, after ſaying, *Nudus ara, ſere nudus*, he adds, *Primus humum fodito*, &c.

The plural perſons in NTO, are ſcarce ever uſed except in the enacting of laws, *Sunto, cavento*, &c. *Ad divos adeunto caſte*, Cic. 3. de Leg.

And thoſe in MINOR which I have entirely left out, are not perhaps to be found in any good author.

But if any one ſhould aſk how can there be an imperative in the verb paſſive, ſince what comes to us from others does not ſeem to depend upon us, ſo as to be an object of our command; we anſwer that undoubtedly it is becauſe the diſpoſition and cauſe thereof is frequently in our power: thus we ſay, *Amator ab hero*; *docetor à præceptore*; that is, act ſo as to make your maſter love you; ſuffer yourſelf to be taught ſomething. And in like manner the reſt.

VI. *Of the infinitive.*

The infinitive, as we ſhall ſhew hereafter in the chapter of impersonals, n. 1. is properly that which ought to be called impersonal, becauſe it hath neither number nor perſon. But Sanctius, after Conſentius, pretends that it is alſo indefinite in

regard to tenſes; and A. Gellius ſeems to be of the ſame way of thinking, becauſe, ſaid he, as we ſay *volo legere*, we ſay likewiſe *volui legere*. For which reaſon Sanctius would not even have it to be made a diſtinct mood, and we may ſay that it is not one in fact, but only virtually and in power, inaſmuch as it may be reſolved by all the other moods.

This may ſerve to explain ſeveral paſſages whoſe conſtruction ſeemeth extraordinary, and is therefore referred to an *enallage*, which is not at all neceſſary among the figures, as hereafter we ſhall ſhew. Therefore when we read in Terence, *Cras mihi argentum dare ſe dixit*; Sanctius ſaith that *dare* is not there for *daturum*, and that it only ſuppoſeth for itſelf, becauſe *dare* may be a future, being undetermined and of itſelf indifferent to all tenſes. And it is the ſame as when Virgil ſays:

Progeniem ſed enim Trojano à ſanguine duci
Audierat, Tyrias olim quæ verteret arces.

Where *duci* denotes a real future, becauſe of itſelf it is indifferent to all the tenſes. In like manner in Cic. *Qui brevi tempore ſibi ſuccedi putarent.* Who believed that they were to be ſoon ſucceeded: where he means the future. And according to this author it is thus we ought to explain an infinite number of paſſages, where we ſee the infinitive put ſometimes for one tenſe, ſometimes for another; as *Eo die multa verba fecimus, maximéque viſi ſumus ſenatum commovere*, Cic. where *commovere* ſignifieth the time paſt. *Sed ego idem qui in illo ſermone noſtro, qui eſt expoſitus in Bruto, multum tribuerim Latinis, recordor longè omnibus unum anteferre Demoſthenem*, Cic. where *anteferre* is the ſame as *antetuliſſe*. *Hoc me memini dicere*, Cic. that I did ſay. *Ego illam virginem formâ bonâ memini me videre*, Ter. for *me vidiſſe*, I remember to have ſeen.

Dictus et Amphion Thebanæ conditor arcis
Saxa movere ſono teſtudinis, & prece blanda
Ducere quò vellet———Hor. *movere* for *moviſſe*.

Cætera ſpero prolixa eſſe, Cic. where *eſſe* ſignifies the future. Again, *Spero amicitiam noſtram non egere teſtibus*, Id. I hope our friendſhip will not have occaſion for witneſſes. *Nec ille intermiſit affirmare ſine mora venire*, Id. *Magna me ſpes tenet, judices, bene mihi evenire, quod mittar ad mortem*, Id. And the like. For though we do not deny but in joining different verbs together, there may be an aſſemblage and compariſon of different tenſes, and of one action in regard to another; yet it ſeems to be often the caſe that this diſtinction of tenſes is not ſufficiently clear, and that the two verbs mark but one preciſely, to which of courſe we ought to attribute the action expreſſed by the infinite. At leaſt this is Sanctius's opinion, which ſeems to be authoriſed by the preceding examples, and thoſe which we ſhall further add. For

Thereby we ſee likewiſe what error it is to believe with Agrœcius and L. Valla, that we cannot join *memini* with the preterite of the infinitive, and that we ought to ſay, *memini me facere*, and not *feciſſe*, for this reaſon, they ſay, that as *memini* ſufficiently includeth the ſignification of the preterite, it is ſuperfluous to join

another preterite to it; becauſe *feciſſe* ſuppoſeth all the tenſes, as well as *facere*; and we find that Cicero and others have frequently uſed the like expreſſions. *Meminiſti me itu diſtribuiſſe cauſam*, Cic. *Tibi me permiſiſſe memini*, Id. *Memini me non ſumpſiſſe quem accuſarem, ſed, recepiſſe quem defenderem*, 3. in Verr. *Memini ſummos fuiſſe in noſtra civitate viros*, 1. de leg. and an infinite number of others.

But this does not happen only to *memini*; it ſeems on ſeveral other occaſions that this tenſe in ISSE is put indeterminately for all the reſt. As when Virgil ſays:

——Magnum ſi pectore poſſit
Excuſſiſſe Deum. Where Servius obſerveth that it ſtands for *excutere*. And Horace:

Fratreſque tendentes opaco
Pelion impoſuiſſe Olympo.

And Val. Max. *Sed abunde erit ex iis duo exempla retuliſſe.* It will be ſufficient to give two examples thereof; which imports the future. And Seneca, *Intra coloniam meam me continui, alioquin potuiſſem eum audiſſe in illo atriolo, in quo duos grandes prætextatos ait ſecum declamare ſolitos.* In Præf. Controv. & Gellius, *Vel unus, hercle, hic verſus, Plauti eſſe hanc fabulam, ſatis poteſt fidei feciſſe.* And in another place, *Caleni, ubi id audiverunt, edixerunt, ne quis in balneis laviſſe vellet, cùm magiſtratus Romanus ibi eſſet.* And the like.

However, this is no reaſon why in common uſe we ſhould not rather make uſe of *amare*, for example, for the preſent, and *amaviſſe* for the preterite, as we have given it in the rudiments.

Voſſius pretends further that *amare* will not ſtand for the imperfect, as hath been the general opinion of grammarians, becauſe, according to him, when I ſay, for inſtance, *Gaudeo quòd amas*, it may be explained by *gaudeo te amare:* whereas when I ſay, *gaudeo quòd jam tum amabas*, it is not explained by *te jam tum amare*, but *amaviſſe:* and therefore the latter expreſſeth the three differences of the preterite. But Voſſius's principle is falſe, and the example he produces, does not prove that the thing is general. For when Cicero in his letter to Varro, ſaid, for inſtance, *Vidi enim (nam tu aberas) noſtros inimicos cupere bellum*, &c. it is obvious that *cupere* is there an imperfect, and that it ſhould be reſolved by *quòd tum cupiebant*, ſince it denotes the ſame difference of time as *aberas* which he has expreſſed. In like manner in Virgil,

——— Sæpè ego longos
Cantando puerum memini me condere ſoles.

If we ſhould want to reſolve it, we muſt ſay; *memini quòd cùm puer eram, condebam longos ſoles cantando.* And therefore, *quòd amabas*, may be explained by *te amare*, as in the examples taken from Cicero and Virgil; or by *te amaviſſe*, as in that of Voſſius. Which ſhews ſtill further that all the tenſes of the infinitive are frequently very indeterminate.

VII. *Of* FORE.

Grammarians ſay very right that the infinitive hath no future; but they except *ſum*, which they think has *fore*.

has

Yet *ſum*, properly ſpeaking, has no more future than the reſt. For *fore* does not come from *ſum*, but from *fuo*, which in the infinitive made *fore* or *fure* by ſyncope for *fuere*: ſo that it may be taken indifferently for all tenſes, as well as *eſſe*, *amare*, *legere*, and the other infinitives, as we have been juſt now mentioning. *Commiſſum cum equitatu prælium fore videbat*; Cæſ. *Ex qua conficitur ut certas animo res teneat auditor, quibus dictis peroratum fore intelligat*, Cic. *Quanto robore animi is ſemper extitit, qui vitam ſibi integram fore difficile dictu eſt*, Id.

Hence we find with how little foundation Valla ſaid, that *fore* could not be joined with another future, as *fore venturum*, *faciendum fore*, &c. ſince *fore* is no more a real future than *eſſe*. And indeed we very often meet with the contrary in authors. *Deinde addis, ſi quid ſecus, te ad me fore venturum*, Cic. *Deorum immortalium causâ libenter facturos fore*, Liv. *Nihil horum vos viſuros fore*, Cic. *Lepidè diſſimulat fore hoc futurum*, Plaut. and in the paſſive, *Credite univerſam vim juventutis, hodierno Catilinæ ſupplicio conficiendam fore*, Cic. *Aut ſub pellibus habendos milites fore*, Liv.

We have already given inſtances of the preterite above; and therefore *fore* may be joined to all tenſes.

But we are carefully to obſerve, that this verb always includes ſomething of the future, the ſame as μέλλω in Greek, ſo that as they have not a ſufficient number of tenſes for the infinitive in Latin, they frequently make uſe of this verb to mark the future, when they are obliged to diſtinguiſh different tenſes; as *Scripſit ad me Cæſar perhumaniter, nondum te ſibi ſatis eſſe familiarem, ſed certè fore*, Cic. *Sequitur illud, ut te exiſtimare velim, mihi magnæ curæ fore, atque eſſe jam.* And therefore I did not think proper to ſtrike it out of the rudiments deſigned for children, being willing to conform as much as poſſible to the eſtabliſhed cuſtom.

VIII. *Manner of expreſſing the future of the infinitive in the other verbs.*

The participles in RUS ſerve likewiſe to expreſs the future of the infinitive, whether they be joined with *eſſe* or with *fuiſſe*, as *Amaturum eſſe*, to be about to love; *Amaturum fuiſſe*, to have been about to love. But the latter tenſe ſeems to partake of the preterite and future both together, And the ſame is done in regard to the paſſive, *Amandum eſſe*, or *amandum fuiſſe*.

Theſe futures are declined, and agree like adjectives with their ſubſtantive; *Verè mihi hoc videor eſſe dicturus*, Cic. *Ut perſpicuum ſit omnibus nunquam Lampſacenos in eum locum progreſſuros fuiſſe*, Cic.

But antiently they were not declined, as may be ſeen in A. Gellius, lib. 1. c. 7. For they ſaid, for inſtance, *Credo inimicos meos hoc dicturum*, C. Gracch. *Hanc ſibi rem præſidio ſperant futurum*, Cic. act. 5. In Verrem: according to the reading which A. Gellius maintaineth by the authority of Tiro, Cicero's freedman. *Hoſtium copias ibi occupatas futurum*, Quadrig. *Eſt quod ſperemus deos bonis benè facturum*, Id. *Si res divinæ ritè factæ eſſent, omnia ex ſententia proceſſurum*, Valerius Antias. *Illi polliciti ſeſe facturum*

facturum omnia, Cato. *Ad ſummam perniciem rempublicam perventurum eſſe*, Silla. *Non putavi hoc eam facturum*, Laber.

Etiamne habet Caſina gladium? habet, ſed duos,
Quibus, altera te occiſurum ait, altero villicum, Plaut.

And ſuch like paſſages, which thoſe *Qui violant bonos libros*, ſays A. Gellius, would fain correct, while others ſuperficially acquainted with the grounds of the Latin tongue, have attributed to the figure of ſyllepſis, but without any reaſon. For it is owing only to the antiquity of the language, which conſidered theſe words, not as nouns, but as verbs, and as tenſes of the infinitive, which has neither gender nor number; and this they did in imitation of the Greeks, with whom the infinitive hath all the different tenſes, and the future among the reſt, ποιήσειν, ἔσεσθαι, &c. And we muſt not mind whether this hath the termination of a noun or any other, ſince it depends intirely upon uſe. So that we muſt reſolve *futurum* like *fore*, and *dicturum* like *dicere*; *Credo inimicos meos hoc dicere*, I believe that my enemies do ſay this; *Credo eos hoc dicturum*, I believe they will ſay this. *Hanc ſibi rem ſperant præſidio futurum*, as if it were, *ſperant præſidio fore*, &c.

IX. *Another manner of ſupplying the future of the infinitive, eſpecially when the verbs have no ſupine.*

But if the verb hath no ſupine from whence a participle can be formed, we may with great elegance make uſe of *fore*, or of the participle *futurum*, by adding *ut* to it; which happens particularly after the verbs *ſpero*, *puto*, *ſuſpicor*, *dico*, *affirmo*, and ſuch like. *Spero fore ut contingat id nobis*, Cic.

But when to *futurum* we join the preterite *fuiſſe*, this is likewiſe one of thoſe phraſes which partake of the time paſt and the future, and contribute not a little to embelliſh the ſentence. *Videmur enim quieti fuiſſe miſi eſſemus laceſſiti*, Cic.

And both theſe turns of expreſſion are ſo elegant, that they are frequently uſed in verbs, even when the other future might be formed by the participle. *Niſi eo ipſo tempore quidam nuncii de Cæſaris victoria eſſent allati, exiſtimabant plerique futurum fuiſſe ut oppidum caperetur*, Cæſ. inſtead of *exiſtimabant oppidum capiendum fore. Valde ſuſpicor fore ut infringatur hominum improbitas*, Cic.

X. *That the infinitive hath frequently the force of a noun ſubſtantive.*

The infinitive by the antients was called, *nomen verbi*; and whenſoever it drops the affirmation peculiar to the verb, it becomes a noun, as we have obſerved in the General and Rational Grammar. This noun being indeclinable, is always of the neuter gender, but it ſtands for different caſes.

For the nominative. *Vivere ipſum, turpe eſt nobis*, Cic.

——Nam ambos curare, propemodum
Reposcere illum eſt quem dediſti, Ter.

That is, τὸ *curare eſt repoſcere.*

For the vocative. *O vivere noſtrum!*

For the genitive. *Tempus eſt nobis de illa vita agere*, for *agendi*. *Tempus jam abhinc abire*; Cic. *Conſilium capit omnem à ſe equitatum dimittere*, or *dimittendi*, or *dimiſſionis*.

For the dative. *Ætas mollis & apta regi*, for *apta regimini*, or *rectioni*, taken paſſively.

For the accuſative. *Scripſit ſe cupere*, for *ſuam cupiditatem*. *Da mihi bibere*, for *da potum*. *Habeo dicere*, for *dicendum*. *Amat ludere*, for *ludum*.

For the ablative. *Dignus amari, puniri*, for *amore, pœnâ*.

The infinitive is moreover frequently governed by a prepoſition underſtood, which may be reſolved even by the conjunction *quod* or *quia*, as

Gratulor ingenium non latuiſſe tuum, Ovid.

Inſtead of *ob non latuiſſe*, that is, *quia non latuerit*. And in like manner in Terence.

Quod plerique omnes faciunt adoleſcentuli,
Ut animum ad aliquod ſtudium adjungant, aut equos
Alere, aut canes ad venandum, aut ad philoſophos.

That is, *ad alere*; juſt as he ſays, *ad aliquod ſtudium, aut ad philoſophos*. And Cic. *Si equites deductos moleſtè ferret, accipiam equidem dolorem, mihi illum iraſci: ſed multò majorem, non eſſe talem qualem putaſſem*; that is, *Ob illum iraſci, ob non eſſe talem*.

But this happeneth particularly when the infinitive is joined to an adjective after the manner of the Greeks, which is a common thing in Horace; either in the active or paſſive; *Durus componere verſus*, for *ad componendum*. *Celer iraſci*, for *ad iraſcendum*. *Indocilis pauperiem pati*, for *ad patiendum*, and the like: though the infinite happening alſo to come after ſome adjectives, ſupplieth the place of another government. See the annotation to rule 18. p. 34.

It is likewiſe to this government of the prepoſition that we muſt refer the infinitive, when it happens to come after verbs of motion, as in the vulgate; *Non veni ſolvere legem, ſed adimplere*; that is, *non ad ſolvere*, or *ad ſolutionem*, &c. And though ſome have pretended to find fault with this ſcriptural expreſſion, yet it is very common in Latin authors. As

Ita viſere eam, Ter.
Non ego te frangere perſequar, Hor.
Non nos aut ferro Libycos populare penates
Venimus, aut raptas ad littora vertere prædas, Virg.

But they who have condemned theſe expreſſions, did not know perhaps that even when the ſupine is put, as *eo viſum*, the force of the government is in the prepoſition, *eo ad viſum*, as we ſhall ſhew hereafter; and therefore that it is the ſame as *ad videre*; *videre* and *viſum*, being then only nouns ſubſtantives, and ſynonymous terms. This ſhews what it is rightly to underſtand the real foundation and principles of conſtruction and government.

CHAP-

CHAPTER III.

Of irregular verbs.

WE have already touched upon this ſubject in the rudiments; but here we intend to treat of it more at large, and to ſhew from whence this irregularity ariſes, and wherein it conſiſts, by which means we ſhall find that it is not ſo great as people imagine.

I. *Of* SUM *and its compounds.*

The antients, ſays Varro, 8. de. L. L. uſed to conjugate *Eſum, es, eſt; eſumus, eſtis, eſunt*, in the ſame manner as *eram, as, at; ero, is, it*, &c. Hence it is that Cicero in his third book of laws hath put *eſunto* for *ſunto*. *Aſt quando duellum gravius, diſcordiæ civium, eſunto ne amplius ſex menſes, ſi ſenatus creverit.* For thus Voſſius inſiſts upon reading this paſſage, which has puzzled ſuch a number of learned men.

For, according to him, *eſum* comes from the Greek future ἔσομαι, from whence rejecting the diphthong, they formed at firſt *eſom*, then *eſum*, and at length *ſum*. But Julius Scaliger and Caninius derive it from εἰμί. Which will not appear ſo extraordinary to thoſe, who have attended to the changing of letters, of which we intend to ſubjoin a particular treatiſe; though ſome have attempted to ridicule the opinion of theſe two learned men on this ſubject. For it is eaſy to ſhew that I final is ſometimes loſt, as from μέλι, is formed *mel*. 2. That the diphthong αι frequently loſeth its ſubjunctive, as Αἰνείας, *Æneas*. 3. That the *s* is ſometimes added not only for the rough breathing, as ἕπω, *ſequor*; ἥμισυ, *ſemi*; but likewiſe for the ſmooth; as εἰ, *ſi*; εἴρω, *ſero*; ἐρύω, *ſervo*. 4. That the ε is oftentimes changed into *u*, as Βρεντήσιον, *Brunduſium*, from whence we may conclude, that of εἰμί, they formed at firſt εἰμ, afterwards ἐμ, σιμ, and at length *ſum*. Neither can it be ſaid that this conjecture is ill founded, ſince we give authority for the change of theſe ſeveral letters; and ſince this analogy occurreth alſo in the other perſons. For *es* comes from εἶς, in the ſecond perſon, which we meet with above fifteen times in Homer, as *eſt* cometh from ἐστὶ, and *ſunt* from εἰσὶ, according to the Dorians for εἰσὶ.

Be that as it will, it may be likewiſe formed of ἔσομαι, ſince it is not at all extraordinary to ſee the futures form other verbs of themſelves, as from ἄγω, fut. ἄξω, is formed ἄξω, *I do*, from whence cometh ἄξι, ἀξίτω, *fac*. From ὄω, fut. ὄσω, is alſo formed ὄισω, *fero*, whence comes the imperfect ὄισον, the imperative ὄισι, &c. For there is no more abſurdity to ſee the preſent formed of this Greek future, than the imperfect *eram*, which is manifeſtly derived from thence as well as the future *ero*, by changing S into R, which is very common, as hereafter we ſhall ſhew.

But heretofore it was uſual for them to ſay likewiſe *eſcit* for *erit*, from whence cometh *eſcunt*, in a paſſage of the twelve tables quot-

ed by Cicero in his ſecond book of laws. QUOI AURO DENTES VINCTI ESCUNT. And in Gellius who quotes it from the ſame place; SI MORBUS ÆVITASVE VITIUM ESCIT, lib. 20. cap. 1. as Voſſius and H. Stephen read it, though others read *eſit*. But *eſcit* occurreth alſo in Lucret. lib. 1.

Ergo rerum inter ſummam, minimámque, quid eſcit,

Where the verſe would be faulty were we to read *eſit*, which has the firſt ſhort, as well as *erit*.

The preterite *fui* and the participle *futurus*, come from the old verb *fuo*, taken from the Greek φύω. Even Virgil himſelf has made uſe of it, *Tros rutulúſve fuat*, &c. From thence alſo cometh *forem* for *eſſem*, formed of *fuerem* or *furem*, as likewiſe *fore* for *fure*, or *fuere*, as we have already obſerved, chap. 2. num. 7.

The ſubjunctive *Sim, is, it*, is a ſyncope for *Siem, es, et*, which followed the analogy of the other ſubjunctives in EM, as *Amem, es, et*. Which Cicero confirmeth in his book *de Oratore*, *Siet*, ſays he, *plenum eſt: ſit, imminutum*. And this old ſubjunctive is alſo very common in Terence, and in the other comic writers.

This verb hath neither gerund nor ſupine. The participle preſent ought to be *ens*, which we find in ſome manuſcript copies of Appuleius, and which Cæſar had inſerted in his books of analogy, according to Priſcian. But now it is hardly ever uſed except by philoſophers, though from thence are formed *Abſens, præſens, potens*, which are rather nouns adjectives than participles, becauſe in their ſignification they expreſs no time.

Theſe nouns come from *Adſum, præſum, poſſum*, which are conjugated like their ſimple, as are all the other compounds. But PROSUM, takes a D, when it follows a vowel, for the conveniency of the ſound. *Prodes, prodeſt*, &c.

And POSSUM, coming from *potis* or *pote*, and from *ſum*, as appeareth in Plautus.

Animadvertite, ſi potis ſum hoc inter vos componere, in Curcul.

Tute homo, & alteri ſapienter potis es conſulere & tibi, in Milite.

It retaineth the T wherever it followeth a vowel: and to ſoften the ſound it changeth this T into S, when another S followeth. For the antients uſed to ſay, *poteſſem, poteſſe*, where we ſay, *poſſem, poſſe*. But *potis* as well as *pote*, occur in all genders. *Ergone ſine Dei voluntate quicquam potis eſt fieri?* Arnob. *Sed quantum fieri poteſt*, Id. *Qui fieri potis eſt ut?* Id. In regard to which the reader may ſee what we have already obſerved, chap. 4th no. 1.

Poteſtur, occurreth in Plautus, Lucretius, Pacuvius, Ennius, and others. But there is no grounds for attributing it to Virgil Æn. 8. where we ought to read

——Liquidove poteſt electro.

and not *poteſtur*, becauſe the firſt ſyllable is long in *electro*, as it comes from *n*; which is confirmed by Voſſius and Politianus, from the authority of excellent MSS, as may be ſeen in Voſſius, book 3. of Analogy, chap. 36.

Of Edo, Queo, *and* Fio.

What hath been ſaid in the Rudiments, is almoſt ſufficient for the

the other irregulars. I ſhall only add a word or two in regard to ſome of them.

EDO formeth in the infinitive *eſſe* or *edere*. The former is in Cicero, *Claudius mergi pullos in aquam juſſit, ut biberent, quia eſſe nollent.* 2. de Nat. *Quid attinuit relinquere hanc urbem, quaſi bona comeſſe Romæ non liceret?* Orat. pro Flacco.

Of *eſt* is formed *eſtur*, juſt as of *poteſt*, *poteſtur*. And this word we find not only in Plautus, but alſo in Ovid,

Eſtur, ut occultâ vitiata teredine navis,
Æquoreos ſcopulos ut cavat unda ſalis, 1. de Ponto El. 1.

Edim, was heretofore ſaid for *edam*, which Nonius proves from ſeveral paſſages. Juſt as we find alſo *duint* for *dent*, and *perduint* for *perdant*, in comic writers.

Hence Horace ſays in his 3. Epode.

Edit cicutis allium nocentius,

And Plautus in Aulul.

———*Quid tu, multum curas,*
Utrum crudum, an coctum edim, niſi tu mihi es tutor?

QUEO, follows the fourth conjugation. *Si non* QUIBO *impetrare*, Plaut. *Licere ut* QUIRET *convenire amantibus*, Id. *Trahere, exhaurire me, quod* QUIREM *ab ſe domo*, Id.

It occurreth alſo in the paſſive, as *quitus* and *queuntur*, in Attius; *queatur*, in Lucr. *Quitus* is in Appul. And in Ter.

———*Forma in tenebris noſci non* QUITA *eſt*, in Hecyr.

We likewiſe make uſe of *nequeor*. *Nequeor comprehendi; cogneſci*, &c. as Feſtus proveth. *Ut nequitur comprimi!* Plaut. *Reddi nequitur*, Appul.

FIO, heretofore made *fii*, in the preterite, according to Priſcian. And in the imperative it made *fi* and *fite*, Plaut. *in Curcul.*

PH. *Sequere hac, Palinure, me ad fores, ſi mi obſequens.*
PA. *Ita faciam.* PH. *Agite, bibite, feſtivæ fores, potate, fite mihi volentes propriæ.*

The former is alſo in Horace, lib. 2. Sat. 5. where we muſt read, according to Voſſius.——*Fi cognitor ipſe*, though others read, *ſit cognitor*. And this perfectly ſheweth, what we have already obſerved when ſpeaking of the preterites, that *fio* is a ſubſtantive verb, as well as *Sum*.

The infinitive was *firi*, juſt as from *audio* cometh *audiri*: but becauſe the antients marked the *i* long by *ei*, *feiri*, or *feirei*, they have tranſpoſed it to *fieri*; in like manner *fierem* for *feirem*, or *firem*, as *audirem*, &c.

III. *Of* Fero, *and* Eo, *with their Compounds.*

FERO, is irregular only as it drops the vowel after the R in ſome particular tenſes, as in the preſent *fers*, *fert*, inſtead of *feris*, *ferit*, &c. which Priſcian believes to have been deſigned to diſtinguiſh it from *ferio*, *feris*, *ferit*.

In the imperative it hath alſo *fer* inſtead of *fere*. In the ſubjunctive *ferrem*, for *fererem*, &c. In the other tenſes it is regular: the imperfect, *ferebam, as*, like *legebam*: fut. *feram, es*, like *legam, leges*, &c.

It borrows its preterite of *tollo*, or *tolo*, *tetuli*; (as *fallo*, *fefelli*,) from whence is formed *tuli*. But *tollo* ſeems to come from the old verb τιλῶ *fero*, or τιλάω, from whence alſo cometh the ſupine *latum* for *telatum*, unleſs we chuſe ſimply to ſay, that *tolo* made *tetuli*, *tolatum*, or *tulatum*, from whence afterwards hath been formed *latum*. Voſſius.

Eo, ought to make *ëis*, *ëit*, &c. and in the infinitive *ëire*. But firſt of all they contracted it into *eîs eît*, then dropping the prepoſitive *e*, they made it *is*, *it*; the *i* long and the diphthong *ei* having been generally put one for the other, as we have often obſerved.

Its compounds have moſt commonly IBO in the future like itſelf; *tranſibo*, *præteribo*; but ſome of them have it in IAM (like *audiam*) *tranſiam*, *præteriam*: *inietur ratio*, Cic, &c.

Of theſe compounds ſome have their paſſive, though the ſimple verb hath none, except it be in the third perſon plural. For we find *adeor*, *ambior*, *ineor*, *obeor*, *ſubeor*, &c. And in like manner, *Itur ad me*, Ter.

Ambio, is regularly conjugated like *audio*, but we ſometimes meet alſo with *ambibam*, in Livy and elſewhere, juſt as heretofore they ſaid *audibam* for *audiebam*, as we have elſewhere obſerved.

Circumeo, ſometimes drops the *m*: ſo that we ſay, *circumis* or *ircuis*, *circumire* or *circuire*, &c.

IV. *Of* Volo, *and its compounds.*

VOLO ought to make *volis*, *volit*, &c. like *lego*, *legis*, *it*, but firſt of all they have ſyncopated it into *vis*, *volt*, *voltis*, &c. (which we ſtill find in antient writers) and afterwards into *vult* and *vultis*, by changing *o* into *u* which is very common.

It's ſubjunctive takes an E in the firſt ſyllable *velim*, inſtead of *volim*, as well as the infinitive *velle*; which they retain throughout all their tenſes, except, ſuch as are formed of the preterite, which retain the *o* of the indicative, *volui*, *voluiſſem*, *voluiſſe*, &c.

Nolo, comes from *ne* for *non*, and from *volo*: hence we ſtill meet with *nevis*, *nevult*, for *nonvis*, *nonvult*. The imperative *noli*, we find in Cicero; and *nolito* in Lucilius.

Malo, comes from *magis*, and *volo*; hence they uſed heretofore to ſay *mavelim* and *mavellem*, of which hath been formed *malim* and *mallem*.

CHAPTER IV.

Of defective verbs.

WE have likewiſe made mention of theſe verbs in the rudiments, where we gave only thoſe tenſes which are moſt generally received. But as they occur likewiſe in other tenſes beſides thoſe uſually marked by grammarians, I have determined here to enter into a more particular account of them, by reaſon that divers paſſages have been corrupted, for want of obſerving what tenſes of theſe verbs were current among the beſt writers.

I. *Of*

I. *Of* ODI, MEMINI, *and others which are thought to have only the preterite, and the tenſes depending thereon.*

ODI. Heretofore *odio* was alſo uſed; hence we find in Appul. *Orationis variæ ſpecies ſunt; imperandi, narrandi, monendi, iraſcendi, odiendi.* And in Petronius, according to Voſſius and others, we ſhould read *odientes*, where the uſual reading is *audientes*, which is nonſenſe. The antient interpreter uſeth this verb very frequently, both in the old and in the new teſtament, as *odiet, odient, odivi, odivit, odite, odientes*, &c. In the vulgate, Prov. c. 1. we find, *Uſquequo imprudentes odibunt ſcientiam?*

The paſſive occurreth alſo in ſome authors, as *oditur*, in Tertull. *odiaris*, in Seneca, as hath been obſerved by Gruterus, H. Stephen, and Voſſius, *Neceſſe eſt aut imiteris, aut odiaris.*

The preterite was *odi* and *oſus*, juſt as *ſoleo* made *ſolui*, and *ſolitus ſum.*

Inimicos ſemper oſa ſum obtuerier, Plaut.

Hunc non probabat, oſuſque eum morum causâ fuit, Gell.

Whence we have ſtill remaining the compounds *exoſus, peroſus.*

COEPI, as we have obſerved in the preterites, vol. i. p. 210. comes from the old verb *cæpio.*

Neque ego inſanio, neque pugnas, neque lites cæpio, Plaut.

From thence cometh *cæpiam*, in the ſame author, and in Cato, according to Feſtus. *Cæperet*, is in Terence.

——Nonne ſex totis menſibus
Prius olfeciſſem quam ille quicquam cæperet?

Voſſius inſiſts that it makes COEPTUS alſo in the preterite. But COEPTUS is paſſive, as may be ſeen in Tully, *Celeriter ad majores cauſas adhiberi cæptus eſt*, de Clar. Orat. *Minor haberi eſt cæptus poſtea*, Ibid. And there can be no manner of doubt of this, for otherwiſe, as we ſay, *hoc cæpiſti*, we might alſo ſay, *hoc cæptus es, you have begun this*, which every body knows to be wrong.

MEMINI comes from *meno*, as *cæpi* from *cæpio.* And this preterite is formed by reduplication, as *fefelli* from *fallo, pepigi* from *pago*, &c.

From this *meno* cometh alſo *mentio*, formed of the ſupine *mentum*, which the antients made uſe of inſtead of *commentum*, according to Feſtus.

Thence alſo came *meniſcor*, from whence we have ſtill remaining *comminiſco* and *reminiſcor.* And Voſſius from thence alſo deriveth *moneo*, changing the *o* into *e*, as in *bonus* inſtead of *benus*; *forceps* inſtead of *ferriceps*, and others of which we ſhall take notice in the treatiſe of letters.

Now *meno* properly ſignifieth to have ſomething in one's mind, from the Greek μένος: but Voſſius thinks that they likewiſe ſaid *memino*, whence comes *meminens* in Priſcian, Donatus, Plautus, Auſonius, and frequently in Sidonius Apollinaris.

Hereto we may add *novi*, which cometh from Nosco, and is thought to have the ſignification of the preſent for no other reaſon than as we often make uſe of the preſent in narrations, it is generally rendered in the ſignification of this tenſe.

II. *Of* FARI, *and other defective verbs of the same signification.*

Hereto we may add four or five defective verbs of the same signification, *fari, inquam, aio, infit, cedo.*

FOR is scarcely used, saith Diomedes, though we meet with *effor*; but we say *faris* and *fatur*, in the same manner as *daris* and *datur*, though there is no such word as *dor*, and yet *addor* and *reddor* are in use.

Fans occurreth in Plautus;

Cum interim tu meum ingenium fans non didicisti atque infans.

INQUIO is obsolete, according to Diomedes, and other antients. But Priscian pretends it is used, though the passage he produces out of Cicero is corrupted. *Aucupari verba oportebit, inquio,* 2. de Orat. where according to Lambinus, Vossius, and others, we should read *in quo.*

It may be defended by the following passage of Catull. Epig. 10. as Muretus reads it:

——Volo ad Serapin
Ferri mane: inquio puellæ.

Inquam seems to be only a preter imperfect for *inquiebam:*

Inquimus is, in Horace;

Communi sensu planè caret, inquimus, lib. 1. Sat. 3.

Inquitis is in Arnobius. *Inquiebant* and *inquisti* occur frequently in Cic. as likewise *inquies* and *inquiet. Inque* is in Plautus and Terence; *inquito,* in Plautus.

The tenses belonging to Aïo may be seen in the rudiments. The imperative, of which some have doubted, as Diomedes observeth, is proved by Nevius, *vel aï, vel nega.*

Aibant is in Attius for *aiebant,* just as we say in the second person *aïs* for *aïis.*

Priscian says it hath not the first person of the preterite, and him we have followed in the 69th rule, vol. i. p. 291. Yet Probus gives us *ai, aisti, ait,* &c. Tertullian makes use of the plural. *Atque ita omnes aïerunt, fiet voluntas domini,* lib. de Fuga. *Aiat* is in Cic. *Quasi ego curem, quid ille aiat aut neget,* 2. de fin. And the participle *aiens: Negantia aientibus contraria,* in Top.

INFIT cometh from *infio,* which Varro made use of, according to Priscian. And therefore as from *capit* is formed *incipit,* in like manner from *fit* is derived *infit,* which signifieth the same as *incipit.* We say likewise *defit,* from whence comes *defiet, defiat, defieri.*

Infit is usually rendered by *he saith,* like *ait.* But as we have just now shewn, and as Festus also explains this word, it signifies the same as *incipit.*

Homo ad prætorem plorabundus devenit,
Infit ibi postulare, plorans, ejulans, Plaut.
——Ita farier infit, Virg.

But this mistake was doubtless occasioned by the infinitive of the other verb being frequently understood; *Ibi infit, annum si tertium*

& *nonageſimum agere*, ſup. *loqui* or *fari*. Which is further confirmed by the gloſſaries of Philoxenus, *inſit*, ἄρχει λέγειν.

CEDO properly ſignifieth no more than to give way or to permit. But it often happeneth that by proceſs of time words are diverted into a different ſenſe from their original meaning, as Agricola in his notes on Seneca hath learnedly obſerved. This appears further in *præſto*, in *amabo*, in *liceo*, *vapulo*, and *veneo*, of which we took notice when ſpeaking of the preterites, vol. i. p. 205. and in others. For as when a perſon was called, he anſwered *præſto*, or *ſto præ*, here I am: ſo when they intended to ſignify that a thing was at hand and quite ready, they ſaid, *præſto eſt*, taking this word as an adverb. Again, becauſe when a perſon offered to do a thing, or aſked leave of another, the anſwer was always, *cedo*, that is, *I give you leave*, *I permit you*, either to do, to ſay, or to give, &c. therefore they began likewiſe to ſay, *Cedo manum*, give me the hand; *Cedo canterium*, lend me your horſe, or barely *cedo*, give me, tell me.

Of *cedo* they have formed by ſyncope *cette* for *cedite*.

Cette manus veſtras, meaſque accipite: Enn. apud Non.

III. *Of* FAXO, AUSIM, FOREM, *and* QUÆSO.

We muſt alſo mention a word or two in regard to theſe four other defective verbs.

FAXO ſeemeth to come from *facio*. For as the Greeks ſaid ἄγω, ἄξω: τίκλω or τίκω, τίξω: ſo the Latins ſaid *facio*, *facto*, *faxo*. *Ago*, *acto*, *axo*. From whence comes *aduxint*, in Plautus; and *axitioſi*, that is *factioſi*, according to Feſtus, ſeveral met together in order to perform or undertake a thing.

They uſed alſo to ſay *jacio*, *jacto*, from whence came *jaxo*: and *injicio*, *injecto*, from whence was formed *injexo*.

Ubi quadruplator quempiam injexit manum,
Tantidem ille illi rurſus injiciat manum, Plaut.

Others nevertheleſs are of opinion that *faxo*, *axo*, *injexo*, &c. are tenſes of the future perfect, that is of the ſubjunctive, for *fecero*, *egero*, *injecero*. And this verb we find alſo in Virgil,

———*Ego fœdera faxo*
Firma manu, Æn. 12.

FAXIM in like manner ſeems to have been uſed for *facerim* (for the preterites heretofore retained the vowel of the preſent tenſe) or *fecerim*. And indeed, the ſenſe agrees therewith: *tibi lubens bene faxim*, Ter. ſo of *egerim* they made *aſſim*, or *axim*, which is in Attius. And in Plautus we find

Utinam me Divi adaxint ad ſuſpendium, In Aulul.

Faximus occurreth alſo in Plautus, as likewiſe *faxem* for *feciſſem*. But *faxint* is frequently met with in Cic. *Dii faxint:* and the like. And *faxit* is in his 2. book of laws, *qui ſervus faxit*, &c.

Now as we ſay *faxim* for *fecerim*, ſo we ſay AUSIM for *auſerim*, that is, *auſus fuerim*.

De grege non auſim quicquam deponere tecum, Virg.
I dare not wager any part of the flock.
Auſim vel tenui vitem committere ſulco, Id.

FOREM

FOREM is only a ſyncope for *fuerem*, and *fore* for *fuere*, from the old verb *fuo*, as hath been already obſerved, p.

QUÆSO, according to Voſſius, is only an antient word for *quæro*, juſt as they uſed to ſay *aſa* for *ara*, the *ſ* being frequently put for *r*, as we ſhall ſhew in the treatiſe of letters. Hence it is that Ennius ſaith *quæſentibus*, *quæſendum*, for *quærentibus*, *quærendum*. And indeed, to aſk or to beg a thing, is properly to *look for it*, both being expreſſive of deſire: ſo that the præterite *quæſivi* properly cometh from this old verb, purſuant to the analogy above obſerved, p. 116.

CHAPTER V.

Of verbs called impersonal, and of their nature.

VERBS impersonal are ranked in the number of defectives by Phocas, Donatus, and Sergius, which obliges us to ſay ſomething of them on this occaſion. We ſhall therefore examine two points, 1. What is meant by a verb impersonal. 2. Whether theſe verbs have not more tenſes than they are allowed by grammarians.

I. *What is meant by a verb impersonal, and that in reality there is no other but the infinitive.*

Julius Scaliger, and Sanctius, allowed of no other impersonals but the infinitive, and Conſentius Romanus was long before of the ſame opinion. Their reaſon is becauſe in all verbs whatſoever the infinitive is always without number and perſon; whereas the other verbs, called impersonals, are not without perſons, having at leaſt the third always, and frequently being ſuſceptible of others. This opinion is founded on reaſon itſelf, by which we are debarred from pronouncing any ſentence, or forming any kind of ſpeech that is not compounded of a noun and a verb.

The better to underſtand this, and to ſhew more diſtinctly the nature of thoſe verbs called impersonals, we are to remember what hath been ſaid above, chap. 1. That there are three ſorts of verbs adjectives, namely actives or tranſitives; neuters, or intranſitives; and paſſives.

Therefore if theſe verbs are tranſitives, and ſignify an action which paſſeth into a ſubject, they have generally their nominative taken from without themſelves, which nominative formeth this action; as *hoc me juvat*, this pleaſeth me; *illud te decet*, that becometh thee.

If they are abſolute and intranſitives, then their nominative muſt be either included within themſelves; for *libet mihi hoc facere*, *licet tibi tacere*, *oportet illud agere*, is the ſame as if you were to ſay, *libido eſt mihi hoc facere*, *licentia* or *licitum eſt tibi tacere*, *opus eſt illud agere:* or the infinitive which follows this verb, will be, as it were, its nominative; ſo that *licet tibi tacere*, is the ſame as, τὸ *tacere licet tibi*, or *eſt res licita tibi: libet mihi hoc facere*, that is,

τὸ

τὸ *facere hanc rem libet mihi*, that is, the doing of this action pleaſeth me: *oportet illud agere*, that is, the doing of this action is neceſſary. Nor does it ſignify it all, though we ſometimes are in want of Latin nouns to reſolve theſe phraſes, for the thing is always in the ſenſe, and ſubſiſts of itſelf.

But if theſe verbs are paſſives, as *ſtatur*, *curritur*, *concurritur*, *ſic vivitur*, *regnatum eſt*, *amatum eſt*; they ought then to be reſolved by the verb ſubſtantive, *eſt* or *fit*, and the verbal noun derived from themſelves: *fit ſtatio*, *curſus* or *concurſus fit*, *ſic vita eſt*, or *ſic vita fit*, *regnum fuit*, *amor fuit*, &c.

Hereby we ſee, properly ſpeaking, that theſe verbs are no more impersonals than the others, but only defectives, and deprived (at leaſt generally ſpeaking) of the two firſt perſons.

Therefore what we ought moſt to obſerve in this ſort of verbs, is that when I ſay *amo*, I include an intire propoſition in a ſingle word, making the verb comprize the ſubject, the affirmation, and the attribute, ſo that this word *amo* is equivalent to *ego ſum amans:* juſt as when we ſay, *pudet*, *oportet*, *itur*, *ſtatur*, &c, we include in thoſe words an intire propoſition, the verb containing in itſelf the ſubject, the affirmation, and the attribute, which ought to be reſolved, as we have ſhewn above. Concerning which the reader may likewiſe ſee what has been ſaid in the general grammar, c. 18.

Thus we ſee that what even in French we call impersonal, is not ſuch. For when we ſay, *on court*, *on marche*, *on parle*, &c.; this *on*, as Monſ. de Vaugelas judiciouſly obſerveth in his remarks on the French tongue, comes from the word *homme:* which appeareth from the Italian poets, who ſay *huom teme*, for *huomo*, people fear; and from the Germans and other northern nations, who render the French particle *on* by the word *man*, which in their language ſignifieth the ſame as *homme*. And even from the Greek language, which frequently uſeth τὶς in the ſame ſenſe; as τοῦτο δή τις ἀποκρίναιτ' ἂν κ᾽ μαλά γε εἰκότως. *We might make this anſwer very juſtly*. So that it is the ſame thing to ſay in French, *on dit* or *l'on dit*, as *homme dit*, or *l'homme dit*, by an indefinite term, which may indifferently agree with either.

And we may further remark in regard to theſe expreſſions, that the Latin is paſſive, *dicitur*, where we muſt underſtand *hoc* or *illud*; and the French active, *l'on dit*, which implies *l'homme dit*. The reaſon hereof, and which few have ever obſerved, is becauſe as the Latin always affects to uſe paſſive expreſſions, the French tongue on the contrary chuſeth to render them by active ones.

Now theſe paſſive impersonals are not always taken in a general and indeterminate ſignification, as Diomedes imagined (which is peculiar only to the infinitive) ſince Cicero ſaith: *Nunciatum eſt nobis à Varrone eum Româ veniſſe*, Varro has told us, &c. And Seneca, *Inſanitur à patre*. And others in the ſame manner.

But we muſt obſerve, that though theſe verbs be deprived of ſome perſons, this is not ſo much owing to the verb, as to the defect in the thing, which may be applied to it, according as Scaliger hath remarked. Hence if we more frequently ſay *decet*, *pudet*, &c.

it is becauſe the things joined in this ſenſe, are always put in the third perſon; which does not however hinder Statius from ſaying, *Si non dedecui tua juſſa.* And Plautus, *Ita nunc pudeo, atque ita paveo.* And Ennius, *Miſerete mei amuis.* And Plautus again, *Adoleſcens loquere niſi piges*, &c. Which was heretofore more frequent than at preſent: for it ſeemeth that they ſaid alſo *pœniteo*, inſtead of *pœnitet me*, ſince we find in Juſtin, *Primi pœnitere cœperunt*, inſtead of *primos pœnitere cœpit:* and in Apuleius, *Quum cœperis ſerò pœnitere*, inſtead of *cùm cœperit te ſerò pœnitere.*

II. *That the verbs called impersonals are not deprived of all the persons we imagine, even in the most elegant language.*

The firſt miſtake on this head is of thoſe, who fancy theſe verbs have not the third perſon plural, whereas it is otherwiſe, *Parvum parva decent*, Hor. *Quæ adſolent, quæque oportent ſigna*, Ter. *Non te hæc pudent?* Id. *Quàm ſe aliena deceant*, Cic. *Hæc facta ab illo oportebant*, Ter. *Semper metuet quem ſæva pudebunt*, Luc.

The ſame we obſerve in the paſſives. *Quo in genere multa peccantur*, Cic. *Noctes vigilantur amaræ*, Ovid. *In cæteris gentibus quæ regnantur*, Tacit. *Sacris paſſibus hæ natantur undæ*, Mart.

It is moreover falſe that impersonals are to be found only in the indicative, as Diomedes and ſome other antients imagined. For not to mention that Varro gives them all the moods, we find a ſufficient number of authorities: *oporteto*, was in Numa's laws, according to Scaliger: *oportuerit* is from Cæcilius in Priſcian. Cicero ſays, *Nec velle experiri quàm ſe aliena deceant*, Offic. 1. And Aul. Gell. *Verbiſque ejus defatigari pertæduiſſent.*

And in like manner in the paſſive. *Cùm malè pugnatum eſſet*, Cic. *Cùm jam horis amplius ſex continenter pugnaretur*; Cæſ.

Ponite jam gladios hebetes, pugnetur acutis, Ovid.

The infinitive is in Terence, in Hec. act. 3. ſc. 1.

Trepidari ſentio, curſari ſurſum prorſum.

And in Cicero, *Hic maneri diutius non poteſt.*

In regard to *licet*, *piget*, *placet*, and others which have a double preterite, we have made mention of them in the rules of the preterites, vol. 1. p. 306.

ANNOTATION.

We might alſo take occaſion here to ſpeak of derivative, and compound verbs; but as this ſeemed more particularly to relate to the conjugations, we placed them at the end of the rules of preterites, vol. i. p. 309. and the following.

SEC-

SECTION IV.

Remarks on the GERUNDS, SUPINES, and PARTICIPLES.

CHAPTER I.

Remarks on the gerunds.

I. *What the antient and modern grammarians thought of Gerunds.*

THERE is no one article, on which the grammarians have ſtarted more queſtions, and been more puzzled to anſwer them, than the gerunds. Sanctius, Scioppius, and Voſſius, will have it that they are verbal nouns adjectives, or even participles.

Certain it is that they are not verbs, and that they do not make a mood apart, as ſome grammarians have fancied. In the firſt place becauſe they do not mark a judgment of the mind, nor an affirmation, which is the property of the verb. And in the ſecond place, becauſe they have caſes, and verbs have not. Thus we ſay for example, in the nominative, *dicendum eſt*; in the genitive, *dicendi causâ*; in the dative, *dicendo apta*; in the accuſative, *ad dicendum*; the ablative, *dicendo conſequi*.

They are therefore verbal nouns, and generally retain the government of their verbs: *causâ videndi Romam*; Virg. *Utendum eſt ætate*; Ovid. *Canes paucos et acres habendum*; Varro. But we muſt inquire what ſort of verbal nouns they are, and what is the cauſe of this government.

They who pretend that theſe nouns are adjectives, and conſider that as ſuch they muſt needs have their ſubſtantives, are obliged to ſay, that as we ſee many verbs govern their original noun, as *vivere vitam*, *pugnare pugnam*; ſo thoſe gerunds being in the neuter, ſuppoſe for a ſubſtantive the infinitive of their verb itſelf, which is then taken as a noun verbal. For the infinitive was called by the antients, *Nomen verbi*. So that when we ſay for inſtance, *pugnandum eſt*, they would have us underſtand τὸ *pugnare*, and that *pugnandum eſt pugnare*, is the ſame conſtruction as *pugnanda eſt pugna*. But if we ſay, *pugnandum eſt pugnam*, they ſtill would have us underſtand *pugnare*, and that its conſtruction is double, namely that of the ſubſtantive and of the adjective, *pugnandum eſt pugnare:* and that of the verbal noun governing the caſe of its verb, *pugnare* (for *pugnatio*) *pugnam*, like *tactio hanc rem*.

And it is by this means they account for theſe expreſſions which ſeem ſo extraordinary, *tempus videndi lunæ*, *tempus legendi librorum*, and the like. For, ſay they, *videndi* will always ſuppoſe τὸ *videre*, as if it were *tempus viſionis:* and *videre* as ſubſtantive will govern *lunæ*, as if it were *tempus videndæ viſionis lunæ*. And this is the opinion I had followed after Sanctius, Scioppius, and Voſſius, in the preceding editions.

But all things conſidered, this turn of expreſſion and this ſuppoſition do not ſeem to be neceſſary, as we have already obſerved in the general grammar. For in the firſt place what they ſay that the infinitive is underſtood as a verbal noun which governeth the genitive, or even the accuſative, is without probability, ſince there is no foundation to ſay that a word is underſtood when we have never ſeen it expreſſed, and when we even cannot expreſs it without an abſurdity, as it would be to ſay, *legendum eſt legere, tempus eſt videndi videre, pugnandum eſt pugnare, &c.*

2. Were the gerund *legendum* a noun adjective, it would not be different from the participle *legendus, a, um*; and there would not have been ſufficient reaſon to invent this new ſort of words.

3. Since they ſay that this infinitive in the quality of a verbal noun, governs the caſe that followeth, it is as eaſy for us to ſay that *legendum* being only a noun ſubſtantive derived from the verb, ſhall produce this ſame effect, by itſelf, without there being occaſion to underſtand any thing.

II. *That the gerunds are nouns ſubſtantives, and what is the real cauſe of their government.*

Therefore I ſay, that the gerund is a verbal noun ſubſtantive, derived from the adjective or participle of the ſame termination, but which frequently addeth to the ſignification of the action of the verb, a kind of neceſſity and duty, as if one were to ſay *the action that is to be done*, which the word gerund, taken from *gerere*, to do, ſeems to have been intended to ſignify; hence *pugnandum eſt*, is the ſame as *pugnare oportet*, we muſt fight, it is time to fight. Nevertheleſs as words do not always preſerve the full ſtrength which they had at their firſt invention; ſo this gerund frequently loſeth that of *duty*, and preſerves only that of the action of its verb, as *cantando rumpitur anguis.*

Now this aſſertion, that the gerund is a ſubſtantive, ought not to appear ſtrange, ſince nothing is more common in all languages, than to ſee the neuter of the adjectives changed into a ſubſtantive, when it is taken abſolutely; as τὸ ἀγαθὸν, *bonum*, goodneſs, and the like.

This being premiſed, it is a very eaſy matter to account for all thoſe expreſſions that are formed by the gerund, for when we ſay, for inſtance, *pugnandum eſt, legendum eſt*, it is as if it were *pugna eſt, lectio eſt*; with this addition of duty or neceſſity, or proximity of action, which we ſaid was properly and peculiarly included in the gerund.

And if we ſay *legendum eſt libros*, it is the ſame government as *lectio libros*, juſt as Plautus ſaith, *tactio hanc rem.* And Cæſar *reditio domum*, &c. See above, p. 18.

And if we ſay *tempus eſt videndi lunæ*, it is the ſame as *tempus viſionis lunæ*, nothing being more common than to ſee a noun governed in the genitive, and governing another, in the ſame caſe; as *Conſules deſignatos maximâ orbitate reipublicæ virorum talium*, Cic. ad Planc. *Hujus rei magna partem laudis atque exiſtimationis ad Libonem perventuram*, Cæſ. And this is the way of accounting for all theſe phraſes.

phraſes. *Fuit exemplorum legendi poteſtas*, Cic. *Antonio facultas detur agrorum ſuis latronibus condonandi*, Id. *Dolebis tandem Stoicos noſtros Epicureïs irridendi ſui facultatem dediſſe*, Id. *Reliquorum ſiderum quæ cauſa collocandi fuerit*, Id. *Omnium rerum una eſt definitio comprehendendi*, Id. *Aut eorum quæ ſecundùm naturam ſunt adipiſcendi*, Id. *Nominandi tibi iſtorum magis erit quàm adeundi copia*, Plaut. *Venerunt purgandi ſui cauſâ*, Cæſ. and the like.

Hereby likewiſe it appeareth why ſpeaking of a woman as well as of a man, we ſay, *cupidus ſum videndi tui*, and not *videndæ*, becauſe as we have already mentioned in the remark on the pronouns, theſe genitives, *mei*, *tui*, *ſui*, *noſtri*, *veſtri*, not admitting of adjectives, it is as if it were *cupidus ſum viſionis tui ipſius*; and it is the ſame conſtruction as *tempus videndi lunæ*. Thus Terence ſpeaking of a young girl, hath theſe words: *Ego ejus videndi cupidus, rectâ ſequor*. And in another paſſage, *ut neque ejus ſit amittendi, neque retinendi copia.*

And Ovid, *Et ſpem placandi dántque adimúntque tui.*

Again, *Olim placandi ſpem mihi tolle tui.*

So that it is a miſtake, when in Acontius's letter to Cydippe, this ſame poet is made to ſay,

Sit modò placandæ copia magna tui,

whereas we ſhould read *placandi.*

We ſee further why it is better Latin to ſay with the participle *amandi ſunt boni*, and the like, than *amandum eſt bonos:* becauſe the verbal nouns ſubſtantives have rarely preſerved the government of their verbs in the purity of the language; though there are ſome inſtances of it.

Hence alſo it appeareth, why it is frequently indifferent, to put the ſupine or the infinitive, or even the verbal noun in *io* (notwithſtanding that Valla is of a different opinion) in the place of the gerund, agreeably to what we ſhall obſerve in the next chapter, as *audiendo jucunda, auditu jucunda, audire jucunda, auditione jucunda.* Becauſe it is very natural to put a ſubſtantive of the ſame ſignification for another derived from the ſame verb. And thus Cicero hath made uſe of it, when he ſays; *Si qui ineunte ætate, venandi aut pilæ ſtudioſi fuerint*, &c. *if there ſhould be any one that had a paſſion, when they were young, either for hunting, or for tennis*; where we ſee that *venandi*, being in the ſame government as *pilæ*, nothing is more natural than to take it for a noun ſubſtantive, like *pila*, and to ſay it is there inſtead of *venationis*; and in all probability Cicero would not have uſed it thus, unleſs he had this notion of it.

This is likewiſe the reaſon why interpreters frequently render into one language by the gerund, that which in the other is expreſſed by the verbal noun or by the infinitive, as in St. Paul εἰς ὑπακοὴν πίστεως, where the antient interpreter has put *ad obediendum fidei, for the obedience of faith*, that is, to preach obedience which comes from faith. Again, ὁ κηρύσσων μὴ κλέπτειν, *qui prædicas non furandum*, thou who preacheſt, that we muſt not ſteal, that it is a crime to ſteal.

And thus we ought to explain ſeveral turns of expreſſion which ſeem

ſeem very intricate in Latin authors, as when Livy ſaith: *Nequè immemor ejus quod initio conſulatûs imbiberat, reconciliandi animos plebis.* Not having forgot the vigorous reſolution he had taken at the beginning of his conſulate, of reconciling the ſenate to the people: for *immemor ejus reconciliandi*, is there for *ejus reconciliationis*. And *reconciliationis animos*, is like *tactio hanc rem.*

III. *Whether the gerunds are taken actively or paſſively.*

But it is further eaſy to anſwer this way the queſtion which is put, whether thoſe gerunds are taken actively or paſſively. For when they ſupply the place of the infinitive of the verb or of another verbal ſubſtantive, if this infinitive or other verbal noun, by which they may be reſolved, is active, they will be likewiſe actives; and if it be paſſive, they will be paſſives. Thus when Virgil ſaith: *Quis talia fando temperet à lacrymis: fando*, being there for *fari*, *in fando*, or *in fari talia*, it muſt be active. Whereas when he ſays, *Fando aliquid ſi fortè tuas pervenit ad aures*, there it is for *dum dicitur*, and conſequently paſſive.

And when we read in Cicero; *Hic locus ad agendum ampliſſimus, ad dicendum ornatiſſimus. Agendum* and *dicendum*, being there for *actio*, and *dictio*, that is, *ut actio habeatur*, they ſeem paſſive. But ſometimes there is ſo very little difference between the action and the paſſion, that one need only to look at them with very little obliquity, to take them in either ſenſe. Which is of no ſort of conſequence, and does not deſerve to be a matter of diſpute.

The principle we have here eſtabliſhed, contributes alſo to the eaſy clearing up of ſeveral difficult paſſages, as—*Uritque videndo femina*, Virg. that is, *in videri* or *in viſu ipſius*, for *dum videtur*. Juſt as in Lucretius,

Annulus in digito ſubter tenuatur habendo,

for *dum habetur*.

Thus when we find in Salluſt, where he ſpeaks of Jugurtha; *cùm ipſe ad imperandum Tiſidium vocaretur*, which hath puzzled a great many learned men; that is, *ad imperari*, or, *ut ei imperaretur*, as Servius, and after him Manutius, Alciatus, Gentilis, and Sanctius explain it. And it is without foundation that ſome have attempted to amend the text, and to read *ad imperatorem*. Even Cicero himſelf has made uſe of this expreſſion, and explained it in his letter to Petus, *Nunc ades ad imperandum, vel parendum potiùs*, SIC ENIM ANTIQUI LOQUEBANTUR. For this meaneth, *ad imperari*, or, *ut tibi imperetur & tu pareas.* Where Cicero adding that this is an antient phraſe, ſheweth plainly that the uſe of the gerunds was heretofore different from what it has been ſince, and that their nature is not what we imagine it to be.

CHAPTER II.

Remarks on the ſupines.

I. *That the ſupines are likewiſe nouns ſubſtantive.*

THE ſupines as well as the gerunds, are likewiſe verbal nouns ſubſtantive. And Priſcian himſelf acknowledges it; though other grammarians, of a more antient date, were ſo greatly puzzled about this matter, that ſome of them, as we find in Chariſius, inſiſted that they were adverbs.

As we have demonſtrated in the foregoing chapter, that the gerund is a noun ſubſtantive taken from the neuter of the participle in *dus:* ſo the ſupine is another ſubſtantive, which may be likewiſe formed from the neuter of the participle in *us*. *Veniendum eſt*, gerund; you muſt come. *Ventum fuit*, ſupine; they came.

The difference is that the gerund is more regular in its declenſion, having a genitive, *amandi*, of loving, and conſtantly following the ſecond declenſion: whereas the ſupine is more irregular, having no genitive, and being referrible to the ſecond declenſion for the nominative in *um*, *auditum*; and to the fourth for the other caſes, *auditui*, *auditu*, &c.

Nor ought we to be ſurpriſed at this, ſince it hath been ſhewn, when treating of the heteroclites, that the ſame noun happens frequently to change termination and declenſion: and further that the greateſt part of the nouns in *us* were likewiſe changed into *um*. Thus they ſaid, *Pannum*, *panni*, and *pannus*, Non. *Prætextum*, *i*; and *prætextus*, *ûs*, Sen. Suet. *Portum*, *i*, Plin. and *portus*, *ûs*, Hor. *Currum*, *i*, Liv. and *currus*, *ûs*, Cic. *Effectum*, *i*, Plaut. and *effectus*, *ûs*, Cic. *Eventum*, *i*, Lucret. and *eventus*, *ûs*, Cic. who likewiſe makes frequent uſe of the plural *eventa*.

But what is more deſerving, I think, of our obſervation, the ſupines have been thus called, becauſe they are words that have waxed old, or turns of expreſſion that have been neglected during the purity of the language. Therefore when they began to diſtinguiſh, in the elegant cuſtom of ſpeaking, the ſupines from the other verbal nouns, the termination *UM* was left in the former, and that of *US* was given to the latter. Hence it is that *auditum*, for example, is taken for the ſupine of the verb *audire*, and *auditus* for its verbal noun, though properly ſpeaking, it is but the ſame thing. In like manner they have laid aſide the antient termination of the dative in *V* in the oldeſt word, that is in this ſupine, and they have given the other more modern, and elegant, to the verbal noun; though in the main it is the ſame word and the ſame caſe, when we ſay for inſtance, *auditu jucunda*, agreeable to the ear; and *Auditui meo dabis gaudium & lætitiam*, &c.

Others would have it, that when the termination *UM* is in the nominative, it is not then a ſupine, but a neuter participle, which they derive from a verb impersonal, as *amatum eſt* taken from *amatur*.

amatur. But this is of very little ſignification, ſince it is not at all extraordinary that the ſame word ſhould come from many different quarters; as *amare* infinitive active, *amare* imperative paſſive, and *amare* the ſecond perſon of the preſent indicative paſſive: and the like.

Beſides, Priſcian and Diomedes allow that *lectum eſt*, for example, is a real ſupine: and there are a great many paſſages much eaſier to reſolve by taking theſe words for ſupines, than for participles; as in Livy, *Diù non perlitatum tenuerat dictatorem, ne*, &c. as if it were, *Diù non facta perlitatio*, becauſe it had been a long time ſince they offered up ſacrifice. And in another place, *Tentatum domi per dictatorem ut ambo conſules crearentur, rem ad interregnum perduxit*; that is, *Tentatio facta domi, rem perduxit*, &c. Where it is plain that *tentatum eſt* is a real noun or ſupine, which is the nominative of *perduxit*. And in like manner in Plautus; *Juſtam rem & facilem à vobis oratum volo*. Where the word *oratum* ought to be taken ſubſtantively, as if it were *orationem*, that governed *juſtam rem*, like *tactio hanc rem*, in the ſame author.

Now this laſt example makes me imagine that all thoſe nouns by the antients called indifferently either gerunds, or ſupines, or participial words, *participalia verba*, had only one gender at firſt; whence it is that they ſaid alſo, *Credo inimicos meos hoc dicturum*, and the like, of which we have made mention here above, ſect. 3. chap. 2. n. 8. So that we may ſay with the ſame appearance of probability, that the participles were formed of theſe gerunds and ſupines, as that the latter were derived from the former: not only becauſe this is the common idea which all grammarians, both antient and modern, give us, always to form the participle in *US* from the ſupine; but moreover becauſe it appears that they began with putting theſe nouns in the neuter, and that afterwards, when the language came to be improved, they gave them all the three genders.

We ſee ſomething of this kind in French, where the participles very often are not declined: for we ſay, for inſtance, *J'ai trouvé cette femme liſant l'ecriture ſainte*, and not *j'ai trouvée*, nor *liſante*. We ſay likewiſe, *La peine que m'a donné cette affaire*, and not *donnée*, &c. For which reaſon we call theſe participles alſo gerunds. Concerning which we refer the reader to the general grammar, chap. 22. But whatever rules may have been given, ſtill on many occaſions we are at a ſtand, where cuſtom has not determined the expreſſion. Juſt ſo was it at firſt in the Latin tongue.

I ſay therefore that ſupines are nothing elſe but verbal nouns ſubſtantives, ſeldom uſed except in certain caſes. Nevertheleſs we may give them

The nominative. *Amatum eſt, ventum fuit, puditum erat.*

The dative. *Horrendum auditu*, for *auditui*. *Mirabile viſu*, for *viſui*, Virg. Juſt as he ſays elſewhere, *Oculis mirabile monſtrum. Quod auditu novum eſt*, Val. Max. *Iſta lepida ſunt memoratu*, where others ſay *memoratui*, Plaut. *collocare nuptui*, Colum. &c.

The accuſative. *Amatum eſſe. Ventum fuiſſe. Eo ſpectatum. Venimus hùc, lapſis quæſitum oracula rebus*, Virg.

The

The ablative. *Dictu opus eſt*, Ter. *Migratu difficilia*, Liv. *Senatus frequens vocatu Druſi*, Cic. *Parvum dictu, ſed immenſum æſtimatione*, Plin. Where it is of no ſort of uſe to Scioppius to ſay, after Sanctius; *Si dictu ſupinum eſt, etiam æſtimatione ſupinum erit*: Since I have ſhewn that ſupines are old nouns; ſo that one might anſwer thoſe authors with a great deal more reaſon, *Si æſtimatione nomen eſt, etiam dictu nomen erit*, but a noun that has waxed old, and for that reaſon is called a ſupine; cuſtom requiring that we ſhould ſay rather *dictum, i, a*, than *dictus, ûs, ui*; whereas *expectatio* has always maintained its ground during the purity of the language. And indeed when Cato ſaith, *Poſtremus cubitum eat, primus cubitu ſurgat*, there is nobody but will allow that *cubitum ire* is a real ſupine; ſince the idea all grammarians give us of the ſupine, is its being put after the verbs of motion; conſequently, if *cubitum eſt* be a ſupine in this expreſſion, *cubitu* muſt be one likewiſe, ſince theſe are two caſes of the ſame noun; which is a proof for all the reſt.

Theſe ſupines or old nouns have likewiſe their plurals ſometimes, according to Voſſius, as *Supini cubitus oculis conducunt*, Plin. *O nunquam fruſtrata vocatus haſta meos*, Virg. To which we may alſo refer the plural *eventa* in Cic. ſince it comes from the neuter *eventum*. But whether we call this a ſupine or a verbal noun, is of very little conſequence, ſince we ought never to diſpute about words.

What we think more neceſſary to obſerve, is that as the ſupines are ſubſtantives, they do not change gender: *Vitam ire perditum*, and not *perditam*, Liv. *Latrocinia ſublatum iri*, and not *ſublata*, Idem. *Nutricem accerſitum iit*, Ter. *Audierat non datum iri filio uxorem ſuo*, Id. *Vaticinatus eſt madefactum iri Græciam ſanguine*, Cic. and the like. And theſe are what Sanctius and Scioppius call properly ſupines, not chuſing to acknowledge any other.

But it is alſo as ſubſtantives, that theſe ſupines admit of an adjective in the ablative caſe; as *Magno natu*, Liv. very old. *Ipſo olfactu*, Plin. *Dictu, profatuque ipſo*, A. Gell. &c.

Thoſe in the accuſative ever include ſome kind of motion, though it be ſometimes conceal'd, as *Dare nuptum filiam*, to marry his daughter; which denotes a change of family. But if no motion be underſtood, then it will be rather the accuſative of the participle, as *Inventum & adductum curabo*, Ter. For which reaſon, ſpeaking of a young woman, we ought to change the gender, and ſay: *Inventam & adductam*, &c.

II. *Whether the ſupines are active or paſſive, and what time is expreſſed by their circumlocution in* ire *or* iri.

The ſupines in *UM* are generally active, though there are ſome of them paſſive, as *Mulier quæ ante diem quartum uſurpatum iſſet*, Gell. that is, *ad uſurpatum*, or *ad uſurpari*, for *uſurpata fuiſſet*.

On the contrary thoſe in *U* are generally paſſive, though we find ſome of them alſo active, as *Forenſes uvæ ceteres proventu*, Plaut.

The circumlocution in *ire*, of itſelf expreſſeth no time, but may be joined with any, *Gaudes cænatum ire; gaudebis cænatum ire; gaviſa fuit cænatum ire*.

That which is made by the infinitive *iri*, frequently include ſomething of the future, *Brutum ut ſcribis viſum iri à me puto*, Cic. *Dederam equidem Sáufeio literas, ſed has tibi redditum iri putabam prius*, Cic. *Et ſine opera tua illam deductum iri domum*, Ter. But we are not allowed to uſe the circumlocution by the infinitive *ire*, ſays Voſſius, unleſs it be alſo allowed in the indicative. Hence we ought not to ſay, *Puto te eum locum intellectum ire*, becauſe we ſhould not ſay *eo intellectum:* which does not hinder us from ſaying in the paſſive, *Puto eum locum intellectum iri*, juſt as Cæſar ſaith, *Ipſi nihil nocitum iri reſpondit*, whereby it appears that the paſſive phraſe may be more uſual than the active.

III. *What caſe the accuſative of the ſupines governeth, what this accuſative itſelf is governed by, and of ſome expreſſions of this ſort difficult to account for.*

The ſupines, as verbal nouns, govern the caſe of their verb. *Me ultro accuſatum advenit*, Ter. *Scitatum oracula Phœbi mittimus*, Virg. *Gratis ſervitum matribus ibo*, Id. Which we have already ſhewn to have been heretofore common to all the nouns, even ſubſtantives, derived from verbs: *Quid tibi curatio eſt hanc rem?* Plaut. *Quid tibi hanc aditio eſt?* Plaut. *Quid tibi hanc notio eſt?* Id. Juſt as we ſtill ſay, *Reditio domum*, Cæſ. *Traditio alteri*, Cic. and the like.

But when theſe ſupines are alſo in the accuſative, then they themſelves are governed by a prepoſition underſtood: for as we ſay; *Eo Romam*, for *eo ad Romam*, in like manner we ſay, *Ducitur immolatum*, for *ad immolatum*, or *ad immolationem*. *Eo perditum*, for *eo ad perditum*, or *ad perditionem*. But if we add the caſe of the verb after *perditum*, *Vitam tuam perditum ire properat*, Liv. then it will be *perditum*, that governs *vitam*; juſt as *perditio*, *tactio*, *curatio*, and others abovementioned, heretofore governed the accuſative of their verb. And in like manner, *Juſtam rem à vobis oratum volo*, of which we have been juſt now ſpeaking.

Yet it is obſervable that we meet with ſome expreſſions in authors, which ſeem to diſagree with this principle, as that of Cato authoriſed by A. Gellius; *Contumelia quæ mihi factum itur*; that of Quintilian, *Reus damnatum iri videbatur*; that of Plautus, *Mihi præda videbatur perditum iri*, and the like, which Scioppius and Mariangel think to have been corrupted, contrary to the authority of all MSS. and even of Gellius himſelf; pretending that ſince the government depends on the prepoſition, and the ſupine governs the caſe of its verb, we ought to read, *Contumeliam quam mihi factum itur*; *Reum damnatum iri videbatur*; as if it were, ſay they, *itur ad factum* (or *factionem*) *contumeliam*, and in like manner the reſt. To which Voſſius makes anſwer, that then the periphraſis coincides with the meaning of the ſimple expreſſion, and that *Contumelia quæ mihi factum itur*, is no more than *quæ mihi fit*, and the others in the ſame manner, becauſe indeed the verb *to* does not expreſs a local motion in that paſſage.

But it is not difficult to account for theſe phraſes, without departing from our principle. For when we ſay, for inſtance, *Reus damnatum*

damnatum iri videbatur, there is nothing eaſier than to expreſs it thus; *Reus videbatur iri ad damnatum*, for *ad damnationem*. *Iri* then will make the ſame conſtruction as *duci*, there being no difficulty to ſhew that *eo* may be active, and conſequently that, on certain occaſions, it may have its paſſive, as *itur*, *iri*, &c. Which is ſo much the ſtronger againſt Scioppius, as he himſelf proves that we may very well ſay *eor*, in the firſt perſon. Thus when we ſay, *Contumelia quæ mihi factum itur*, it is obvious that *contumelia* is the nominative of *itur*, and therefore that we may reſolve this expreſſion thus, *Contumelia quæ itur ad factum*, (as *ad factionem*) *ſe* or *ſui*: ſince it is not more ſtrange to ſay *factio ſe*, or *ſui*, than *curatio hanc rem*, or *hujus rei*.

And it is by this very principle we are to account for an expreſſion of Pompey writing to Domitius; *Cohortes quæ ex Piceno venerunt ad me miſſum facias*. That is, *facias miſſum* or *miſſionem cohortes*, in the ſame conſtruction as *factio hanc rem*. And in like manner the reſt.

IV. *Of the ſupines in* U, *what they are governed by, and how they may be rendered by the infinitive, by the gerund, or by the verbal nouns in* ïo.

The ſupines in *U* are either in the dative, as *auditu jucunda* for *auditui*: or in the ablative, and then they are governed by a prepoſition; as *pulchrum viſu*, for *in viſu*, or *in videndo*, fine to the eye. Sometimes they are alſo governed by the prepoſition *A*, as in Cato, *Primus cubitu ſurgat, poſtremus cubitum eat*, de R. R. cap. 5. that is, *primus à cubitu ſurgat, poſtremus ad cubitum eat*.

Sometimes inſtead of this ſupine in *U*, they put the infinitive only, or the gerund with the prepoſition, as

——Feſſis leviora tolli
Pergama Graiis——Hor.

That is, *ſublatu*. *Cibus ad coquendum facillimus*, Cic. that is, *coctu*.

And this ſupine is alſo expreſſed by the verbal noun in ïo, contrary to the opinion of L. Valla. For as we find in Quintil. *Lyricorum Horatius ferè ſolus legi dignus*, for *lectu*: ſo in Gellius we read, *Dignus ſanè Seneca videatur lectione*. And Cicero has expreſſed himſelf in the ſame manner, *in rebus cognitione dignis*. *Gratiunculam inopem nec ſcriptione magnopere dignam*.

We likewiſe uſe the gerund in *do*, inſtead of this ſupine, or of a verbal noun in ïo, contrary to the opinion of the ſame L. Valla, *iidem traducti à diſputando ad dicendum inopes reperiantur*, Cic. for *à diſputatu*, or *diſputatione*, &c. The reaſon is, as we have already obſerved, the gerunds, the ſupines, and ſometimes even the infinitive, being verbal nouns ſubſtantives, there can be nothing more natural than to put one noun for another derived from the ſame original. And hereby we ſee of what importance it is to underſtand the real nature of things, in order to prevent miſtakes, into which L. Valla hath often fallen.

CHAPTER III.

Remarks on the participles.

I. *Difference between a participle and a noun adjective.*

ALL participles are adjectives derived from a verb, and expreſs ſome time. Hence *fretus*, *præditus*, *prægnans*, *galeatus*, *pileatus*, and the like, are not participles, becauſe they are not derived from verbs: as on the contrary *ſolens*, in Plautus cometh from *ſoleo*, and *iratus* from *iraſcor*, *mæſtus* from *mæreo*; and yet they cannot be looked upon as participles, becauſe they do not expreſs any time. For

When the participle ceaſeth to expreſs time, it becometh a mere noun adjective, which happens, 1. When it is taken purely as a ſubſtantive, as *ſapiens*, *ſerpens*, *ſponſa*, &c.

2. When it changeth the government of its verb, as *amans pecuniæ*, and the like, as we have already obſerved, p. 21.

Sanctius hereto adds that the participle becometh alſo a noun by compoſition, as *doctus*, *indoctus*: and by compariſon, as *doctus*, *doctior*, &c. But Voſſius on the contrary maintains, that in Terence, *Inſpirante Pamphilo*; in Cicero, *Inſcientibus nobis*; theſe and the like compounds are participles, juſt as when I ſay, *Me ſperante*, *me ſciente*. It is the ſame in regard to the participle preterite, as when Horace ſaith, *Dicam inditum ore alieno*. And as for the compariſon, we find in Cicero, *Habeas eos à me commendatiſſimos*; and in another place, *Tu ſic habeto me à cauſis nunquam diſtrictiorem fuiſſe*, and a multitude of others, which Voſſius maintains to be participles, ſince they mark time as much as their poſitive.

II. *Whether every participle may expreſs every difference of time: and firſt of the participle in* NS.

Though the participles ſeem to be particularly tied down to certain difference of time according to their termination; yet Sanctius maintaineth that they may be all taken for every difference of time. So that when I ſay, *Pompeius diſcedens erat ſuos adhortatus*, it means, *cùm diſcederet*, in the preſent: but when I ſay *venies judicans*, it is the future, for it means *venies et judicabis*: and the others in the ſame manner.

Hence it is that in the vulgate the Greek participles of the preterit and the aoriſt, are oftentimes rendered into Latin by the participle preſent, as in St. Luke, *Sunt aliqui hic ſtantes*, for ἰσὶ τινες τῶν ἑστηκότων: and in another place, *Poſtulans pugillarem ſcripſit*, for αἰτήσας, *cùm poſtulaſſet*. And in St. Mark, *Et crucifigentes eum, diviſerunt veſtimenta ejus*, for σταυρώσαντες αὐτὸν, or as we read it in St. John, ὅτε ἐσταύρωσαν, *cùm crucifixiſſent*. This is an expreſſion, which ſome have attempted to find fault with in this antient interpreter, though without foundation, ſince the very

very beſt Latin authors have uſed it in the ſame manner; *Offendi adveniens ut volebam collocatam filiam*, Ter. for *cùm adveniſſem. Credo hercle advenienti, nomen commutabit mihi*, Plaut. for *cùm advenerit. Hoc ipſo Panſa mihi nuntium perferente, conceſſos faſces laureatos tenui quoad tenendos putavi*, Cic. Panſa having brought me tidings of it. *Apri inter ſe dimicant, indurantes attritu arborum coſtas*, Plin. that is, *poſtquam induravêre.*

———Fracti bello fatisque repulſi
Ductores Danaûm tot jam labentibus annis, Æn. 2.

After ſuch a long ſpace of time; during ſo long a ſpace of time.

But this participle alſo denoteth a future juſt at hand, like the μέλλων of the Greeks——*Et terruit auſter euntes*, Virg. that is, *ire conantes*, being ready to go. —— *Nec nos via fallet euntes*, Id. for *ire conantes*, or *cùm ibimus*. So in Horace:

Formidare malos fures; incendia, ſervos,
Ne te compilent fugientes, Sat. 1.

That is, leſt they rob you, and afterwards run away. And in the Greek the firſt future participle is oftentimes rendered by this preſent in Latin, as in St. Matth. 27. 49. Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας, σώσων αὐτόν. *Sine videamus an veniat Elias liberans eum.*

And it often happens that the Latins being without the preſent of the participle paſſive, expreſs it by the active. Thus in Virgil, *Genibuſque volutans, hærebam*, that is, κυλιόμενος, ſays Diomedes, *volutans me:* and in another place, *Præcipitans traxi mecum*, that is, καθαρπαζόμενος, *præcipitans me.* Juſt as he has made uſe of *volventibus annis*; whereas Homer hath, περιπλομένων ἐνιαυτῶν.

So much for what they call the participle preſent, that is, which terminates in *NS*. We muſt now examine this principle in in regard to the reſt.

II. *Of the participle in* US.

No doubt but the participle in *US* is likewiſe expreſſive of every difference. For as AIMÉ in French is of every time, ſo that all the tenſes of the paſſive voice are formed from thence by circumlocution, *je ſuis* AIMÉ, *j'étois* AIMÉ, *je ſerai* AIMÉ, *j'avois été* AIMÉ, &c. So in Latin we may ſay, AMATUS *ſum, eram, fui, ero*, &c. uſing it thus in all times. Examples hereof are frequent. *Ego ſi cum Antonio locutus fuero*, Cic. *Paratos fore*, Liv. *Utinam aut hic ſurdus, aut hæc muta facta ſit*, Ter. that is, *fiat* in the preſent.

Quam quibus in patriam ventoſa per æquora vectis
Pontus & oſtriferi fauces tentantur Abydi, 1. Georg.

Where *vectis* is ſaid of thoſe who were actually at ſea. *Victis bona ſpes partibus eſto*, Luc. for *vincendis.*

Hence it is that what the Greeks expreſs by the preſent of the participle paſſive, is oftentimes rendered into Latin by this participle in *US*, as in St. Paul, *Omnes ſunt adminiſtratorii ſpiritus miſſi*, &c. for ἀποστελλόμενα πνεύματα, *qui mittuntur*, and the reſt in the ſame manner.

To this ſame cauſe it is owing that this participle in *US* ought oftentimes to be rendered by the preſent or the future in *dus*. Cicero ſays of the duty of an orator: *Hujus eſt in dando conſilio de maximis*

maximis rebus explicata ſententia, 2. de Orat. it is his buſineſs to give his opinion upon affairs of great importance: where it is plain, that *explicata* ſignifies the ſame thing as *explicanda*. So in Virgil, 1. Æn.

Submerſas obrue puppes, that is, *ſubmergendas*, overwhelm them in order to ſink them. And Æn. 3.

Diverſa exilia & deſertas quærere terras
Auguriis agimur Divum:

that is, *deſerendas*, according to Sanctius, tranſient retreats, which we ſoon muſt quit, without knowing as yet where we ſhall be able to ſettle. Again, Æn. 1. ſpeaking of thoſe ſwans that wanted to ſwim to land, *aut capere, aut captas jam deſpectare videntur:* that is, *capiendas*, as in Lucan.

——*Cæſoſque duces & funera regum*; for *cædendos:* and the like.

But the reaſon why this participle in *US* ſeemeth rather to mark the time paſt than the preſent, is probably becauſe as in narratives one generally is apt to uſe the preſent to expreſs things paſt, in order to repreſent them in a more lively manner, as when Terence ſaith: *Ubi te non invenio, ibi aſcendo in quemdam excelſum locum, circumſpicio, nuſquam*, in Andr. Hence it has been imagined that as this participle is often uſed on thoſe occaſions, it was in the time paſt, as well as the thing it ſignified; whereas the preſent of the other verbs with which it is commonly joined, plainly declare that it is alſo in the preſent, as *Funus interim procedit, ſequimur, ad ſepulcrum venimus, in ignem impoſita eſt, fletur*, Ter. in Andr. And therefore when this ſame poet ſays in another place, *Conceſſum eſt, tacitum eſt, creditum eſt*, in Adelph, it is alſo the preſent (whether we take it as a ſupine, or as a participle) though for the reaſon I have mentioned, this participle, even in the times of the Romans, ſeems to have been oftener conſidered as of the time paſt.

Hence it is that Cicero in the oration pronounced before the pontiffs for the recovery of his houſe, treats his enemies as ignorant fellows, who endeavouring to obtain ſentence of exile againſt him, had put in the declaration of their requeſt: VELITIS JUBEATIS UT M. TULLIO AQUA ET IGNI INTERDICTUM SIT, inſtead of *interdicatur*, in the preſent. Whence one would imagine that the latter was more uſual, Though we may likewiſe infer from thence, that the other was not quite contrary to practice; ſince it is not at all probable that perſons of their rank, and whom we cannot ſuppoſe to have been ſtrangers to their own language, would never have made uſe of it, had it been a thing as exceptionable as Cicero, hurried by his paſſion, which appears from a torrent of injurious language, endeavours to make it. And it is obvious that *velitis ut interdictum ſit*, may as well mark the preſent, as this phraſe of Terence, *Utinam aut hic ſurdus aut hæc muta facta ſit*, for *fiat*, and others which I have quoted. But we muſt take notice that Cicero's opinion ought not always to paſs as an oracle with us, when he undertakes to criticiſe on the Roman language; no more than the frequent cenſures he paſſeth on the Greeks; as 2. Tuſc. Quæſt. where he pretends to ſhew that they

they confounded *laborem* and *dolorem*, which were very properly diſtinguiſhed by the Latins. Whereas the Greeks have not only different words to anſwer each of thoſe terms; but Cicero himſelf frequently confounds them in his works, as Budeus proveth in his commentaries, p. 750. of Robert Stephen's edition. Which makes him ſay, that even on thoſe occaſions Cicero does not always ſpeak according to his mind: *Hujuſmodi autem interpretationes interdum calumnioſas fuiſſe magis quàm ex ſententia animi dictas, ex eo conjicere licet, quòd Cicero eas ipſe non obſervavit*, Id. pag. 751.

III. *Of the participle in* DUS.

As for the participle in DUS, there is no difficulty at all about it, for ſo ſeldom does it denote the future, that Alvarez, and Saturnius were of opinion it was rather a ſimple noun than a participle, ſince it hardly expreſſeth any time. And though it were not to be excluded from this rank, it is certain nevertheleſs that oftentimes it only ſignifieth duty, or what one ought to do: *Gratiam nos quoque inire ab eo defendendâ pace arbitrabamur.* Valla ſeems to have been ſenſible of this, ſince he ſays that the gerund in DUS ought to be taken as a participle preſent. Linacer is of the ſame opinion, and Donatus ſaith that *Mirando tam repentino bono*, is the preſent for *cùm miror*.

Thus it is that authors have uſed it on a thouſand occaſions. *His enim legendis redeo in memoriam mortuorum*, Cic. in reading theſe things. *Excitanda eſt memoria ediſcendis quamplurimis*, Id. *Volvenda dies en attulit ultro*, inſtead of *quæ volvitur*, Virg. *Quod in opere faciundo operæ conſumis tuæ*, Ter. *Neque verò ſuperſtitione tollendâ religio tollitur*, Cic. &c.

IV. *Of the participle in* RUS.

The greateſt difficulty is therefore about the participle in RUS, for though Scioppius, after Sanctius, ſays the ſame of this as of the reſt, it is nevertheleſs certain that it particularly denotes the future: which Sanctius does not deny, when it happens to be joined to a preſent or to a future, as *facturus ſum*, or *facturus ero*. For it is a miſtake to believe with Valla, that it cannot be joined with the latter, ſince there is nothing that agreeth better with the future, than the future itſelf. *Demonſtraturi erimus*, Cic. *Erit acturus*, Id. *Quo die ad ſicam venturus ero*, Id.

Mergite me fluctus cùm rediturus ero, Mart.
Tu procul abſenti cura futurus eris, Ovid.

And the like.

But ſince it is true, according to Sanctius, that it alſo denotes the future along with the preſent, we muſt conclude that it likewiſe denotes the future with the preterite: and that at the moſt, it can be conſidered there only as a compariſon, or an aſſemblage of different tenſes, one of which marks a thing as future in regard to another, which is conſidered as paſt; juſt as in Q. Curtius, *Mazeus, ſi tranſeuntibus flumen ſuperveniſſet, haud dubie oppreſſurus fuit incompoſitos in ripa.* He would have deſtroyed them: for if the aſſemblage of different tenſes changeth their nature

ture, there will be as much reaſon to conclude againſt Sanctius, that *fuit* there denotes the future, being joined with *oppreſſurus*, as that *oppreſſurus* denotes the preterite, becauſe it is joined with *fuit*. Add to this, we find in Gellius, that Nigidius, whom he ſtiles *the moſt learned in Rome*, whom Cicero calls *the moſt learned and the honeſteſt man of his time*, and who was a thorough maſter of his own language, Nigidius, I ſay, teſtifieth, that the verb *ſum*, rather takes the tenſes of the participles to which it is joined, than the participle takes the tenſe of the verb *ſum*.

But this is only a compariſon of different tenſes, by which we muſt explain all ſuch like phraſes. *Vos viſuros fuiſſe*, Cic. *Eum magis communem cenſemus in victoria futurum fuiſſe, quam incertis in rebus fuiſſet*, Id. *Sed id erit brevi, nec dubito quin te legente has litteras confecta jam res futura ſit*, Id. &c. Otherwiſe we ſhould be obliged to ſay, that *Venturo Cæſare Roma trepidabit*, is the ſame thing as *Veniente Cæſare Roma trepidabit*. Which is not abſolutely true, ſince the latter ſignifies Cæſar's arrival as preſent, whereas the other ſignifies it only as future.

V. *Signification of the participle in verbs common and deponents.*

The participles of the verbs common in *NS* and in *RUS*, follow the active ſignification, as *tuens* and *tuiturus*. Thoſe in *DUS* follow the paſſive, as *tuendus*; *Cujus poſſeſſio quo major eſt, eo plus requirit ad ſe tuendam*, Cic. And thoſe in *US* have both, as *tuitus*, who looks at, or who is looked at.

As to the deponents, properly ſpeaking none but thoſe in *DUS* have the paſſive ſignification; *ſequendus*, who ought to be followed. *Hæc ego mercanda vitâ puto*, Cic. I think theſe ought to be purchaſed even at ſo dear a price as life. Their preterites, as well as their futures in *RUS*, have generally the active; *ſecutus*, who followeth; *ſecuturus*, who is about to follow.

And yet the participles in *US* have very often both ſignifications, as coming from verbs that were heretofore common: this may be ſeen in the following liſt, which is only an appendix to that above given, when we were ſpeaking of verbs deponents taken paſſively, p 102.

Deponents whoſe participle in US *is ſometimes taken paſſively.*

ADEPTUS. Senectutem ut adipiſcantur omnes aptant, eandem accuſant adeptam, Cic. *as we read it in Voſſius and in all the antient copies, whereas the late ones have* adepti. *Which Henry Stephem in the preface to his book* de Latinit. falsò ſuſpecta, *condemns as an ignorant miſtake*

Ne cadat, et multas palmas inhoneſtet adeptas, *Ovid*,

ADORTUS. Ab his Gallos adortos, *Aurel. apud Priſc.*

AGGRESSUS. Facillimis quibuſque aggreſſis, *Juſt.*

ANTEGRESSUS. *We find in Cicero* Cauſas antegreſſas, & cauſis antegreſſis, *lib. de fato.*

ARBITRATUS, arbitrata quæſtio, *Gell.*

ASSENSUS. Sapiens multa ſequitur probabilia, non comprehenſa, non percepta, neque aſſenſa, ſed ſimilia veri, *Cic.*

De religione Bibulo aſſenſum eſt, *Cic.*

AUXI-

AUXILIATUS. A me auxiliatus ſi eſt, *Lucil. apud Priſc.*

BLANDITUS. Blanditus labor, *Verr. according to Priſc.*

COMITATUS. Uno comitatus Achate, *Virg.*
Quod ex urbe parùm comitatus exierit, *Cic.*

COMMENTATUS. Diu & multis lucubratiunculis commentata oratione, *Qu. Cic.*

COMPLEXUS. Quo uno maledicto ſcelera omnia complexa eſſe videantur, *Cic.*

CONATUS. Ne literæ interceptæ conata palàm facerent, *Liv.*

CONFESSUS. Confeſſa res & manifeſta, *Cic.*

CONSOLATUS. Sic conſolatis militibus, &c. *Juſt.*

CONSECUTUS. Conſecutâ ansâ, *Varr.*

CUNCTATUS. Fides cunctata eſt, *Stat. They ſuſpended their belief.*

DEPASTUS. Depaſtam arborem relinquunt, *Plin.* Depaſta altaria liquit, *Virg.*

DEPRECATUS. Deprecati belli promiſſio, *Juſt.*

DESPICATUS. Quæ nos noſtramque adoleſcentiam habent deſpicatam, *Ter.*

DETESTATUS. Bella matribus deteſtata. *Hor.*

DIGNATUS. Tali honore dignati ſunt, *Cic.* Conjugio dignate ſuperbo, *Virg.*

DILARGITUS. Dilargitis proſcriptorum bonis, *Sall.*

DIMENSUS. *See* MENSUS.

EBLANDITUS. Eblanditæ preces, *Plin.* Eblandita ſuffragia, *Cic.*

EFFATUS. Interpretati Vatum effata incognita, *Cic.*
Agros & templa effata habento, *Id.*

EMENTITUS. *See* MENTITUS.

EXECRATUS. Eamus omnia execrata civitas, *Hor. Epod.* 16.

EXECUTUS. Executo regis imperio, *Juſt.*

EXORSUS. Sua cuique exorſa laborem, Fortunámque ferent, *Virg.*

EXPERTUS. Multa inventa expertáque in hoc ſunt bona, *Att.*
Fortunam ſæpiùs clade Romanâ expertam, *Tacit.*

FABRICATUS. Manibus fabricata Cyclopum, *Ovid.*

IMITATUS. *See* IMITOR.

INOPINATUS. *See* OPINATUS.

INTERPRETATUS. Interpretatum nomen Græcum tenemus, *Cic.*

INTUTUS. Intutam urbem, *Liv. ill fortified.*

LAMENTATUS. Fata per orbem lamentata diu, *Sil. Ital.*

MACHINATUS. *Priſcian quotes from Salluſt.* Et Lucullum Regis curâ machinata fames fatigabat; *which ſhews that formerly it was paſſive.*

MENSUS. Spatia menſa, quia conficiunt curſus Lunæ, menſes vocantur, *Cic.* Dimenſus *in the ſame manner.* Mirari ſe diligentiam ejus à quo eſſent iſta dimenſa, *Cic.*

MENTITUS. Mentita & falſa plenique erroris, *Cic. alſo* Ementitis auſpiciis, *Id.*

MERCATUS. Trullam unam mercatam à matrefamilias, *Plin.*

MERITUS. Quæ Cannis corona merita, *Plin.*

METATUS. Metato in agello, *Hor. alſo* immetata jugera, *Id.*

MORATUS. Sæpè ſimultates ira morata facit, *Ovid*

OBLITUS, Nunc oblita mihi tot carmina, *Virg.*

OPINATUS. Improviſa nec opinata nobis, *Cic. Likewiſe its compound,* INOPINATUS, *is never taken in another ſenſe.*

PACTUS. Ex quo deſtituit Deos, mercede pacta Laomedon *Hor. Thus we find* pacta conventa *without a conjunction in Cic.* 2. *de Orat.* Et pacti & conventi formula, *pro Cæcil.*

PARTITUS. Partitis copiis, *Cæſ.*

POLLICITUS. Pollicitis dives quilibet eſſe poteſt, *Ovid.*

PROFESSUS. Soláque deformem culpa profeſſa facit, *Ovid.*

STIPULATUS. Stipulata pecunia, *Cic.*

TESTATUS. Res ita notas, ita teſtatas, *Cic.*

It is alſo obſervable, that the ſimple being ſometimes taken actively, the Compound followeth the paſſive ſignification: for *ultus* and *auſus* are actives; whereas *inultus* and *inauſus* are paſſives,

We may likewiſe take notice on this occaſion of a Latin elegance, which is by putting the participle in US oftentimes after the verbs, *curo, cupio, volo, oportet, habeo,* and the like, inſtead of the infinitive; *Sed eſt quod vos monitos voluerim,* Plaut. *Adoleſcenti morem geſtum oportuit,* Ter. *Adverſarios ſervatos magis cupiunt quàm perditos:* And the like.

VI.

VI. *Some particular remarks on the participle in* DUS.

We have already obſerved, that the participle in DUS hath always the paſſive ſignification, whether it comes from a verb common or deponent, or from a verb paſſive: yet ſome pretend to ſay, that the civilians uſe it almoſt in an active ſignification; *Diminutio ex bonis fieri debet veſcendi pupilli cauſâ*, for *alendi*, Ulpian, But one would think it may rather be inferred from thence, that *veſcor* hath changed ſignification, and that, upon the decline of the Latin tongue, it was taken for *alo*; juſt as in very old authors it is taken for *utor*, as Nonius obſerveth.

We have alſo ſhewn, that the participle agreeth more elegantly with a ſubſtantive expreſſed, than to put it as a gerund with a ſubſtantive after it. Thus we ſay, *Diſcenda eſt lectio*, rather than *diſcendum eſt lectionem. Princeps veſtræ libertatis defendendæ fui*, Cic. rather than *defendendi veſtram libertatem.* And the like.

But it is particularly to be obſerved, that this is elegant only for thoſe verbs which generally govern an accuſative after them. For in regard to the reſt, as Vivez obſerveth, it is always better to continue in the conſtruction of the gerund: for example, we ſhould not ſay, *Veni huc tui ſerviendi cauſâ*, or *ad carendam voluptatem*; but *tui obſervandi*, or *tibi ſerviendi cauſâ*; *Ad carendum voluptate*, and the like. And if we do ſay, *Juſtitiæ fruendæ cauſâ*, Cic. *Beata vita glorianda & prædicanda eſt*, Id. and the like: this is becauſe *fruor*, *glorior*, and the reſt, uſed to govern an accuſative. And there is no doubt but as formerly moſt verbs, not only deponents, but moreover neuters or abſolutes, did govern this caſe, as we have above demonſtrated; one might uſe theſe expreſſions oftener than we do at preſent, and without committing a miſtake; as when Celſus ſaith, *Abſtinendus eſt æger.* But we ought ever to conform to the practice of good writers, and not to make uſe of theſe uncommon expreſſions but with great caution and good authority.

Now it is proper to take notice, that inſtead of joining the ablative to the prepoſition *à* or *ab* after theſe participles, it is much more elegant to uſe the dative, *Non paranda nobis ſolùm, ſed fruenda etiam ſapientia eſt*, Cic. and not *à nobis. Tibi ipſi pro te erit cauſa dicenda*, Id. not *à te ipſo:* Though we find ſome with the ablative, *quid tandem à Socrate & Platone faciendum putes?* Cic. *Neque enim hæc à te non ulciſcenda ſunt; etiam ſi non ſint dolenda*, Cic.

We have ſtill one elegance more to remark, which is frequently uſed by Cicero. This is putting the participle in DUS in the ablative abſolute, inſtead of the gerund with the accuſative. *His enim legendis redeo in memoriam mortuorum*, inſtead of *hæc legendo. Exercenda eſt etiam memoria ediſcendis ad verbum quamplurimis & noſtris ſcriptis & alienis*, 1. de Orat. *Hæc vel ſumma laus eſt verbis transferendis, ut ſenſum feriat id quod tranſlatum eſt*, 3. de Orat. *Hoc eò ſæpiùs teſtificor, ut autoribus laudandis ineptiarum crimen effugiam*, Ibid. In the ſame manner in Livy, *Prolatandis igitur comitiis, quum dictator magiſtratu abiiſſet, res ad interregnum rediit.* And the like.

VII.

VII. *Of the participle of the verbs called impersonals.*

The impersonals, as grammarians call them, have also their participles sometimes.

In NS, as of *pœnitet* is formed *pœnitens* very usual. Of *pudet*, *pudens*, in Hor. Ter.

In RUM, Cic. lib. 2. ad Att. ep. 1. *Nihilo magis ei liciturum esse plebeio quàm*, &c. Plin. l. 36. c. 15. *Cùm puderet vivos, tanquam puditurum esset extinctos.* Quintil. l. 9. c. 3. seems as if he wanted to shew that Sallust had said, *non pœniturum* for *non pœnitentiam acturum*, whereas, according to analogy, he should have said, *pœnititurum*, as Vossius thinks that Sallust and Quintilian intended to write it.

In UM, which may be often referred to the supines above-mentioned, ch. 2. and these may either come from the actives, as *misertum*, *pertæsum*, *libitum*, *licitum*, &c. or from the passive, as from *pugnatur*, *pugnatum est*, from *curritur*, *cursum est*, &c. and these are much more usual: or from the deponents, *Quos non est veritum in voluptate summum bonum ponere*, Cic. which is very rare.

In DUS, as *Haud pœnitendus labor. Induci ad pudendum & pigendum*, Cic. as likewise *dormiendus* from *dormitur*; *regnandus* from *regnatur*, *Regnanda Alba*, Virg. *Jurandus* from *juratur*; *vigilandus* from *vigilatur*. And the like.

There are even a great many participles supposed to come from verbs personal, though in reality they come only from these impersonals, that is from verbs that are not used in all persons; such as *cessatus*, *erratus*, *conspiratus*. which cannot be derived from *cessor*, *error*, *conspiror*, since these are not used; but from *cessatur*, *erratur*, *conspiratur*: for which reason the circumlocution of the preterite is always formed by the neuter, *cessatum est*, *erratum fuit*, *conspiratum fuerat*, &c.

Sometimes we form participles whose verbs are never used: thus, though we do not say *obsolesco*r, nor *obsolescitur*, yet we find *obsoletus*. In like manner we meet with *occasus*, though we neither say *occidor* nor *occiditur*, taking it from *cado*.

We may subjoin a list of them, where it is to be observed, that these participles frequently become nouns, because they no longer are expressive of time: and they are sometimes taken in a signification bordering upon the active.

Nouns or participles in US, *whose verbs are either rare or unusual.*

ADULTUS. Apud pastores adultus, *Just.* Adulta virgo, *Cic. Hor.*

ANTECESSUS. In antecessum dabo, *Sen. before-hand.*

CESSATUS. Cessatis in arvis, *Ovid.*

CIRCUITUS. Circuitis hostium castris. *Cæs.*

COENATUS. *See the next title.*

COEPTUS. Cœptum igitur per eos, desitum est per hunc, *Cic.* Nunc de Republ. consuli cœpti sumus, *Csc.*

Cœpta est oratio fieri, *Cic.*

Ante petitam pecuniam, quam esset cœpta deberi, *Cic.*

COMMENTATUS. Commentata oratione, *Qu. Cic.*

CONCRETUS. Cujus ex sanguine concretus homo & coalitus sit, *Gell.*

CON-

CONSPIRATUS. Affidentem conſpirati ſpecie officii circumſteterunt, *Suet.*

DECESSUS. Cuſtodibus deceſſis multi interficiuntur, *Cæcil, or rather* Cælius, *in Priſc.*

DECRETUS. *In the ſame manner as* CONCRETUS. Nocte diéque decretum et auctum: *Livius, or rather* Lævius, *in Priſc. Whereby it appears that he would have made no difficulty to ſay, adds Voſſius,* Luna decreta, oſtreis decretis, *but this is very rare, as we have already obſerved, when ſpeaking of* Creſco, vol. I. p. 225.

DECURSUS. Decurſo ſpatio à calce ad carceres revocari, *Cic.* Decurſo lumine vitæ, *Lucr.*
Jam Leone decurſo, *Solin.*

DEFLAGRATUS. Fana flammâ deflagrata, *Ennius apud Cicer.*

DESITUS. Deſitum eſt, Cic.
Papirius eſt vocari deſitus, *Cic.*

EMERITUS. Emeritus miles, *Luc.*
Emeritam puppim, *Mart. an old ſhip that has ſerved its time.*

EMERSUS. E cœno emerſus, *Cic.*

ERRATUS. Pererratis finibus, *Virg.*

EVASUS. Exercitum cæſum, evaſúmque ſe eſſe, *Liv.*

EXCRETUS. Excretos prohibent à matribus hœdos, *Virg.*
Nomen vel participium abſque verbi origine, *(ſays Calepin)* neque enim dicitur excreſcor.

EXOLETUS. Exoleta annalium vetuſtate exempla, *Liv.*

FESTINATUS. Mors feſtinata, *Tacit.*
Feſtinatis honoribus, *Plin.*

INSERVITUS. Nihil eſt à me inſervitum temporis causâ, *Cic. I have not omitted to ſerve you, notwithſtanding the bad ſituation of affairs.*

INSESSUS. Saltus ab hoſte inſeſſus, *Liv. ſurrounded by enemies.*

INTERRITUS. Interritis multis, *Quadrigar. apud Priſc.*

INVETERATUS. Inveterata quærela, *Cic.* Inveterata amicitia, *Id.*

JURATUS. Quid mihi juratus eſt argentum dare, *Plaut.* Non ſum jurata, *Turp. apud Diom.* Malo ei jurato ſuo, quam injurato aliorum tabellas committere, *Cic. But this here ought not to appear ſtrange, ſince they alſo ſaid* juror, *from whence cometh* juratur, *in Lucan. And* jurabere, *in Statius.*

LABORATUS. Arte laboratæ veſtes, *Virg.*

NUPTUS. Nova nupta, *Ter.*
Novus nuptus, *Plaut.*

OBITUS. Morte obitâ virgo, *Cic. Virg. Tac.*

OBSOLETUS. Obſoletum amicum, *in Qu. Curt. that is, whoſe ſervices we have long made uſe of: which ſeems to prove, that this verb, and ſuch like, come rather from* ſoleo, *than from* oleo, *as we have already obſerved,* vol. I. p. 194.

OCCASUS. ὁ δύσας. Ante ſolem occaſum, *Plaut. for which reaſon Gellius ſaith,* SOLE OCCASO, non inſuavi venuſtate eſt, ſi quis autem habeat non ſordidam, nec proculcatam.

PERERRATUS. *See* ERRATUS.

PLACITUS. Ubi ſunt cognitæ, placitæ ſunt, *Ter.*
Placita diſciplina, *Colum.*

PRANSUS, POTUS. *See the next title.*

PRÆBITUS. Ubi quoque Romæ ingens præbitus error, *Liv.*

PROPERATUS. Carmina properata, *Ovid. But Pliny hath alſo,* Delubra occulta celeritate properantur. *We likewiſe meet with the other participle* properandus, *Virg. Val. Flac.*

REDUNDATUS. Redundatas flumine cogit aquas, *Ovid.*

REGNATUS. Regnata per arva, *Virg, But Tacitus hath alſo,* In cæteris gentibus quæ regnantur.

REQUIETUS. Requietum volunt arvum, *Colum.*
Animi meliores requieti ſurgent, *Sen.*

SENECTUS. ὁ γηράσας. Senecto corpore, *Sall.*

SUCCESSUS. Cùm omnia meâ causâ mihi velles ſucceſſa, tum etiam tuâ, *Cic. Fil. ad Tyr. Lambinus has left out* mihi ſucceſſa; *hence Voſſius complains of his often acting thus.*
Bonis ſucceſſis, *Plaut. in Prol. Pſeud.*

TITUBATUS. Veſtigia titubata ſolo.

TRIUMPHATUS. Triumphatis Medis, *Hor.*
Triumphata Corinthus, *Virg.*

VIGILATUS. Vigilatæ noctes, *Ovid. We meet alſo with* Vigilandæ noctes, *Quintil. And in like manner with*

EVIGILO. Evigilata conſilia, *Cic.*

VIII. *Of* Cœnatus, Pranſus, *and* Potus.

Ramus and moſt of the grammarians inſiſt, that *cœnatus, pranſus,* and *potus,* are active preterits of *cœno, prandeo,* and *poto,* in the

the ſame manner as *cœnavi*, *prandi*, and *potavi*. A great many uſe them now in this ſenſe; Varro, in Gell. lib. 2. c. 25. ſeems to be of the ſame opinion, as well as Quintil. lib. 1. c. 4. On the contrary, Voſſius pretends, that *pranſus*, *cœnatus*, and *potus*, are only ſimple nouns adjectives, and that we cannot ſay, *pranſus* or *cœnatus ſum apud te*, inſtead of *prandi* or *cœnavi apud te*; though we may very well ſay, addeth he, *pranſus* or *cœnatus te accedam*. Concerning which we have two things to examine: the firſt, whether *pranſus* and *cœnatus* are active preterits of *prandeo*, &c. the ſecond, whether they are participles and paſſive preterits, or merely nouns adjectives; and whether we muſt intirely reject this Latin expreſſion, condemned by Voſſius, *Cœnatus ſum apud te*.

1. In regard to the firſt point, it is evident, that *pranſus* and the others are not active preterits of *prandeo*, *cœno*, and *poto*. Priſcian gives them no other preterite than *cœnavi*, *prandi*, *potavi*; and ſpeaking of verbs which form their preterit by the participle, he reckons only *gaudeo*, *audeo*, *ſoleo*, *fido*, and *fio*: *ſunt autem hæc* SOLA, ſays he.

2. As to the ſecond, it ſeems that Voſſius ought not to have abſolutely condemned this expreſſion, *Cœnatus ſum apud te*, ſince we meet with it ſtill in Livy, *Cùm cœnati apud Vitellios eſſent*, L. 2. c. 4. Having ſupped with the Vitellii. And though other editions have, *cum cœnatum eſſet*, this does not hinder but *cœnatum* may ſtill be a participle, ſince it marks its time, and but it may come from *cœnatus*, *a*, *um*, as well as in that paſſage which Voſſius himſelf quotes from Cornelius Nepos, *Nunquam ſine aliqua lectione apud eum cœnatum eſt*; where, according to him, along with *cœnatum eſt* we muſt neceſſarily underſtand τὸ *cœnare*, for its ſubſtantive. But what led him into a miſtake, was doubtleſs his not having ſufficiently conſidered, that, ſtrictly ſpeaking, there are no verbs impersonal. And therefore, if *cœnatum eſt* cometh from *cœnatur*, as he imagines, *cœnatus* muſt come from *cœnor*, though this preſent is not perhaps to be found. And Cicero has manifeſtly uſed it as a paſſive participle, where he ſaith, *Cœnato mihi et jam dormienti, reddita eſt illa epiſtola*, ad Att. lib. 2. ep. 16. where *cœnato* ſignifies the time paſt, as *dormienti* the preſent.

What we may therefore conſider on this head, is, that *cœnatus*, *pranſus*, and *potus*, not being active preterits, it would be a miſtake to ſay, *cœnatus ſum hanc rem*; but, being paſſive preterits, we may ſay, *cœnatus ſum apud te*, which does not hinder us from ſaying alſo, *cœnavi apud te*, though in different ſenſes of active and paſſive, the latter being always better Latin, and more generally uſed. But what cauſeth miſtakes on this occaſion, is the ſmall difference there is ſometimes between an active and a paſſive ſenſe, and our being accuſtomed to render one by the other. This made Voſſius believe that *cæptus ſum* was active; as when Cicero ſaith, *Oratio cœpta eſt fieri*, for *cœpit*, in the preceding liſt: whereas it would have been better if he had ſaid, that *cœptus ſum* is then put where *cœpi* might have been, though in a different ſenſe, nothing being more eaſy than to change a paſſive into an active ſenſe; which has been the foundation, perhaps, of ſo many verbs common

mon in both ſignifications, as may be ſeen above, p. 101 and following; as it has often given occaſion to take the verbs put in an abſolute ſenſe, for paſſives, as may be ſeen, p. 100.

X. *Whether* Adventus *may be ſometimes alſo an adjective.*

This is Palmerius's opinion, which he hath endeavoured to defend by ſome miſtaken paſſages, as that from Terence's Phormio;

——*Patrem extimeſcam ubi in mentem ejus adventi venit?*

Where every body may ſee that *adventi* is the ſubſtantive, *of his coming*. The reader will find this error refuted in Voſſius, *lib.* 4. *de Anal.* who proves extremely well, that *adventus* is never other than a ſubſtantive.

SECTION V.

Remarks on the indeclinable Particles.

CHAP. I.

Remarks on the Adverbs.

I. *That the Adverbs admit of compariſon; but not of number.*

WE find ſome Adverbs that are compared; as *ſatis, ſatius*; *ſecus, ſecius*; *diu, diutius, diutiſſime*; and ſome others; though there are very few of theſe, as Probus hath obſerved. For moſt of them, as *melius, doctius*, and the others, are real nouns, as we ſhall make appear hereafter.

But adverbs never admit of number, though Priſcian was of a different opinion. For, properly ſpeaking, *age* and *agite* are real imperatives, like *lege, legite*. *Age porro*, Cic. *Ergo agite ô juvenes*, Virg. But what leads people into an error, as well on this as on many other occaſions, is their being tranſlated by an adverb, *Age, iſta omittamus*, Cic. Well, let us lay thoſe things aſide. *Age, dicat, ſino*, Ter. Well, let him tell it. And for this reaſon we have left them among the adverbs in the rudiments.

II. *That what is taken for an adverb is frequently another part of ſpeech.*

But there are a great many more occaſions, where grammarians inſiſt on a word's being an adverb, when it is another part of ſpeech; as when we ſay, *tanti, quanti, magni*; or when we anſwer to local queſtions, *eſt Romæ, abit Romam, venit Româ*. And in like manner, *domi, militiæ, belli*, which are real nouns; though they have taken them for adverbs, becauſe in Greek theſe queſtions are anſwered by adverbs.

This miſtake is ſtill more common, though perhaps it is more excuſable, in nouns that are uſed only in the ablative: for by

reaſon that this caſe frequently expreſſeth the manner as well as the adverb, thence it proceeds that they are oftentimes taken one for the other. Such is *ſponte*: for, according to Priſcian, we find it is a noun becauſe of the adjective which is often joined to it, *ſponte ſuâ*. Such are *forte* and *fortuito*. *Forte fortuna*, Ter. Cic. *Fors* is even in the nominative in Hor. And with *fortuito* we are to underſtand *caſu*.

The ſame may be ſaid in regard to *alternis*, which Priſcian ranks nevertheleſs among the adverbs; as,

Alternis dicetis, amant alterna camœnæ, Virg.

For *alternis* in this paſſage is no more an adverb than *alternâ*; but it is an adjective, with which we are to underſtand *vicibus*.

The ſame we may ſay of *repente*, the ablative of *repens*, which Cicero has made uſe of; *Hoſtium repens adventus*. For as we ſay, *libens* for *libenter*; *recens* for *recenter*; ſo we ſay *repens* for *repente*, as if we were to ſay *repenter*, though this word be not uſed. *Repente* ought therefore to be taken, as if it were *repentino*, ſup. *tempore*.

The ſame again may be ſaid of *eò*, *quò*, *primò*, *ſecundò*, *poſtremò*; as we ſhall obſerve alſo hereafter in treating of the figure of Ellipſis.

The ſame alſo of *amabo*, which is never an adverb. AMABO, *quem pecus grammaticorum inter adverbia reponit, purum & putum verbum eſt*, ſays Scioppius. And there can be no doubt of this, becauſe, even where they pretend it is an adverb, it governs an accuſative. *Amabo te*, I pray you.

But when we ſay, *Commigravit huc vicinia*, Ter. *Huc dementiæ pervenit*, and the like, we take *huc* for *hoc*, and we underſtand *genus*, *negotium*, or *locum*; that is to ſay, *Ad hoc genus dementiæ*; *Ad hoc locum vicinia*, &c. For heretofore they ſaid *hoc locum*, juſt as we ſay *hæc loca*.

ID EO are two words, though cuſtom has made them but one, taking it as an adverb. The ſame may be ſaid of *quomodo*, *poſtea*, *interea*, *ſiquidem*.

Magis, *nimis*, *ſatis*, or *ſat*, are old nouns: for heretofore they uſed to ſay, *magis & mage*, *ſatis & ſate*, like *potis & pote*, for all genders and numbers. See the remarks on the nouns, ch. 4. n. 1. p. 86. and remarks on the verbs, ch. 3. n. 1. p. 115. Hence it is that they govern likewiſe the genitive, *nimis inſidiarum*, Cic. and the like. See the ſyntax, rule 7. p. 18.

But ſometimes theſe nouns are governed by a prepoſition underſtood, as we have ſaid of PLUS, in the ſyntax, p. 58. As alſo of *nimium*, *plurimum*, *multum*, moreover of *tantum*, *quantum*, which have been contracted into *tam*, *quam*. So that if they be in the accuſative, we underſtand KATA, *ad*, *per*, &c. *Ibi plurimum eſt*, Ter. that is, *per plurimum*, ſup. *tempus*. *Nimium vixit*, that is, *per nimium tempus*. But if they be in the ablative, we underſtand *in*. *Vixiſſe nimio ſatius eſt quàm vivere*, Plaut. for *in nimio tempore*.

Hence in St. John, vulg. ed. chap. 8. *Tu quis es? Principium qui et loquor vobis*. It is the ſame as if it were *à principio*; τὴν ἀρχὴν, ſays the Greek, ſup. κατὰ. And thus it is that Afranius in Chariſius ſaith, *Principium hoc ero, in animo ut ſic ſtatuas tuo*, &c.

Scioppius hereby ſheweth that we may indifferently ſay, *tertium conſul*, and *tertio conſul*; though the Romans formerly were ſo much in doubt about it, that A. Gell. lib. 10. c. 1. takes notice, that Pompey conſulted the moſt learned men in the city, to know how he ſhould put it in dedicating the temple of Victory, and that the opinions were divided; Cicero, not caring to diſoblige one party more than another, adviſed him to leave it abridged. TERT. Varro likewiſe made ſome difference between theſe two modes of expreſſion, thinking that *quarto*, for inſtance, ſignified rather order and place, and *quartum* time; of which St. Auſtin alſo takes notice in his grammar, though in practice they are frequently confounded.

But the reaſon of the government cannot be at all conteſted, ſince we find that ſome of them have even the preposition expreſſed. *Solutus columbarum volatus, eſt in multum velocior.* Plaut. where he might have ſaid *multum* alone for *in multum*, which ſuppoſeth alſo *negotium*.

Nec puer Iliaca quiſquam de gente Latinos
In tantum ſpe tollet avos, nec Romula quondam
Ullo ſe tantum tellus jactabit alumno. Virg.

Where we ſee that he has indifferently made uſe of *tantum*, and *in tantum*, juſt as Juvenal hath:

In quantum ſitis atque fames & frigora poſcunt.

And Livy, *in tantum ſuam virtutem enituiſſe.* And in another place, *quantum magis patres plebi ſe inſinuabant, eo acrius Tribuni contra tendebant.* And the like.

In a word, we may ſay with Linacer, that all words whatever which preſerve the form or appearance of a noun are not adverbs, or at leaſt they are ſuch only by abuſe and cuſtom: and in order thoroughly to underſtand their force and government, together with the different connexions and tranſitions wherewith they are uſed in diſcourſe, we ſhould ever conſider them in their natural and original ſignification. Which we ſhall now make appear in the word *quod*, and in a liſt of ſome particular words that follow.

III. *That* QUOD *is never any thing elſe but a pronoun relative.*

The word *quod*, which is often taken for an adverb, or for a conjunction, is properly no more than the neuter of the relative *qui, quæ, quod*. Which we may conſider here on two particular occaſions; one, where *quod* commonly includes the reaſon of the thing; and the other, where it is put after the verb, inſtead of the infinitive.

1. The cauſal *quod*, or which includes the reaſon of the thing, is a pronoun relative, governed by a preposition underſtood. Thus when Horace ſaith, for example, *Incolumis lætor quod vivit in urbe*, that is, *lætor ob id*, or *propter id negotium, quod eſt; vivit in urbe*, taking it in an abſolute ſenſe; or *quod eſt τὸ vivere in urbe*. In like manner in Terence, *Sanè quod tibi nunc vir videatur eſſe hic, nebulo magnus eſt.* Where *quod* is put for *ad id quod, in regard to which, as to what relates*, &c. So true is this, that ſometimes we find

find *id* and *quod* together. *Lætæ exclamant; venit, id quod me repente aſpexerant*, Ter. where, according to Donatus, it means *propter id quod*, &c. And Cicero has uſed it in the ſame manner, *Teneo ab accuſando vix me hercule: ſed tamen teneo: vel id quod nolo cum Pompeio pugnare, vel quod judices nullos habemus.* Ad Q. Fr. lib. 3. ep. 2. where having put *id quod* in the firſt member, and only *quod* in the ſecond, he plainly intimates, that when this *id* is not expreſſed, it ought to be underſtood. True it is that Lambinus has ſtruck out this *id*, like a great many other things, which he did not rightly underſtand; but it is in the ancient copies, as Voſſius witneſſeth.

And Manutius, in his commentary on this epiſtle, obſerves the ſame thing, adding, that this ſort of expunctions, which have been made in ancient authors, are entirely owing to the raſhneſs of thoſe, *quorum aures imperitæ antiquam, non tamen ſatis uſu pervulgatam loquendi rationem, non ferrent.* Which he further corroborates by this other example from Terence, *Id quod eſt conſimilis moribus, convincet facilè ex te eſſe natum:* and by this from Livy, *Id quod erat vetuſta conjunctio cum Macedonibus:* complaining afterwards, that the perſons employed on the great Theſaurus of the Latin tongue, have inſerted a multitude of things of this ſort, which are often apt to puzzle us in the peruſal of authors.

2. The word *quod*, which is put after a verb inſtead of the infinitive, is alſo a relative. But it is frequently deprived of its pronominal uſe, and ſcarce retains any other than that of uniting the prepoſition where it is, to another; as we have ſhewn in the general grammar, chap. 9. Though this does not hinder it even then from having its antecedent expreſſed or underſtood. For example, when Cicero ſaith, *Cum ſcripſiſſet quod me cuperet ad urbem venire:* And Plautus, *Scio jam filius quod amet meus*, inſtead of *ſcio filium amare meum*; it is plain that *quod* then refers to the thing known, and to the verb *ſcio*; and that it is juſt as if we were to ſay, *Hoc* or *illud ſcio, nempe quod*, &c. where *quod* would evidently refer to this *hoc* (ſup. *negotium*) as to its antecedent: thus Martial,

Hoc ſcio quod ſcribit nulla puella tibi.

Where he might have put, *Scio quod nulla ſcribit tibi*, for *nullam ſcribere tibi*, though the word *quod* would not then have changed its nature. In regard to which we might produce an infinite number of the like examples; as when Seneca ſays,

Probo quod non ſit pudica.

And Horace,

——— *Quod quanto plura paraſti,*
Tanto plura cupis, nulline faterier audes?

And the declaimer againſt Salluſt, *Credo quod omnes tui ſimiles incolumes in hac urbe vixiſſent.* And Claudian,

Non credit quod bruma roſas innoxia ſervet.

And Ulpian, *Sufficit mulieri notum facere quod ſit prægnans.* And Cicero, *Illud extremum eſt, quod rectè vivendi ratio meliores efficit*; where *quod* is conſtantly a relative; though theſe are modes of ſpeaking that might all be rendered by the infinitive.

IV. *Whether* QUOD *may be put like the Greek* Ὅτι, *after the verbs.*

What we have been ſaying, is almoſt ſufficient to decide this queſtion, though Sanctius has pretended abſolutely to deny it; and the whole reaſon he produces, which he attempts to prove by a vaſt number of examples, is that *quod* is never any thing more than a relative. But ſince we have made appear above, that even when it comes after the verb inſtead of the infinitive, where it undoubtedly ſtands for the ὅτι, it is then as a relative; Sanctius's argument can give us no room to doubt of this uſe of the word. We ſhall inquire more particularly elſewhere into the nature of ὅτι, and we ſhall demonſtrate that it is oftener a pronoun than the Latin *quod*, though this does not hinder them from being eaſily put one for the other. Hence Linacer cenſures thoſe tranſlators, who, to avoid rendering this ὅτι by *quod*, have recourſe to uncouth circumlocutions. And Voſſius, in his book *de conſtructione*, obſerves, that Cicero, Pliny, Ovid, Plautus, Seneca, Horace, and the other pure authors, have not ſcrupled to make uſe of this *quod*; though in his ſmaller grammar he ſays it is not very good Latin, nor fit to be imitated. But Manutius in ſundry places, and particularly on the laſt epiſtle of the ninth book to Atticus, and on the 28th of the 7th book *ad familiares*, eſtabliſhes this uſe of *quod*, as a thing beyond all manner of doubt. Aud though Henry Stephen, in his Theſaurus on the particle ὡς, has called it in queſtion, yet we find that in his book *de Latin. falſo ſuſpecta*, which he wrote afterwards, and where he treats the point expreſsly, he has eſtabliſhed it by a multitude of authorities. So that it would be quite unreaſonable to make any doubt of the latinity of this expreſſion; though we may grant that it would be oſtentimes more elegant to render it by the infinitive; ſince Cicero, tranſlating divers paſſages of Plato, where ὅτι was expreſſed, has oſtener made uſe of the latter than of the former.

Now the reaſon why theſe expreſſions of the infinitive, or of the word *quod*, are equivalent in ſenſe, and a reaſon which no one that I know of hath hitherto obſerved, is becauſe the infinitive is among the moods, what the relative is among the pronouns, and their proper office is to join the propoſition to which they belong, to ſome other; as may be ſeen more particularly in the general grammar, part 2. chap. 9 and 11.

V. *Remarkable ſignifications of ſome adverbs, where the origin of ſeveral words is pointed out.*

ABHINC, properly ſignifieth *ab hac die*, ſo that it only denotes the term; and the time is afterwards put in the accuſative or the ablative. *Abhinc annis*, or *annos quindecim*, &c.

This induced Eraſmus and Sciopius to believe that it might refer to the time paſt and to the future, and that this depended intirely on the verb, to which it was joined. And it is true that we find in Pacuvius, (*In armor. Jud.*) *Sique ad ludos jam inde abhinc exerceant.*

But every where elſe we find it only for the time paſt. And Paſſerat's Calepin is miſtaken in ſaying that Soſipater approves of it for both tenſes, for he does not mention a word about it, (though he quotes the

the above-given authority of Pacuvius) but ſpeaks only of two caſes which it may govern.

True it is that HINC refers to two tenſes, but not *abhinc*. *Me nihilo magis conſpiciet, quàm ſi hinc ducentos annos fuerim mortuus*, Plaut.

Aliquid convaſaſſem, atque hinc me conjeciſſem protinus in pedes. Ter.

ADAMUSSIM. *See lower down*, Partim.

ADHUC. *See lower down*, Hactenus.

ADMODUM. As the Latin word *modus* may be taken either for the quantity or the quality, ſo the adverb *admodum*, which is derived from thence, ſignifies ſometimes *a great deal*, and ſometimes *almoſt* or *about*. *Non admodum grandis natu*, Cic. not very old. *Curio nihil admodum ſciebat literarum*, Id. ſcarce knew any thing. *Exacto admodum menſe Februario*, Liv. being almoſt expired. *Sex millia hoſtium cæſa, quinque admodum Romanorum*, only five thouſand Romans.

ANTEHAC. *Heretofore*, that is, *ante hæc tempora*: for the ancients uſed to ſay *hac* for *hæc*.

COMINUS, is not only taken for the place, but alſo for the time. So that, as Servius obſerveth, it not only ſignifies *ex propinquo*, near; but likewiſe *ſtatim*, immediately, inſtantly.

——*jacto qui ſemine cominus arva*
Inſequitur, Virg. 1. Georg.

Some have queſtioned whether it did not govern a caſe, and therefore might not paſs for a prepoſition, as when Propertius ſaith,

Aut celer agreſtes cominus ire ſuos.

And in another place,

Fluminaque Æmonio cominus iſſe viro.

But we may ſafely affirm it does not, becauſe in the firſt example it is an ellipſis of the prepoſition *ad*, juſt as when Virgil ſaith,

Sitientes ibimus Afros, for *ad Afros*.

And in the ſecond, it is only a relative dative, which comes in every where, juſt as

It clamor cœlo, and the like.

CUM or QUUM, is an old accuſative of *Qui, quæ, quod*. See above, p. 92.

CUR, is an abbreviation of *Cure*: and *cure*, of *cui rei*. Plautus has put it at full length.

——*Viſcum legioni dedi,*
Fundáſque eo præſternebant folia furfuri:
Cui rei? Ne ad ſundas viſcus adhæreſceret.

But as we have ſhewn when treating of the declenſions, and here above, p. 83. that heretofore the dative being always like the ablative, they afterwards ſtruck out the *i*, *muſa* for *muſai*. In the ſame manner they ſaid *cur*, or rather *quor*, according to the ancients, for *cure* or *quare*; therefore *cur* or *quare* are originally and in their ſignification the ſame thing. Now when we ſay *quare*, it is generally an ablative, and we are to underſtand the prepoſition *de* or *in*, which is ſometimes expreſſed. *Qua de re obſecro?* Plautus. *In ea re maximas Diis gratias agere*, Corn. Nepos. Which does not hinder but *cur* may be alſo taken for the dative *cui rei*, as we have ſeen in the above-quoted paſſage of Plautus.

Hence it appears why it is the ſame thing to ſay, for inſtance, *Mirabar quid eſſet cur mihi nihil ſcriberes*, or *quare nihil ſcriberes*, or even *quod tu nihil ſcriberes*, Cic. The two former modes of expreſſion coinciding with the conſtruction of the ablative, and the latter with that of the accuſative, *quod* ſtanding there for *propter quod*.

DEIN cometh from DEINDE. Now *inde*, as well as *hinc*, is ſaid of time as well as place; and therefore *dein*, or *deinde*, is taken for *poſteà*, when it refers to time, ſignifying either the preterite or the future; or for *conſequenter*, when it refers to place. *Accepit conditionem; dein quæſtum accipit*, Ter. *Factum eſſe non negat, & deinde facturum autumat*, Id.

HACTENUS, is ſaid in regard to place, being formed of *hac* (ſup. *fine*) and *tenus*. *Hac Trojana tenus fuerit fortuna ſecuta*, Virg. hitherto. *Hactenus fuit quod à me ſcribi poſſet*, Cic. hitherto. *Sed hæc hactenus*, Id. but we have ſaid enough of that.

ADHUC, on the contrary, ſignifies time, becauſe it is taken for *ad hoc*, ſup. *tempus*; or in the plural, *ad hæc*, as we find it in many editions of Cicero, ſup. *tempora*. And this adverb is ſaid as well of the time preſent as paſt. *Eſt adhuc non Verres, ſed mutius*, Cic. *Adhuc hæc erant*. Cic. *Adhuc non feci*, Id. *Adhuc unam à te epiſtolam acceperam*, Id. &c.

DEINCEPS cometh from *dein* and *capio*, and ſignifieth the ſucceſſion and ſeries of things.

DUDUM comes from *diu dum*, long ſince; nevertheleſs it ſometimes expreſſeth a thing lately paſt, as *Incertior multò ſum quàm dudum*, Ter. I am now more dubious than before.

EDEPOL, or EPOL. See lower down the figure of Ellipſis, liſt 2.

ETIAM is a word compounded of *et jam*, and has oftentimes nearly the ſame ſignification as the two ſeparate parts. Like QUONIAM for *quo jam*, where the *n* has been added to prevent a kind of *hiatus*, the *i* conſonant having had a ſofter ſound with the ancients than with us. So that *quo*, properly ſpeaking, is the ablative of the manner or cauſe.

EXAMUSSIM. See *Partim* lower down.

EXTEMPLO, as ELOCO, ſignifies *immediately, upon the ſpot*. For *templum* was taken for all ſorts of places uncovered. *Alii extemplo agendum: alii differendum in veris principium cenſebant*, Liv. But of ELOCO they have formed *ilicò* or *illicò*. Though we likewiſe meet with it diſjoined, *ex loco*, or *ex hoc loco*, in Plautus.

JAMDUDUM ſignifies a larger ſpace of time than DUDUM; as JAMPRIDEM than PRIDEM; as JAMDIU than DIU, and they are uſed in regard to time preſent as well as paſt. *Jamdudum expectant*, Cic. *Ea, quam jamdudum tractabamus ſtabilitas*, Id. But Seneca has put it for *jam jam* in the preſent; *monſtrum jamdudum avehe*, in Med. Take away this monſter quickly. And Virgil, *Jamdudum ſumite pœnas*, Æn. 2. Puniſh me this inſtant.

MAGNOPERE is a word compounded of two ablatives, *magno* and *opere*.

MANE is an old ablative, like *ſero, tempori*, &c. For they uſed to ſay *manis*, kind and favourable, the contrary of which was *immanis*, cruel and wicked, which is ſtill preſerved; and ſo they ſaid *Dii manes*. In this manner that time which ſucceeds the night they called *mane*, as being more agreeable than darkneſs. Hence we likewiſe find *multo mane*, Cic. *bene mane*, Ibid. very early. See vol. 1. p. 167.

MECASTOR, MEHERCULES, MEDIUS FIDIUS. See the figure of Ellipſis, liſt 2.

NIMIRUM is compoſed of *ne* and *mirum*; as much as to ſay *non mirum*.

OLIM is taken for all ſorts of time. For the paſt indefinitely; *loquebantur olim ſic*, Cic. For a long while ſince; *Olim non ſtilum ſumſi*, Plin. Jun. *It is a long time ſince I wrote*. For a little while ago; *Alium eſſe cenſes nunc me atque olim cùm dabam*, Ter. *Different from what I was lately*. For the preſent; *Ut tandem percipias gaudium quod ego olim pro te non temerè præſumo*, Plin. Jun. that is, *now*, according to Robert Stephen. For the future; *Forſan et hæc olim meminiſſe juvabit*, Virg. For an undeterminate time; *Ut pueris olim dant cruſtula blandi doctores*, Hor. *do ſometimes give*. For always; *Hoc tibi prævalidas olim, multoque fluentes ſufficiet Bacco vites*, Virg. *always*.

PARTIM is an old accuſative, like *navim, puppim*, which muſt be governed by κατὰ. Hence we ſay *partim eorum*, the ſame as *pars eorum*, Cic. *Sed eorum partim in pompa, partim in acie illuſtres eſſe voluerunt*, 2. de Orat. Speaking of the diſciples of Iſocrates. But ſome of them, ſays he, wanted to make a figure in the ſchools, (*in pompa*) and others at the bar (*in acie*).

The ſame muſt be ſaid of *adamuſſim*, which we read in Varro, 1. de R. R. and of *examuſſim*, which is in Plautus.

PARUM is alſo a noun as well as PAULUM, which ſuppoſeth *ad* or κατὰ. They come from παῦρος, *paucus*, or παύω, from whence ſtriking out the letter *v*, they made *parum*, and changing the ρ into λ *paulum*. *Parum* comes alſo from thence, by tranſpoſing the letter *r*.

Theſe nouns alſo are to be found in different caſes. In the nomin. *Parum eſt quod homines feſelliſti*, Cic. ſup. *negotium*. *Parum meminiſti quid conceſſeris*, Id. for *ad parum*. Likewiſe, *parum multi*, to ſignify few. *Parum ſæpe*, ſeldom. *Paulum humanior*, &c.

PEDETENTIM comes from *pede tendendo*, little by little, inſenſibly.

PEREGRE is taken for different places: where we are, *peregrè abſum*; where we are going to, *peregrè abeo*; where we come from, *peregrè domum redeo*.

PERENDIE, *after tomorrow*, is uſed for *perempta die*, as Chariſius obſerveth.

PERINDE denotes reſemblance, *Omnes res perinde ſunt, ut agas, ut eas magni facias*, Plaut. Things are juſt according to the opinion we have of them. *Mithridates corpore ingens perinde armatus*, Sal.

PESSUM

PESSUM is uſed for *penſum*. See the preterits, vol. 1. p. 287.

PRÆQUAM. PRÆUT.

PROQUAM. PROUT.

See the chapter of conjunctions, lower down.

PROTINUS is as if it were *porro tenus*, and therefore denotes continuity of place or time. *Protinus aërii mellis cœleſtia dona exequar*, Virg. immediately. *En ipſe capellas protinus æger ago*, Id. I drive them far from hence. *Cùm protinùs utraque tellus una foret*, Virg. ſignifying that Sicily was formerly joined to Italy.

QUAM. See the chapter of conjunctions, hereafter.

QUANDOQUE is an abbreviation for *quandocunque*. *Indignor quandoque bonus dormitat Homerus*, Hor. that is, *quandocunque*. *Quandoque arabitur*, Colum. As often as they ſhall plow. And it generally bears this ſignification, as Sanctius obſerveth, unleſs it be reſolved into two words, *O rus quando ego te aſpiciam, quandoque licebit*, &c. Hor. for *& quando licebit*.

QUIN ſerves ſometimes to interrogate, ſometimes to increaſe and extend the ſenſe, and ſometimes to excite. On all theſe occaſions it is put for *qui*, and *ne*, or *non*. And then *qui* is the ablative of the relative, for *quo* ſup. *modo*.

Quin vocaſti hominem ad cœnam, Plaut. that is, *qui non*, or *quomodo non*. Why did not you call him? how comes it that you did not call him? *Quid ſtas lapis? quin accipis?* Ter. *Quin tu hoc audis?* Id. *Quin morere?* Virg. &c.

Sometimes we meet with it at full length. *Effice quî uxor detur tibi; ego id efficiam mihi quî ne detur*. Ter. where even according to Donatus, *quî* ſtands for *quemadmodum*, and *ne* for *non*. *Quid nunc agimus, quin redeamus*, Id. that is *immo redeamus, & quid ni*.

——*Hic non eſt locus,*

Quin tu alium quæras, cui, &c.

Plaut. and the like.

QUO is ever a relative, and may be taken either for the dative, or ablative ſingular, or for the accuſative plural. See the chapter of pronouns, p. 94.

QUOAD. Turſellinus ſaith that *quoad hoc*, or *quoad illud*, is not Latin; but that we ſhould ſay *quod ad hoc ſpectat*, or *quod ad illud pertinet*. Others nevertheleſs admit of this word *quoad* for *quantum ad*, which they prove by a paſſage of the civil Law, book 41. tit. 1. §. 3. *Nec intereſt (quoad feras, beſtias & volucres) utrum in ſuo quiſque fundo capiat an in alieno*. The great theſaurus of the Latin tongue, printed at Lyons in 1573, which is the beſt edition; and all Stephen's dictionaries, even the laſt, that of Honorat, make particular mention of *quoad* in this ſenſe, which they ſupport by this law of Caius: and it is true that it occurs in ſome editions of the body of civil law, as in that of the widow Chevalon, in 1552.

But in all probability this is a miſtake, ſo that we ought to read *quod ad*, as we find it in the Florentine Pandects printed from the famous original of Florence, which is perhaps the beſt and the oldeſt manuſcript in Europe, where we find this law thus worded, *Quod ad feras, veſtias*, &c. In like manner we read it in the edition of Chriſtopher Plantin in 1567, and in all the beſt printed copies, as thoſe of Contius or le Conte, Merlinus, Nivellus, Dionyſius Godofredus, and others; except that they put *beſtias*, where the former have *veſtias*, with a *v*, concerning which ſee the treatiſe of letters, book 9.

However, ſhould we be inclined to approve of the word *quoad*, which ſome able moderns have made uſe of inſtead of *quantum ad*, as Scioppius, Sanctius, and others; we might do it even by the authority of Cicero himſelf, who frequently makes uſe of *quoad ejus facere poteris*; *quoad ejus fieri poſſit*, &c. where *quoad* ſtands for *quantum ad*, and *facere* or *fieri* for a noun governed by *ad* in the accuſative, which afterwards governeth *ejus* in the genitive, ſup. *rei* or *negotii*. So that *quoad ejus facere potero*, for example, is as much as to ſay, *quantum ad factum ejus rei potero*; and in like manner the reſt.

Thus in the ſecond epiſtle of the third book, writing to Appius, he ſaith, *Vides ex S. C. provinciam eſſe habendam: ſi eam, quoad ejus facere poteris, quam expeditiſſimam mihi tradideris, facilior erit mihi quaſi decurſus mei temporis*. And in another place, *Ut quoad ejus fieri poſſit, præſentiæ tuæ deſiderium meo labore minuatur*,

nuatur, Id. *Nec intermittas, quoad ejus rei facere poteris*, (ſo far as you are able) *ſcribere ad me*, Id. This expreſſion being the ſame as if it were *in quantum ad*: and the ſame may be ſaid of the reſt. For that *quoad* of itſelf may have the ſame force as *quantum ad*, there is hardly any poſſibility of doubting: for as *quantum* is an accuſative governed by *κατὰ*, or *in* underſtood, according to what hath been already ſaid, n. 2. ſo *quo* is an old accuſative plural, like *ambo*, governed alſo by *κατὰ*, as it likewiſe is in this paſſage of Cicero, *quoad potuit reſtitit*, ἰσχυσεν, to the beſt of his power. Which is ſufficient to ſhew that we ought not eaſily to cenſure *quoad hoc* or *illud*, inſtead of *quantum ad*, though the ſafeſt way is to make uſe of *quod ad*.

QUOD is always a relative. See the third article, p. 146.

QUUM. See *Cum*.

SCILICET, is ſaid for *ſcire licet*, in the ſame manner as VIDELICET for *videre licet*, and ILICET for *ea licet*.

VENUM, which is taken for an adverb, or for the ſupine of *veneo*, is only a noun ſubſtantive. See the preterita, vol. 1. p. 286.

CHAPTER II.

Remarks on the prepoſitions.

THE prepoſitions that have no caſe are not adverbs, ſays Sanctius, becauſe they have always their caſe underſtood; as, *Longo poſt tempore venit*, that is, *Longo tempore poſt id tempus*. But we have ſhewn in the nineteenth rule, that there are a great many words ſuppoſed to be prepoſitions, which are otherwiſe, *&c.*

A prepoſition, as the very name implies, ought always to precede its caſe in the natural order of conſtruction. If it followeth, this is by means of a figure called Anaſtrophe, as, *Glandem atque cubilia propter pugnabant*, Hor. Thus *quamobrem* is for *ob quam rem*; *quapropter* for *propter quæ* or *qua*; *quocirca* for *circa quod*, &c.

Prepoſitions of both caſes may be joined in compoſition, not only to the other parts of ſpeech, but moreover to themſelves; as, *Inante diem quintum Cal. Novemb.* Cic. *Exante diem Non. Jun.* Cic. *Inſuper his*, Virg. *Inſuper alienos rogos*, Lucr. We meet even with *poſtante* in Varro; *circumſecus* in Appul. *incircum* in Macer. Juriſc. And theſe compounded prepoſitions may be likewiſe joined to a verb, as *inſuperhabere* in Gellius, Appul. and Papinian, for *to deſpiſe*, or *to ſet ſlight on a thing*. Now in regard to the regimen of theſe prepoſitions, we muſt ſay either that they govern the ſame caſe as the ſimple, which is laſt in compoſition, as *Exante diem quintum idus Oct.* Liv. or that there are, in ſuch caſe, two ſentences included in one, ſo that this ſignifieth, *ex die ante diem quintum*, &c.

Prepoſitions are ſometimes derived from a noun; as *circum* from *circus*, *ſecundum* from *ſecundus*; for whatever is next a thing, comes after it. Hence ſome are of opinion, that when we find *præſente teſtibus*, *abſente nobis*, and the like, *abſente* and *præſente* are become prepoſitions, and have the ſame force as *clam nobis*, *coram teſtibus*, &c. And Voſſius ſeems to favour this notion; though we may alſo explain theſe phraſes by a Syllepſis, as we ſhall further obſerve when we come to treat of the figures of conſtruction.

CHAP-

CHAPTER III.

Remarks on the conjunctions.

I. *That the conjunctions have not always the ſame thing before as after them.*

IN figurative ſyntax the conjunctions do not connect the words ſo much as the ſenſe; and therefore they have not always the ſame caſe after as before; yet if we reſolve the phraſe by the ſimple conſtruction, we ſhall find they have always like caſes: for *emi centum aureis & pluris*, implies *emi centum aureis, & pretio pluris æris. Eſt domus fratris & mea*, that is to ſay, *Eſt domus fratris & domus mea.* So when we ſay, *Malo eſſe Romæ quàm Athenis*, it means, *Malo eſſe in urbe Romæ quàm in Athenis.* But when Boetius ſaith, *Mulier reverendi admodum vultus, & oculis ardentibus*; we are to underſtand *cum*, that is, *Et mulier cum oculis ardentibus.* And in like manner the reſt.

It is the ſame in regard to the interrogation: for if I anſwer in the ſame caſe, it is becauſe I underſtand the ſame verb: but if I ſuppoſe another, I ſhall anſwer in another caſe; and even ſuppoſing the ſame verb, if the government be changed: *Quanti emiſti? Grandi pecuniâ:* and the like.

Conjunctions have not always the ſame degree of compariſon after as before: *Homo & mei obſervantiſſimus, & ſui juris dignitatiſque retinens*, Cic. nor the ſame tenſe and mood; *Niſi me lactaſſes amantem, & falsâ ſpe produceres*, Ter. *Confidebam at mihi perſuaſeram fore*, &c.

II. *Which conjunctions require rather the indicative, and which the ſubjunctive?*

We have already ſeen, p. 108. that theſe two modes are commonly taken for one another. Nevertheleſs they are ſometimes determined by the conjunctions.

Quanquam, etſi, tametſi, are more commonly joined with the indicative, though they are ſometimes found with the ſubjunctive. *Quanquam Volcatio aſſentirentur*, Cic. *Etſi illis planè orbatus eſſem*, Cic. *Etſi pars aliqua ceciderit*, Cæſ.

Quamvis, licet, etiamſi: Quando, or *cùm* (for *ſince*) *quandoquidem*, are generally joined with the ſubjunctive; yet we ſometimes find them with the indicative; *Me quamvis pietas & cura moratur*, Hor. which occurs frequently in this poet's writings. *Nam iſta veritas etiamſi jucunda non eſt, mihi tamen grata eſt*, Cic. *Quando te id video deſiderare*, Cic. Since I ſee that, &c. *Quandoquidem tu mihi affuiſti*, &c. Id.

———*Quandoquidem eſt ingenio bono.*

Cumque huic veritus eſt optimæ adoleſcenti facere injuriam, Ter.

QUOD, whether it be uſed in giving reaſon, as we have already obſerved on the chapter of adverbs, n. 3. p. 146. or whether it

it be put after the verb inſtead of the infinitive, as in the following n. is joined both with the ſubjunctive and the indicative, becauſe on all thoſe occaſions it is a relative. See the places here quoted.

UT for *that*, commonly takes the preſent ſubjunctive, if it has a verb of the preſent or future tenſe before it: *In eo vis maxima eſt ut ſimus ii qui haberi volumus*, Cic. *Ut in perpetua pace eſſe poſſitis, providebo*, Cic.

If it be a preter tenſe, we put the imperfect ſubjunctive after *ut*: *Tantum cepi dolorem, ut conſolatione egerem*, Cic.

Nevertheleſs if the action ſignified by the preter tenſe ſtill continueth, we may put the preſent after *ut*: *Orare juſſit ad ſe ut venias*, Ter. Becauſe ſhe has deſired it, and deſires it ſtill.

UT for *poſtquam* requires the indicative.

Ut ſumus in ponto, ter frigore conſtitit Iſter, Ovid.

Since we have been.

In like manner DONEC for *quamdiu*:

Donec eris fœlix, multos numerabis amicos, Ovid.

DUM likewiſe denoting the preſent. *Dum apparatur virgo*, Ter. While they are dreſſing her.

But DUM, ſignifying, *provided*, or *until*, requires the ſubjunctive. *Dum proſim tibi*, Ter.

Tertia dum Latio regnantem viderit æſtas, Virg.

JAMDUDUM and JAMPRIDEM are more elegantly joined with the indicative, when an action is implied, which ſtill continueth. *Jamdudum animus eſt in patinis*, Ter.

In like manner JAM OLIM. *Olim jam, imperator, inter virtutes tuas, livor locum quærit*, Quint.

QUASI and CEU VERO for *quaſi vero*, are put with the ſubjunctive, *Quaſi non norimus nos inter nos*, Ter. *Ceu vero neſciam*, Plin. As if I did not know, &c.

In the ſame manner TANQUAM for *quaſi*. *Tanquam neſciamus*, Plin. Likewiſe *tanquam ſi*. *Suadeo videas tanquam ſi tua res agatur*, Cic. But TANQUAM for *ſicut* governs the indicative. *Tanquam Philoſophorum habent diſciplinæ ex ipſis vocabula*, Ter.

PERINDE by itſelf frequently aſſumes the indicative. *Hæc ipſa omnia perinde ſunt, ut aguntur*, Cic. But *perinde ac ſi* is ever joined to the ſubjunctive. *Perinde ac ſi virtute viciſſent*, Cæſ.

NE, when uſed for a prohibition, is joined either to the imperative, or the ſubjunctive. *Ne crucia te*, Ter. Don't torment yourſelf. *Ne poſt conferas culpam in me*, Id.

If it be uſed in interrogating, the ſame as *an* and *num*, it chuſes the indicative.

Quid puer Aſcanius? ſuperátne & veſcitur aurâ? Æn. 3.

If it ſerves only to expreſs ſome doubt, it requires the ſubjunctive. *Honeſtúmne factu ſit an turpe dubitant*, Cic.

Hereto we might alſo add *ne* for *ut ne*, which always requires the ſubjunctive, in favour of *ut*, which is underſtood. We ſhall ſee examples hereof in the next chapter.

The other conjunctions generally follow the nature of the diſcourſe, ſometimes admitting one mood, ſometimes another, according as the context and the ſeveral particles ſeem to require; which

which is eaſier learnt by the uſe of authors, than by any inſtructions we are capable of giving.

III. *Of negative conjunctions.*

No body can be ignorant that where there are two negatives in the Latin language, they frequently deſtroy each other, and therefore are equivalent to an affirmation: yet we muſt here obſerve, that the contrary oftentimes happeneth. Hence we ſee that Plautus hath, *Neque neſcio*, for *neſcio*; and Terence, *nec nemo* for *et nemo*: And in another place, *Ne temerè facias, neque tu haud dicas tibi non prædictum.* And Virgil,

At non infelix animi Phœniſſa, nec unquam
Solvitur in ſomnos, oculiſve aut pectore noctem
Accipit ——— Æn. 4.

And Cic. *Negabunt id niſi ſapienti non poſſe concedi.* And in another place, *Neminem unquam non re, non verbo, non vultu denique offendi.* And Livy, *Ut nemo non lingua, non manu promtior in civitate haberetur.*

But this is ſtill more uſual as well as more elegant, when the negative is put for the disjunctive *vel*; *Nullam eſſe artem nec dicendi, nec differendi putant*, Cic. *Non me carminibus vincet, nec Orpheus, nec Linus*, Virg. *Nulla neque turpi, neque flagitioſo quæſtu*, Cic. *Quanquam negent, nec virtutes, nec vitia creſcere*, Cic. And this remark is ſtill more conſiderable in the Greek language, where we ſometimes meet with three negatives ſucceſſively, which only ſtrengthen the negation, as we have ſhewn in the new method of learning that tongue.

The conjunction NEC is taken for *& non*. But ſometimes it joins a thing, and makes the ſignification thereof fall upon another in the ſame tenſe, as in Virgil ſpeaking of an old horſe, that ought to be diſcharged from labour, *Hunc* ——*abde domo, nec turpi ignoſce ſenectæ*; that is, *Hunc abde domo, & parce ſenectæ non turpi.* Which ſome not rightly underſtanding, imagined it implied a contradiction.

After *non modo*, we ſometimes underſtand alſo a *non*. See the figure of Ellipſis, in the next book, n. 11.

IV. *Some other remarks concerning particular conjunctions.*

LICET is properly never any thing but a verb, as *per me licet* ſup. *tibi*, or *vobis*, &c. and it is alſo made uſe of in compliances, as if one ſhould ſay, *veniam ad te?* the other would anſwer, *licet*, you may, I agree, I permit you. See the preterites, vol. 1. p. 306.

Therefore we may make uſe of this verb in all theſe tenſes, *Licet facias: Licebit negotia celebres*, Hor. *Licebit curras*, Hor. *Licuit faceres*, &c. where we ſee that the reaſon why *licet* governs the ſubjunctive, is becauſe *ut* is underſtood. And indeed we never find any other than the ſubjunctive mood in claſſic authors; which made Sanctius and Alvarez believe, that the rule was without exception; though in civilians we read, *Licet ſubjecta tranſactio eſt*, Ulp. *Licet non fuit damnatio ſecuta*, Mod.

NISI

NISI is oftentimes taken for *ſed*, as Manutius and Stevech have obſerved; *Eodem modo, anſeres alito, niſi prius dato bibere.* Cato, for *ſed prius. Niſi ut periculum fiat, viſam quid velit*, Plaut. *Ei liberorum, niſi divitiæ, nihil erat*, Id. *Quamobrem? P. neſcio, niſi mihi Deos ſatis naſcio fuiſſe iratos, qui auſcultaverim*, Ter. *Niſi Pol filium meum multis modis jam expecto, ut redeat domum*, Id. *Nihil mihi gratius facere potes, niſi tamen id erit gratiſſimum, ſi quæ tibi mandant confeceris*, Cic. *Tuas literas expectabam: niſi illud quidem mutari, ſi aliter eſt, ut oportet, non video poſſe*, Id. *Omnino hoc eodem modo ex hac parte fiunt, niſi illud erat infinitum*, Id. *Nec cur ille tantopere contendat video, nec cur tu repugnes: niſi tamen multominus tibi concedi poteſt quàm illi; laborare ſine cauſa*, Id. *Cohortibus armatis ſeptus ſenatus, nihil aliud verè poteſt decernere, niſi timere*, Id. Ep. ad Octav. *Quod quæ ceteri miſerias vocant, voluptati habuiſſet: niſi tamen Repub. bene atque decorè geſta*, Sall. And in Spaniſh nothing ſo common as to ſee their *ſino* (which properly anſwers to *niſi*) put for *ſed*.

Now this remark helps to explain ſeveral obſcure paſſages, not only in profane, but in eccleſiaſtic authors. As in this celebrated expreſſion of Pope Stephen to S. Cyprian, *Nihil innovetur, niſi quod traditum eſt*, which ſome of the learned moderns pretend to be corrupted, and that we ought to read *in id quod traditum eſt*. But nothing can be clearer or better expreſſed, if we conſider that *niſi* is there for *ſed*. *Nihil innovetur; ſed quod traditum eſt*; Let there be no innovation, but abide by tradition.

In like manner in the old teſtament of the vulgate edition; when Naaman, after his cure, ſaith to the prophet: *Non enim faciet ultra ſervus tuus holocauſtum aut victimam diis alienis, niſi Domino ſoli*, for *ſed Domino ſoli*. And in the new teſtament alſo of the vulgate edit. *quos dediſti mihi, cuſtodivi: & nemo ex iis periit, niſi filius perditionis*, John 17. that is, *ſed filius perditionis*. For Chriſt is ſpeaking of his elect, to whom this ſon of perdition did not belong. And in St. Paul. *Miror quod ſic tam citò transferimini ab eo qui vos vocavit in gratiam Chriſti, in aliud evangelium, quod non eſt aliud: niſi ſunt aliqui qui vos conturbant.* Gal. 1. that is, *ſed ſunt aliqui*, &c. *Scientes quod non juſtificatur homo ex operibus legis; niſi per fidem* JESU-CHRISTI, Ibid. that is, *ſed per fidem* J. C. Again, *Panes propoſitionis comedit, quos non licebat ei edere, neque iis qui cum eo erant: niſi ſolis ſacerdotibus*, Matth. 12. *Et præceptum eſt illis ne læderent fœnum terræ, neque omne viride, neque omnem arborem: niſi tantum homines qui non habent ſignum Dei in frontibus ſuis*, Apocal. 9. *Non intrabit in eam aliquod coinquinatum, aut abominationem faciens & mendacium; niſi qui ſcripti ſunt in libro vitæ agni*, Ib. 21. *Unde enim ſcis mulier, ſi virum ſalvum facies; & unde ſcis vir, ſi mulierem ſalvam facies? Niſi unicuique diviſit Dominus, ita ambulet*, 1 Cor. 17. for *ſed unuſquiſque ita ambulet, ſicut illi diviſit Dominus:* But let every man behave according to the gift he has received of the Lord.

Now theſe turns of expreſſion will not ſurprize us, if we conſider the great relation between theſe two particles, *ſed & niſi*.

Hence

Hence it is that the Hebrews expreſs them by the ſame word אִם בִּי *bi im*, or אִם לֹא *im lo*, which is ſometimes rendered by εἰ μὴ, *niſi*; as in Gen. c. 22. v. 26. ſometimes by ἀλλὰ, *ſed*, as in the ſame book, c. 24. v. 28. and ſometimes by ἀλλ' ἤ, as in the 2d. book of Kings, chap. 5. v. 17. Saint Paul hath alſo ſaid, Τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλώς, ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύσατε; 1 Cor. 3. 5. *quis igitur eſt Paulus, quis verò Apollo, niſi miniſtri per quos credidiſtis?* And the reſt in the ſame manner.

QUAMVIS, ſays Sanctius, cometh from *quantumvis*; whereby we may judge, continues he, on what occaſion we ought to make uſe of this particle, becauſe it always includes a mode of complying or granting, and it can never be uſed, but where you may alſo make uſe of *quantumvis*. *Quamvis multa meis exiret victima ſeptis*, Virg. that is, *quantumvis multa*. *Quamvis parvis Italiæ latebris contentus eſſem*, Cic. *Se beneficium dediſſe arbitrantur, cùm ipſi quamvis magnum acceperint*, Cic. *Quamvis ſublimes debent humiles metuere*, Phædr. Men, though never ſo great, ought to be afraid of little people.

We frequently meet with theſe two conjunctions joined together. And thus it is very common to find two particles that have the ſame force, or a ſimilar ſignification; as *ergo igitur*, *poſt hoc dein*, *Dein poſtea*, *Tandem denique*, *quia enim*, *quidem certè*, *Extemplo*, *ſimul*, *En ecce*, *quippe quia*, *Olim quondam*, *Tandem itaque*, *quia nam*, *Nam cur*, *Mox deinde*, &c. Examples hereof are common in Plautus, Terence, Lucan, and even in Cicero, and Cæſar. *Itaque ergo amantur*, Ter. and the like, which we may always refer to the figure of pleonaſm, as well as when there are two negatives inſtead of one, as *Nemo nullus*, *neque neſcio*, *nulla neque*, and others, of which we have already made mention.

But when we ſay, *Etſi quamvis*, *quamvis licet*, it is not properly a pleonaſm, ſince theſe words have a different ſignification; as appears by putting *quantumvis* inſtead of *quamvis*; beſides, as we have already obſerved, *licet* is never any thing but a verb. Thus we find it in Cicero. *Etſi quamvis non fueris ſuaſor, approbator certè fuiſti*. And in another place, *quamvis licet excellas; quamvis enumeres multos licet*. And the like, which are no more pleonaſms, than when he ſays againſt Verres, *quamvis callidè, quamvis audacter, quamvis impudenter facere*.

The conjunction QUAM, comes alſo from *quantum*: and *quanquam*, as Sanctius obſerveth, is an accuſative for *quantum quantum*, as likewiſe *tanquam* for *tantum quantum*: Thus *tam deeſt avaro quod habet, quàm quod non habet*, Hor. that is, *Tantum deeſt, quantum non habet*, for *in tantum*, &c. purſuant to what has been already ſaid, p. 146. Thus Livy ſays, *quàm non ſuarum virium ea dimicatio eſſet cernebant*, How greatly it was above their ſtrength.

Hence it is, that *quàm* is oftentimes put in one member of a period, and *tantum* in the other. *Quam magis intendas* (vincula) *tanto adſtringas arctius*, Plaut.

Quam is oftentimes underſtood with *plus* and *amplius*. *Hominum eo die cæſa ſunt plus duo millia*, Sall. *Plus quingentos colaphos infregit mihi*, Ter. *Amplius quadraginta diebus hic manſit*, Cic. *Plus millies audivi*, Ter. *Jam caleſces plus ſatis*, Id. But the reaſon of the

governmen

government is in the preposition; for these are two nouns, *ad plus caleſces quàm ad ſatis.* See what hath been ſaid concerning the rule of comparatives, p. 58.

PER, PERQUAM, and IMPRIMIS, are oftentimes joined to the comparative, and ſometimes alſo to the ſuperlative, tho' Henry Stephen thinks otherwiſe in his Theſaurus, upon the particle *per*. *Perpauciſſimi agricolæ*, Colum. *Herba imprimis calidiſſima*, Plin. *Perquam maximo exercitu*, Curt. See the rule of ſuperlatives, n. 7. p. 60.

PERQUAM is joined alſo to verbs, *Perquam velim ſcire*, Plin. ad Suran. And in like manner, *ſanequam*, *admodumquam*, *valdequam*, *oppidoquam* and *oppidoperquam*, are joined alſo to verbs and to adjectives in the poſitive degree, and ſometimes, though more rarely, in the ſuperlative. *Sanequam refrixit*, Cic. *Sanequam graviter tuli*, Id. *Valdequam paucos*, Brut. ad eund. *Oppidoquam parva*, Liv. *Oppidoperquam pauci*, Cæſ.

Quam is likewiſe inſerted elegantly between two comparatives. *Peſtilentia minacior quàm perniciofior*, Liv. *Salubrior ſtudiis quàm dulcior.* See the rule of comparatives, p. 55.

Now as in every compariſon we ought to underſtand *præ*, according to what has been demonſtrated in the 26th rule, ſo that *Doctior Cicerone*, implies *præ Cicerone*; in the ſame manner it ought to be underſtood with *quàm*; ſo that when we ſay, *Limatior quàm Salluſtius*, it means *præquam*, or *præ eo quantum*, as Plautus expreſſeth himſelf. Thus when we ſay, *Bona eſt mulier tacens, quàm loquens*, it ſignifies *præquam loquens*, according to Scioppius; or elſe we are to underſtand the word *magis*, as ſhall be ſhewn hereafter.

Hereby it appears that PRÆQUAM always forms a compariſon. *Jam minoris omnia facio, præquam quibuſmodis me ludificatus eſt*, Plaut. I mind every thing elſe very little in compariſon to this. *Hoc pulchrum eſt præquam ubi ſumtus eſt*, Plaut. This is handſomer than what coſts very dear. *Nemo ſine grandi malo, præquam res patitur, ſtuduit elegantiæ*, Plaut. No man ever attempted to be elegant above his circumſtances, without ſuffering greatly thereby.

PROQUAM ſerves to expreſs the relation of one thing to another, *Igitur parviſſima corpora proquam & leviſſima ſunt, ita mobilitate feruntur*, Lucr. in proportion to their ſmallneſs and lightneſs.

PRÆUT oftentimes ſignifies the ſame as PRÆQUAM. *Nihil hoc quidem eſt præut alia dicam*, Plaut. This is nothing to what I am going to ſay. *Moleſtior eſt, præut dudum fuit*, Id. He is more troubleſome than he has been this long time.

PROUT is likewiſe the ſame thing almoſt. *Tuas literas prout res poſtulabat expecto*, Cic. *Prout facultates ejus ferebant*, Id. according as.

Copulative conjunctions are alſo uſed to form compariſon. *Amicior nullus mihi vivit atque is*, Plaut. for *quàm is*, or *præquam is*. *Non Apollinis magis verum atque hoc reſponſum eſt*, Ter. for *præ atque*. In like manner, *Neſcio quid tibi ſum oblitus hodie ac volui dicere*, Ter. that is *præ* or *proac*, as *prout volui*, &c. Unleſs we chuſe rather to ſay it is an ellipſis of *æquè*, underſtood. For it ſeems

ſeems that the intire phraſe ought to be *æquè ac*, *æquè atque*, which are oftentimes uſed. *Te mihi fidelem eſſe æquè, atque egomet ſum mihi——ſcibam*, Ter. *Me certè habebis cui carus æquè ſis, & perjocundus, ac fuiſti patri*, Cic. Thus when Plautus ſays, *ſicut eſt hic, quem eſſe amicum ratus ſum, atque ipſus ſum mihi*: it is plain that he means, *æquè, atque, ipſus ſum mihi*. And therefore in the above-quoted paſſage of Plautus, *Non Apollinis magis verum atque hoc reſponſum eſt*: the meaning is, *non magis æquè verum eſt, atque hoc reſponſum*. And in the other paſſage of Terence, *Neſcio quid tibi ſum oblitus, hodie ac volui dicere*; it ſignifies, *æquè dicere ac volui*. Inſomuch that as their having often omitted this *æquè*, which refers to *atque*, is intirely owing to cuſtom; ſo the ſame cuſtom, on many occaſions, underſtands *atque*, and puts only the word *æquè*; for inſtance, *Tamen erat nemo, quicum eſſem libentius quàm tecum, & pauci quibuſcum æquè libenter*, Cic. Where it is evident we are to underſtand *æquè libenter atque tecum*; and the reſt in the like manner.

TAMEN always requires another member, or another adverſative particle, ſays Sanctius, which ſhould anſwer, and refer to it, *Qui nondum libera civitate, tamen Pop. Romani comitiis liberatus eſt*, Cic. for *qui, quamvis nondum libera civitate, tamen*, &c. Wherefore when it is not expreſſed, we are to underſtand it, and to take it in the ſame ſenſe, as when Cicero begins the 19th letter of the 19th book in this manner, *Tamen à malitia non diſcedis*; that is, in ſhort (ſuppoſing ſomething that the other had wrote him word about) you are ſtill as malicious as ever.

SECTION VI.

Remarks on ſome particular turns of expreſſion.

CHAPTER I.

Of VEREOR UT, *&* VEREOR NE.

THESE turns of expreſſion, *Vereor ut*, and *Vereor ne*, are different and oppoſite to one another. This difference is extremely well pointed out in a paſſage of Terence, where a ſervant, ſpeaking to two young men, one of whom was afraid of marrying a girl that he did not love; and the other, who really loved her, was afraid leſt he ſhould not marry her; he ſays to the former, *Tu paves, ne illam ducas*, you are afraid to marry her; and to the other, *Tu autem ut ducas*, and you are afraid leſt you ſhould not marry her.

But it is not eaſy to account for theſe modes of ſpeaking. And the difficulty is in this, that what is expreſſed by an affirmative in Latin, *Paves* UT *ducas*, ought to be tranſlated by a negative; *you are afraid leſt you ſhould not marry her*. And, on the contrary, the Latin negative, *Paves* NE *ducas*, ought to be rendered by the affirmative, *you are afraid to marry her*.

This

This has made ſeveral learned men imagine, that *vereor ut* and *vereor ut non* oftentimes ſignified the ſame thing; and Sanctius ſeems to be of this opinion: as, on the contrary, that *metuo ne* was ſometimes taken for *metuo ne non*, in the ſame manner as *non modo* is taken for *non modo non*; and Linacer expreſsly declares this to be his ſentiment in his ſixth book *de conſtr. fig.*

In order therefore to unravel this difficulty, we muſt conſider that theſe phraſes always include the particle *ut* expreſſed or underſtood. So that when we ſay, for example, *vereor ne id fiat*, or *ne non id fiat*, it is as if it were *vereor ut ne*, or *ut ne non id fiat*; for the ſubjunctive *fiat* cannot be governed but by an *ut* underſtood, becauſe the particle *ne*, as Voſſius hath very well obſerved, being only a negative adverb, cannot have this force of itſelf. And here it happens to be the ſame thing as when Terence ſaith, *Nunc per amicitiam obſecro ne ducas*, for *ut ne* or *ut non ducas*. And Cicero, *Vide ne illarum quoque rerum à temetipſo imminuatur autoritas*, that is, *ut ne*, or *ut non imminuatur*. Sometimes we find thoſe two particles expreſſed together; as *Peto à te ut, ſoceus adoleſcentis rea ne fiat*, Cic.

This being the caſe, we cannot account for theſe turns of expreſſion, but by conſidering the force of the particle *ut*. Now this particle hath two principal uſes which particularly relate to our preſent purpoſe, and by which we may explain theſe modes of expreſſion. The firſt is to be taken for *quomodo*, in the ſame ſenſe, ſays Sanctius, as we find it in Cicero, *Tametſi vereor quomodo*, or *Timeo quemadmodum hoc accepturi ſitis*. The other is properly to mark the intention and final cauſe, as when Tully ſays, *Eſt igitur oratori providendum, non uti illis ſatisfacias, quibus neceſſe eſt, ſed ut illis, quibus liberè liceat judicare*. And even with the *ne*. *Ita velim ut ne quid properes*, Id. And Terence, *Ut ne id videam miſera, huc effugi foras*.

And therefore when we ſay, *Paves ut ducas*, if we take *ut* for *quomodo*, as Sanctius pretends we ought to take it, the meaning is, *You are afraid how you will marry her*, or *how you will do to marry her*. Which expreſſes the ſame ſenſe as that generally contained in the negative, *You are afraid leſt you ſhould not marry her*.

On the contrary, *Paves ne ducas* ſuppoſing, as we have already obſerved, that the ſubjunctive *ducas* can be governed only by an *ut* underſtood, muſt be taken for *paves ut ne*, or *ut non ducas*, that is, *quomodo non ducas*, and may be rendered thus, *You are ſollicitous how you ſhall do not to marry her*; which is the ſame meaning as when we ſay in the affirmative, *You are afraid to marry her*. And this is the firſt explication that may be given.

The other depends on the ſecond ſignification of the particle *ut*, which ſignifies, as we have already taken notice, the intention and final cauſe.

In order rightly to underſtand this explication, it is requiſite to obſerve, that the paſſions lying as it were between two oppoſite terms, one which we purſue, the other which we would avoid, it is certain that the fear of a thing always ſuppoſeth the love and deſire of its oppoſite. Thus we are afraid of death, becauſe we

are fond of life: we are afraid to marry a woman, becauſe we deſire not to marry her; and on the contrary, we are afraid leſt we ſhould not marry her, becauſe to marry her is what we deſire.

This being premiſed, it ſeems that the difference between theſe turns of expreſſion in Latin and our vulgar language, *Paves ut ducas*, You are afraid leſt you ſhould not marry her; *Paves ne* (for *ut ne*) *ducas*, You are afraid to marry her, is that in our vulgar language we barely expreſs the object of fear; whereas in Latin, after marking fear by the verb, at the ſame time we ſignify our deſire of the contrary by *ut*. And thus *Paves ut ducas* ſignifies, word for word, *paves*, You are ſollicitous, *ut ducas*, to marry her; that is, You are diſturbed by fear in the midſt of the deſire you have to marry her: and *Paves ne ducas* (where we are always to underſtand *ut*) may be explained thus; *Paves*, You are ſollicitous, *ut ne ducas*, not to marry her; that is, you are diſturbed by fear, in the midſt of the deſire you have to get rid of her, and you are afraid leſt you ſhould be engaged.

This reaſon ſeems more natural than the other, though I never heard of its being mentioned before. But it will ſoon appear that this is the real meaning, and the ground of theſe modes of ſpeaking, if we conſider that the conciſeneſs ſtudied by the Romans, oftentimes made them uſe this turn of expreſſion, when of two things, either oppoſite or relative, they marked one by the verb, and the other by the particle. Thus they ſaid, *Adeſſe ex Gallia*, Cic. *Quem ex Hyperboreis Delphos ferunt adveniſſe*, Id. *Aliquem ad nequitiam abducere*, Ter. *Nunc abeo ad vulgi opinionem*, Cic. *Propius abeſſe*, Id. and the like. Which evidently proves, as I apprehend, that theſe phraſes, *Paves ut ducas*, *paves ne ducas*; *vereor ne fiat*, *vereor ut fiat*, and the like, were owing intirely to this conciſeneſs, whereby they intended to ſignify at the ſame time the fear of a thing, and the deſire of its oppoſite. And if we conſider this principle rightly, we ſhall eaſily comprehend the ſeveral turns of expreſſion that may ariſe from theſe two, and which in other reſpects appear ſometimes very intricate. We ſhall reduce them all to ſix, according to Manutius; 1. *vereor ut*, 2. *vereor ne*, 3. *vereor ut ne*, 4. *vereor ne non*, 5. *non vereor ut*, 6. *non vereor ne*; and we ſhall render them in the uſual manner of ſpeaking in our language, leaving it to the reader to refer them to the principle, and to tranſlate them verbatim as we have done, after he has formed a clear idea of their nature and force.

I. VEREOR UT.

By what has been ſaid it is obvious, that this form of ſpeaking, *vereor ut*, expreſſeth fear in regard to things which we deſire, that is, fear leſt they ſhould not ſucceed according to our wiſh. This will further appear by the following examples, *Hoc fœdus veretur Hiempſal ut ſatis firmum ſit & ratum*, Cic. He is afraid that this alliance will not be laſting. *Sin homo amens diripiendam urbem daturus eſt, vereor ut Dolabella ipſe vobis ſatis prodeſſe poſſit*, Id. If Cæſar ſhould give up the town to be plundered, I am afraid that even the favour of Dolabella himſelf will not be able to protect you.

Non dubitabam quin meas literas libenter lecturus eſſes, verebar ut redderentur, Id. I did not at all doubt but you would be glad to read my letters, but I was afraid leſt they ſhould not be delivered to you. *Videris vereri ut epiſtolas tuas acceperim*, Id. You ſeem to be afraid that I have not received your letters. *Vereor ut placari poſſit*, Ter. I am afraid there will be no pacifying him. *Perii, metuo ut ſubſtet hoſpes*, Ter. I am undone, I am afraid that this young man wont be able to ſtand it. And an infinite number of others.

II. VEREOR NE.

This manner of expreſſion being oppoſite to the precedent, it ſignifies fear in regard to things which we don't deſire, *Vereor ne turpe ſit pro viro fortiſſimo dicere incipientem timere*, Cic. I am afraid that it will be reckoned a diſgrace to an orator, to be under apprehenſion in attempting to defend ſo brave a man. *Metuebat ſcilicet ne indicaretur*, Ibid. Perhaps he was afraid of being diſcovered. *Vereor ne deſideres officium meum*, Cic. I am afraid you will think I have forgot my duty. *Timet ne deſeras ſe*, Ter. She is afraid you will forſake her. *Nimis pavebam ne peccaret*, Plaut. I was greatly afraid he would commit ſome miſtake. And we might give an infinite number of examples, to ſhew that theſe two phraſes, *vereor ut* and *vereor ne*, are oppoſite to one another.

I am not ignorant of the opinion of ſome learned men, that this difference hath not been always obſerved by authors, and of their having produced ſeveral paſſages out of Cicero to prove the contrary. But it will be eaſy for us to ſhew preſently, that all thoſe paſſages are corrupted, and wreſted from their natural meaning. I ſhall only obſerve here in general, after Stevech and Voſſius, that it is a very uſual miſtake in books, even on other occaſions, to put *ut* for *ne*, or *ne* for *ut*; becauſe theſe two particles are ſo like one another in manuſcript, that very often it is impoſſible to diſtinguiſh them but by the ſenſe.

For which reaſon, in one of the principal paſſages which they quote from Cicero in ſupport of their opinion, *Vereor ne ſatis diligenter in ſenatu actum ſit de literis meis*, where they pretend that *ne* ſtands for *ne non*, Stevech is for having us read, *vereor ut ſatis*, &c. and Voſſius is of the ſame opinion. And this will eaſily coincide with the above-mentioned ſenſe.

III. VEREOR UT NE, *or* VEREOR UT NON.

This manner of ſpeaking may have a double uſe; one right and natural, the other falſe and corrupted.

The right uſe would be to ſignify the ſame thing as *vereor ne*, ſays Manutius, becauſe *ut ne* is oftentimes taken for *ne*; and we have ſeen but juſt now, that in *vereor ne* the particle *ut* is always underſtood. So that it is the ſame thing to ſay, *paves ut ne ducas*, and *paves ne ducas*; *pavebam ut ne peccaret*, and *pavebam ne peccaret:* which the explication above given ought to put beyond all manner of doubt.

Hence it follows, that the other uſe in which we take this mode of expreſſion, *vereor ut ne*, or *vereor ut non*, for *vereor ut*, is falſe,

as

as Voſſius teſtifieth; and Turſellinus hath alſo queſtioned it. And if we examine minutely into the thing, we ſhall find, that what gave riſe to this error is, that a great many people, not being able to make out the words, or to comprehend that *vereor ut id fiat*, which is an affirmative, ſhould ſignify, *I am afraid it will not be done*, which is a negative, they have added a negative, contrary to the uſe of the Latin language, ſaying, *vereor ut id non fiat*, to expreſs what is ſignified without a negative, *vereor ut id fiat*. And it is owing to this ignorance that various paſſages of Cicero are corrupted in ſeveral editions: ſuch is that of the oration pro Marcello, where moſt people read, *Vereor ut hoc quod dicam perinde auditu intelligi non poſſit, atque ego ipſe cogitans ſentio*; which is an evident miſtake, as Manutius hath very well obſerved, after correcting it by the authority of ancient manuſcripts. And this is further corroborated by the teſtimony of the learned Aſconius, who, in quoting this paſſage in his notes on the oration *de Div. in Verrem*, gives it without *non*. So that we have reaſon to be ſurprized, that this error ſhould have been ſuffered to continue in the editions of Gruterus and Elzevir, which have been ſo carefully reviſed.

The ſame may be ſaid of the other paſſages produced by thoſe who defend this *non*. As that of the oration pro Planco, where they read, *Sed quam tempeſtatem nos vobiſcum non tuliſſemus, metuit ut eam ipſe non poſſet opibus ſuis ſuſtinere*; where the beſt editions have, *metuit ut eam ipſe poſſet*, &c. and among the reſt thoſe of Frigius, Gruterus, and Elzevir. And Lambinus ſaw plainly it was nonſenſe to read it with *ut*, followed by a negative, ſince he put *ne non poſſet*, which imports the ſame as *ut poſſet*..

But it is very extraordinary that this paſſage of Cæſar in the fifth book of the Gallic war, where he ſays of Labienus, *Veritus ſi ex Hybernis fugæ ſimilem profectionem feciſſet, ut hoſtium impetum ſuſtinere non poſſet*, ſhould be read thus in all the printed copies, though Stevech hath obſerved that this muſt be owing to the miſtake of the tranſcribers, who have put *ut* inſtead of *ne*; and though Aldus, and Michael Brutus in his notes on Cæſar, had already endeavoured to correct it.

In regard to the paſſage from Cicero *de amicitia*, which P. Monet quotes in his *Schorus digeſtus*, or *Delectus Latinitatis*, (which is the ſame book, having left out the name of its firſt author, Schorus, in the latter editions) *Vereor ut idem ſit interitus animorum & corporum*, ſo little does it prove what he pretends, that it is abſolute nonſenſe to take it thus; becauſe at leaſt we ought to read thoſe words in conjunction with the precedent, and make the punctuation thus, *Sin autem illa vereor; ut idem ſit interitus*, &c. as we read it in Lambinus, and others, that is, *nempe ut*. *But if I apprehend, as is generally done, that the ſouls die with the body*, &c. Or elſe we ſhould read, with Elzevir, *Sin autem illa veriora; ut idem ſit*, &c. where the ſenſe is very clear; becauſe Cicero ſays in this paſſage, that if Scipio is in heaven, it would be envy to lament his death; and, on the other hand, if it is more probable to believe that the ſoul dies

with the body, as ſome pretended, we ought no more to grieve for the death of a perſon, than for one that was never born.

It is the ſame in regard to the other paſſages they quote, which I could prove to be all corrupted, did not this require too long a diſſertation.

IV. VEREOR NE NON.

Since with *vereor ne* we muſt underſtand *ut*, and take it for *ut ne*, it follows of courſe that with *vereor ne non* we muſt likewiſe underſtand *ut*, and take it as if it were *vereor ut ne non*; whence it is clear that, as the two negatives deſtroy each other, *vereor ne non* implies the ſame as *vereor ut*, and is more eaſily underſtood. *Vereor ne exercitum firmum habere poſſit*, Cic. I am afraid leſt he ſhould have a good army. *Intellexi te vereri ne ſuperiores literæ mihi redditæ non eſſent*, Cic. I underſtood you was afraid I had not received your laſt letters, that is, You was afraid they were not delivered to me. *Timeo ne non impetrem*, Cic. I am afraid I ſhall not carry it. And an infinite number of others, where we ought to tranſlate *ne non* like *ut*, as bearing the ſame ſignification.

V. NON VEREOR UT, *or* NON VEREOR NE NON.

The negative having ever the force in the Latin tongue to deſtroy whatever follows it; when it is put before verbs of fearing, it muſt needs remove all manner of apprehenſion, either that the thing we deſire will not happen, (as when there follows *ut*, or *ne non*) or that the thing we dread will happen, (as when there happens to be *ne* or *ut ne:* for which reaſon *non vereor ut id fiat*, or *non vereor ne non id fiat* (which is the ſame thing) ſhew that we are almoſt certain the thing we wiſh for, will come to paſs, and therefore that we are not afraid it will not come to paſs. It is in this ſenſe that Cicero has ſaid of Octavius, *Ne verendum quidem eſt ut tenere ſe poſſit & moderari*, &c. We have no reaſon to be afraid but he can govern and contain himſelf; juſt as he ſaid, *Non vereor ne tua virtus opinioni hominum non reſpondeat*, I am not in the leaſt afraid but you will anſwer the advantageous opinion the public have conceived of your virtue. *Non vereor ne hoc officium meum Servilio non probem*, I am not afraid but I ſhall be able to juſtify my conduct to Servilius. *Non vereor ne non ſcribendo te expleam*, I know how to overpower you with letters, *or* I am not afraid but I ſhall attain my end. *Non ſum veritus ne tua beneficia ſuſtinere non poſſem*, I never was afraid of not being able to bear all your favours.

But ſometimes we find theſe two negatives, *ne*, *non*, one following the other, though they fall into different members, and have nothing to do with each other; this is very proper to be remembered, in order to take their meaning, and to diſtinguiſh them properly. Thus, in the firſt Catil, when Cicero ſaith, *Credo erit verendum mihi, ne non hoc potius omnes boni ſerius à me, quàm quiſquam crudelius factum eſſe dicat*; it is as if he had ſaid, *An eſt verendum mihi ne quiſquam hoc crudelius à me factum eſſe dicat, & non potius ne omnes boni ſerius factum eſſe dicant?* ſo that the particle *non* falls only upon *potius*, (*non potius*) and has no manner of relation to *ne*. And there-

fore it muſt not be rendered by *vereor ne non*, but only by *vereor ne*, thus; *But perhaps I ſhall have more reaſon to be afraid of being charged with too much cruelty, than to apprehend the complaints of honeſt men for being too mild and dilatory.*

VI. NON VEREOR NE, *or* NON VEREOR UT NE.

As *non vereor ut* ſignifieth that we are almoſt certain the thing we wiſh for will happen; ſo *non vereor ne*, on the other hand, gives to underſtand that we are almoſt ſure the thing to be dreaded will not happen, and therefore that we are not afraid of its happening. It is in this ſenſe that Cicero ſaith, *Non vereor ne quid timidè, ne quid ſtultè facias*, I am not afraid that you will act either cowardly or indiſcreetly. *Non vereor ne aſſentatiuncula quadam aucupari tuam gratiam videar*, Id. I am not afraid of being charged with endeavouring to gain your good will by flattery.

This is what I thought incumbent upon me to mention concerning theſe verbs of fearing, on which I have deſcanted ſomewhat largely, becauſe I have never yet met with any writer that treated them thoroughly by inveſtigating their principle, without which even thoſe who are verſed in the language, acknowledge they have been often puzzled.

There is ſtill another phraſe, where, for want of properly diſtinguiſhing the affirmation and negation, obſcurity often ariſeth: we ſhall mention ſomething about it in the following chapter.

CHAPTER II.

Of this other phraſe, HAUD SCIO AN, &c.

THIS expreſſion hath been already taken notice of in our notes on the tranſlation of Terence; yet we ſhall treat of it here in its proper place.

This mode of ſpeaking is not properly negative, but dubious, or conditional, by reaſon of the force of the particle *an*; whence it often bears the ſenſe of *fortaſſe*, and ought to be taken as if it were *haud ſcio an non* (in the ſame manner as *non modo* is often taken for *non modo non*). Hence Cicero, in his book upon old age, where he finds fault with an expreſſion of Solon's, viz. that he ſhould not chuſe to die unlamented by his friends, and ſets another ſaying of Ennius in oppoſition to it, hath theſe words, *Sed haud ſcio an melius Ennius: nemo me lacrymis decoret*, &c. which Gaza tranſlates thus, Ἀλλ' ἴσως Ἔννιος ἄμεινον. *Sed fortè Ennius melius.* And Cicero abounds in the like expreſſions: *Ariſtoteles quem, excepto Platone, haud ſcio an rectè dixerim principem philoſophorum*, Cic. Whom next to Plato I know not whether I may not ſtile the prince of philoſophers. *Tibi non minus, haud ſcio an magis etiam hoc faciendum eſt*, 1. Offic. You are not leſs, but perhaps more obliged. *Capeſſentibus autem remp. nihil minus quàm philoſophis, haud ſcio an magis etiam, & magnificentia & deſpicientia adhibenda ſit rerum humana-*

rum, Cic. Thoſe who have the adminiſtration of the republic, are not leſs, but perhaps more obliged than philoſophers, to ſhew a generous contempt of all earthly things. *Eſt id quidem magnum, atque haud ſcio an maximum*, lib. 9. ep. 15. It is a great thing, and perhaps the greateſt of all: or, I queſtion whether it is not the greateſt of all.

Thus when Terence ſaith, *Atque haud ſcio an quæ dixit vera ſint omnia*, this does not imply, *I know not whether all he has ſaid be true*, as if he believed nothing; but, on the contrary, it ſhews that he was already half perſuaded, and means that what the other ſaid was likely to be true. And in another place, when he ſays, *Qui infelix haud ſcio an illam miſerè nunc amat*, this does not ſignify, *I queſtion whether he loves her*; but the reverſe, *I queſtion whether he does not love her*. Thus Cicero pro Marcello, to ſignify that poſterity will judge more impartially of Cæſar's virtue than the preſent age, ſays, *Servi iis etiam judicibus qui multis poſt ſæculis de te judicabunt, & quidem haud ſcio an incorruptius quàm nos*. Where, for want of underſtanding this elegant turn, and to judge only according to our idiom, one would think at firſt that it ſhould be, *Atque haud ſcio an non incorruptius quàm nos*, &c. An infinite number of ſuch inſtances are to be found in Cicero, which plainly ſhew that *haud ſcio an* ought always to be reſolved by *fortaſſe*. True it is that there are alſo ſome paſſages which may render it dubious, as in his book of old age, where he ſays of a country life, *Atque haud ſcio an ulla poſſit eſſe beatior vita*. But, in all probability, this example, as well as one or two more in his book de Orat. and in the oration *de Haruſp. reſponſis*, have been corrupted by ſomebody that did not underſtand this manner of expreſſion, and that we ought to read, *Atque haud ſcio an nulla poſſit eſſe beatior vita*. Juſt as the ſame writer, in his third book of offices, endeavouring to perſuade his ſon, that there is nothing more uſeful than the ſtudy of philoſophy, ſays thus, *Quod cum omnibus eſt faciendum qui vitam honeſtam ingredi cogitant, atque haud ſcio an nemini potius quàm tibi*; where he does not ſay *an ulli*, as he ought to do if the other example was not corrupted, but *an nemini*. And in his book of friendſhip, after ſpeaking againſt thoſe who place the whole end of friendſhip in utility, he adds, *Atque haud ſcio an ne opus ſit quidem nihil unquam omnino deeſſe amicis*. But perhaps it is not abſolutely neceſſary, or it is not always beſt in friendſhip, that friends ſhould never want any thing. Where it ought to be *an opus ſit*, if the example from the book on old age was to be admitted.

BOOK VII.

OF FIGURATIVE SYNTAX.

What is meant by figures in ſyntax, of their uſe, and that they may be all reduced to four.

WE have already divided ſyntax into two parts, ſimple and figurative; and we took notice that the figurative was that which receded from the cuſtomary and natural rules, to follow ſome particular turns of expreſſion, authoriſed by the learned, which is what we underſtand here by the word FIGURE.

So neceſſary is the knowledge of theſe figures, that without it is almoſt impoſſible to underſtand the ancient authors, or to write pure and elegant Latin.

We ſhall reduce them all to four, after the example of the learned Sanctius, who ſays that all the reſt are chimeras. *Monſtroſi partus grammaticorum, in Miner. ſua, lib.* 4.

For by this word figure is meant, either a defect and omiſſion of ſome part of a ſentence; and this is generally called ELLIPSIS.

Or ſomething ſuperfluous and redundant, and this is called a PLEONASM.

Or a diſproportion and diſagreement in the parts, when the conſtruction is framed rather according to the ſenſe than the words, and this we ſhall call SYLLEPSIS. Though ſome modern grammarians give it the name of SYNTHESIS.

Or an inverſion of the regular and natural order of words in a ſentence, and this we called HYPERBATON.

To theſe figures ſome likewiſe join that of HELLENISM, or GREEK PHRASE, which is when we uſe ſuch expreſſions in Latin in imitation of the Greeks, as cannot be defended by the rules of Latin ſyntax.

And as for ANTIPTOSIS, or ENALLAGE, we ſhall prove at the latter end that it is as unneceſſary as the reſt which we have omitted, and that the whole may be reduced to theſe four figures.

CHAPTER I.

Of the firſt figure called ELLIPSIS.

THE firſt figure is called ELLIPSIS, that is, *defect* or *omiſſion*, and this is of two ſorts. For ſometimes we ought to underſtand what is not at all mentioned in a ſentence: and ſometimes we underſtand a noun or a verb that has been already expreſſed, whether we take it in the ſame or in a different ſenſe; this is what we call *Zeugma*.

Now the firſt ſort of ellipſis is built particularly on what we find in ancient authors, who expreſſing their thoughts more at large, and with the greateſt ſimplicity, have thereby ſhewn us the natural government, and what we are to ſuppoſe in the more figurative and conciſe manner of writing, which was afterwards adopted. The moſt general rules that we ought to conſider here, and which have been partly hinted at already in the preceding remarks, and in the ſyntax, may be reduced to nine or ten heads, and theſe ſhould be looked upon as fundamental maxims, in order to take the thread of the diſcourſe, and to underſtand an author thoroughly.

I. *Verb underſtood.*

I. GENERAL MAXIM. Every ſentence is compoſed of a noun and a verb, and therefore where the verb is not expreſſed, it muſt be underſtood.

Hence what the grammarians call appoſition, as *Anna ſoror*; *Urbs Athenæ*, is properly an ellipſis of the ſubſtantive verb, for *Anna ens*, or (becauſe this participle is obſolete) *quæ eſt ſoror*: *Urbs quæ eſt*, or *quæ dicitur Athenæ*: juſt as Cæſar ſays, *Carmonenſes quæ eſt firmiſſima civitas*, lib. 2. B. C. Hence it is that the French hardly ever make an appoſition by ſubſtantives only, becauſe this language has an averſion to the figure ellipſis. But either they put one of the nouns in the genitive, *La ville de Rome*, *the city of Rome*; or they add a verb, *La ville qui eſt appellée Rome*, *the city which is called Rome*; or they add an adjective to one of the two ſubſtantives, *Rome ville célebre*, *Rome a famous city*; *Anne ma ſœur*, *my ſiſter Anne*; and not *Rome ville*; *ſœur Anne*. For which reaſon they do not tranſlate, *Ora pro nobis peccatoribus*, *Priez pour nous pecheurs*, *pray for us ſinners*; but, *priez pour nous pauvres pecheurs*, *pray for us poor ſinners*, or *priez pour nous qui ſommes pecheurs*, *pray for us who are ſinners*. And in like manner the reſt.

Now the appoſition is not only formed of one word, but likewiſe of many, *Donarem tripodas, præmia fortium*, Hor. that is, *qui ſunt præmia fortium*. *Vicina coëgi ut quamvis avido parerent arva colono: gratum opus agricolis*, Virg.

But it is cuſtomary to refer to appoſition, words that have more of the nature of an adjective; as *Homo ſervus*; *Victor exercitus*; *Nemo homo*, &c.

There are alſo a great many occaſions on which the verb is underſtood, eſpecially the ſubſtantive verb, *Sed vos qui tandem*, ſup. *eſtis?* And ſome other verb likewiſe, as *in Pompeianum cogito*, Cic. ſup. *ire. Dii meliora*, ſup. *faciant.*

When one ſpeaks proverbially, *Fortuna fortes*, Cic. ſup. *adjuvat.* By a rhetorical figure, *Quos ego?* Virg. ſup. *caſtigarem*; and on many other occaſions which may be learnt by uſe, or may be ſeen in the 2d liſt hereto annexed.

II. *The nominative underſtood before the verb.*

II. GENERAL MAXIM. Every verb hath its nominative expreſſed or underſtood; but there are commonly three ways of ſuppreſſing the nominative.

1. In the firſt and ſecond perſon, *Amavi te, quo die cognovi*, Cic. ſup. *ego. Quid facis?* ſup. *tu?* &c.

2. In verbs relating to the generality of mankind, *Aiunt, ferunt, prædicant*, ſup. *homines.*

3. In verbs that are called impersonal. *Vivitur*, ſup. *vita.* For ſince we ſay *Vivere vitam*, it follows that we may alſo ſay *Vivitur vita*, becauſe the accuſative of the verb active may always be rendered by the nominative of the paſſive. In like manner when we ſay, *peccatur*, we are to underſtand *peccatum*, and Cicero has expreſſed it, *Quo in genere multa peccantur. Vigilatur.* ſup. *nox*, as Ovid has it, *Noctes vigilantur amaræ. Feſtinatur, properatur*, ſup. *res*, or *fuga*; as Virgil hath expreſſed it, *Feſtinate fugam*; and the reſt in the ſame manner. The reaſon of this is becauſe theſe verbs are called impersonal through a miſtake, as we have already ſhewn, p. 122. and following, and that they may have their nominative and perſons like the reſt.

Hereto we may refer thoſe verbs which Sanctius calleth *Verba naturæ*, that expreſs a natural effect, as *Pluit, tonat, fulgurat, ningit, luceſcit*, where we underſtand, *Deus, cælum*, or *natura*; or the noun itſelf whence the verb is derived, as *pluvia, nix, lux*, &c. ſince we find that the vulgar languages oftentimes put this nominative, at leaſt with an adjective, as in French, *il a plû une groſſe pluye, it has rained a hearty ſhower:* And in Latin other nouns are joined, as *ſaxa pluunt*, Stat. *Tantum pluit ilice glandis*, Virg.

The infinitive oftentimes ſupplieth the place of the nominative, and ought to be underſtood as ſuch in diſcourſe, becauſe it is conſidered as a verbal noun, according to what hath been already ſaid, p. 113.

III. *The accuſative underſtood after the verb.*

III. GENERAL MAXIM. Every verb active hath its accuſative expreſſed or underſtood. But it is oftentimes omitted, and eſpecially before the relative *qui, quæ, quod*, as *Facilius reperias* (ſup. *homines*) *qui Romam proficiſcantur, quàm ego qui Athenas*, Cic. See likewiſe what hath been ſaid on the 14th rule, and in the remarks on the verbs, chap. 1.

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But it is alſo obſervable that the infinitive, as a noun verbal, may be frequently underſtood for the caſe of its own verb, as we have made appear in different places. Thus when I ſay *currit*, we are to underſtand *curſum*, or τὸ *currere*, which is the ſame thing. *Pergit*, we muſt underſtand *pergere*, and the reſt in the ſame manner; which would ſeem odd at firſt, if we did not find that the ancients expreſſed themſelves in this manner, *Pergis pergere*, Plaut. *Pergam ire domum*, Ter. And thus it is the Greeks ſay, ἔφη φάναι, *dixit dicere*, and the like.

IV. *When the infinitive is alone, the verb that governs it is underſtood.*

IV. GENERAL MAXIM. Whenever the infinitive is by itſelf in a ſentence, we muſt underſtand a verb by which it is governed, as *cæpit*, *ſolebat*, or ſome other. *Ego illud ſedulò negare factum*, Ter. ſup. *cæpi*. *Facile omnes perferre ac pati*, Id. ſup. *ſolebat*; which is more uſual with poets and hiſtorians, though we ſometimes meet with it in Cicero, *Galba autem multas ſimilitudines afferre, multáque pro æquitate dicere*: Where we ought always to underſtand a verb, without pretending that the infinitive is there inſtead of preter-imperfect, by a figure that has no ſort of foundation.

Sometimes a participle is underſtood, as in Cæſar. *Divitiacus complexus obſecrare cæpit, ne quid gravius in fratrem ſtatueret; ſcire ſe illa eſſe vera, nec quemquam ex eo plus quam ſe doloris capere*, for *dicens ſe ſcire*, &c.

V. *When an adjective is alone, ſome ſubſtantive or other is underſtood. Of the word* Negotium.

V. GENERAL MAXIM. Every adjective ſuppoſeth its ſubſtantive expreſſed or underſtood. Thus, becauſe *juvenis*, *ſervus*, &c. are adjectives, they ſuppoſe *homo*; becauſe *bubula*, *ſicilla*, &c. are alſo adjectives, they ſuppoſe *caro*. There are a great many of this ſort, of which we ſhall preſently give a liſt.

But when the adjective is in the neuter gender, the word NEGOTIUM is generally underſtood for its ſubſtantive, which word by the ancients was taken for RES, the ſame as the ΤΟ ΠΡΑΓΜΑ of the Greeks, or the VERBUM of the Hebrews.

Cicero himſelf has uſed it in this ſenſe, when he ſays of C. Antony who did not pay him: *Teucris illa, lentum negotium*. Ad Attic. *It is an affair that goes on but very ſlowly*, And in another place; *Ad tanti belli opinionem, quod ego negotium*, &c. And in this ſenſe Ulpian has uſed it, when he ſays, that there are more *things* than words in nature, *Ut plura ſint negotia quàm vocabula*.

We even frequently find that Cicero takes *Res* and *Negotium*, for the ſame thing. *Ejus* NEGOTIUM *ſic velim ſuſcipias, ut ſi eſſet* RES *mea*. Which is proper to be obſerved in order to underſtand the force of ſeveral expreſſions, and of many elegant particles, which this author makes uſe of, as *Rerum autem omnium nec aptius*

eſt

eſt quidquam ad opes tuendas, quàm diligi; nec alienius quàm timeri; Offic. 1. Where we ſee that *aptius* and *alienius*, being of the neuter gender, do ſuppoſe *negotium* for their ſubſtantive, which refers however to the word *res*, mentioned by him before, as to its ſynonymous term. Again, *Sed ego hoc iter argumento quamobrem me ex animo, veréque diligi arbitrer.* For *quamobrem*, which is taken for an adverb, is compoſed of three words. And *res* here refers to *argumentum*, which he mentioned before, as if it were *ob quod argumentum*, or *ob quod negotium*, *on which account*.

So in his oration againſt Verres, where he ſays; *Fecerunt ut iſtum accuſarem, à quo mea longiſſime ratio, voluntáſque abhorrebat*; that is, *à quo negotio accuſationis*, according to Aſconius. And when Terence ſays, *Utinam hoc ſit modo defunctum*, we muſt underſtand *negotium*, according to Donatus.

And therefore when we ſay, *Triſte lupus ſtabulis*; *Varium & mutabile ſemper femina*, we ought to underſtand this ſame *negotium*, without looking for another turn by the feminine, in order to ſay with the grammarians, that it is *Res triſtis*, *Res mutabilis*: as if *Negotium* could not perform the ſame office as *Res*.

In like manner the names of arts and ſciences are generally in the neuter in Cicero, becauſe this ſubſtantive is underſtood. *Muſicorum perſtudioſus*, Cic. *Niſi in phyſicis plumbei ſumus*, Cic. *Phyſica illa ipſa & mathematica quæ poſuiſti*, Cic. ſup. *negotia*.

It ought likewiſe to be underſtood, when the relative is in the neuter gender, as *Non eſt quod gratias agas*; that is, *non eſt negotium*, or *nullum eſt negotium propter quod gratias agas*, or *agere debeas*.

Claſſe viriſque potens, per quæ ſera bella feruntur, Ovid.

In like manner, *Lunam & ſtellas, quæ tu fundaſti*; that is, *quæ negotia*.

Hereby we ſee that the grammarians had no great reaſon to call this a Syllepſis, or to ſay that the neuter gender was more noble than the other two, and therefore included them both. For herein they have committed two conſiderable miſtakes: The firſt is their not underſtanding what is properly meant by the neuter, which is only a negative gender, and conſequently cannot be more noble than the other two, nor include them both. The ſecond is their miſtaking the cauſe of this conſtruction in the neuter, which is no other than the ellipſis of the word *negotia*; for which reaſon they imagined it could be uſed only in regard to inanimate things, whereas we meet with inſtances of it in others, as hath been ſhewn in the ſyntax, rule 4. p. 11. and as we are further able to demonſtrate by authorities, as when Tacitus ſays; *Parentes, liberos, fratres, vilia habere*; that is, *vilia negotia*, to ſlight them. And Lucretius:

Ductores Danaum delecti prima virorum.

And this figure of NEGOTIA underſtood, is ſo familiar in the Latin tongue, that Cicero makes uſe of it on many occaſions, where he might have done otherwiſe, as when he ſays, *Annus ſalubris & peſtilens contraria* (for *contrarii*) that is, *ſunt contraria negotia*, are

are contrary things. And in his book on old age; *Sæpe enim interfui querelis meorum æqualium, quæ C. Salinator, quæ Sp. Albinus, deplorare ſolebant*; he could not ſay, *querelis quæ*, without underſtanding *negotia*; ſince it is plain, that *quæ* refers to thoſe complaints, as it appears likewiſe by Gaza's Greek tranſlation: πολλάκις γάρ τοι περιέτυχον ΟΔΥΡΜΟΙΣ ΟΥΣ ἐώτασι καταδύρεσθαι; and therefore that he might have put *quas*, if he had not underſtood this other noun, which is of the neuter gender. In regard to which we refer to what ſhall be ſaid hereafter upon the Syllepſis.

And if it ſhould be again objected, that in Hebrew the adjective feminine is oftentimes taken abſolutely, as *Unam petii à Domino*, that is, *unam rem*, though we cannot underſtand a ſubſtantive feminine, becauſe thoſe words which ſignify *rem*, or *negotium*, are all maſculine in that language.

I anſwer, that there is never a paſſage in ſcripture, where the adjective feminine occurs alone, but a ſubſtantive feminine is to be underſtood, though it is neither *res* nor *negotium*, which are maſculine in this language; and therefore in the abovementioned example we are to underſtand שְׁאֵלָה *ſcheela, petitionem*, as appears from what is expreſſed in another place, *Petitionem unam ego peto abs te*, 3. Reg. 2. 16.

Negotium is likewiſe underſtood in the following elegant phraſes. *Quoad ejus facere poteris. Quoad ejus fieri poterit*, and the like; of which we have made mention above Sect. 3. ch. 1. n. 5. upon the word *Quoad*. For the infinitive *facere*, or *fieri*, ought there to be conſidered as a noun, which governs *ejus* in the genitive, ſup. *negotii*. Thus, *Quoad ejus facere poteris*; ſignifies, *quantum poteris ad facere* (for *ad effectum*) *ejus negotii*. And *quoad ejus fieri poterit*, ſignifies, *quantum ad ejus rei*, or *negotii poteſtas erit*. As much as poſſible, as far as there will be a poſſibility of doing it. And the reſt in the ſame manner. This is what very few ſeem to have rightly comprehended.

VI. *Antecedent with the relative underſtood.*

VI. GENERAL MAXIM. Every relative has a relation to the antecedent, which it repreſents. Therefore it is an ellipſis, when the antecedent, which ought ever to be underſtood both before and after the relative, is mentioned only before; as *Eſt pater quem amo*, for *quem patrem amo*: And the ellipſis is double, when the antecedent happens to be neither before nor after, as *Sunt quos arma delectant*, and the like. But we have ſaid enough of both in the rule of the relative, p. 4. and following.

VII. *What is to be underſtood when the genitive comes after an adjective, or after a verb?*

VII. GENERAL MAXIM. Whenever there comes a genitive after a noun adjective, or after a verb, either it is a Greek phraſe, depending on the prepoſition, or we muſt underſtand a general noun by which it is governed: And it is an unqueſtionable

queſtionable truth, that neither in Greek or Latin, there is any ſuch thing is verb or adjective, which of itſelf is capable of governing the genitive. This we have ſhewn in each particular rule, and what hath been ſaid upon the ſubject, may be reduced to five principal points.

1. When the adjective is ſaid to be taken ſubſtantively, we muſt ever underſtand the ſubſtantative *negotium*, *tempus*, or ſome other particular noun, *Ultimum dimicationis*, Liv. ſup. *tempus*. *Amara curarum*, Hor. ſup. *negotia*. Which Lucretius, Tacitus, and Appuleius ſeem to have particularly affected.

2. When one of the nouns, called correlatives, is underſtood, *Sophia Septimi*, Cic. ſup. *filia*. *Hectoris Andromache*. Virg. ſup. *uxor*. *Palinurus Phædromi*, Plaut. ſup. *ſervus*.

3. When *causâ*, or *ratione*, is underſtood, juſt as the Greeks underſtand ἕνεκα or χάριν. *Cum ille ſe cuſtodiæ diceret in caſtris remanſiſſe*, ſup. *causâ*.

4. When mentioning the names of place, we put the genitive after the prepoſition, *Ad Caſtoris*, Cic. *In Veneris*, Plaut. ſup. *ædem*. In like manner, *Per Varronis*, ſup. *fundum*. *Ex Apollodori*, Cic. ſup. *chronicis*. *Ex feminini ſexus deſcendentes*, ſup. *ſtirpe*, &c.

5. When the genitive is put after the verb, *Eſt Regis*, ſup. *officium*. *Æſtimare litis*, Cæſar. ad Cicer. ſup. *causâ*. *Abeſſe biduî*, Cic. ſup. *itinere*. *Accuſare furti*, ſup. *crimine*. *Eſt Romæ*, ſup. *in oppido*. And others of the ſame ſort, which we have obſerved in the rules.

But when the genitive plural does not happen to be in the ſame gender, nor in the ſame caſe with its adjective, we ought to underſtand the noun repeated. *Corruptus vanis rerum*, Hor. that is, *Corruptus vanis rebus rerum*; ſo that this is the genitive of partition. Juſt as we read in Livy, *Neque earum rerum eſſe ullam rem*. Which ſhews the little reaſon there has been to call this an Antiphraſis.

VIII. *What we are to underſtand, when the accuſative is by itſelf.*

VIII. GENERAL MAXIM. Whenever there is an accuſative in a ſentence, it is governed either by a verb active, or by a prepoſition (except it agrees with the infinitive, as *me amare*.) Wherefore when we find neither of theſe, we muſt ſupply the deficiency, as *Me miſerum*, ſup. *ſentio*.

But the prepoſition is much oftner underſtood, as *Eo ſpectatum ludos*, for *ad ſpectatum*. See the chapter on the ſupines, p. 129. *Pridie Calendas*, for *ante Calendas*, and ſuch like, of which we ſhall give a liſt hereafter.

IX. *What we are to underſtand, when the ablative is by itſelf.*

IX. GENERAL MAXIM. The ablative is never in a ſentence, but when it is governed by a prepoſition, though frequently this

this preposition is only understood. We have given instances hereof in all the particular rules, and we shall presently give a list of them for the greater convenience of the learner.

X. *Two other very remarkable Ellipses; one where we are to understand the nominative of the verb, and the other where we must supply the verb by the context.*

1. It often falls out that the nominative of the verb is not expressed, and then we must take it by the context; as, *Cujus belli cùm ei summa esset data, eóque cum exercitu profectus esset*, &c. Corn. Nepos, for *eóque is cum exercitu profectus esset. Id cum factum multi indignarentur magnæque esset invidiæ tyranno*, Idem, for *magnæque id factum esset invidiæ*, &c. *Ain tu, te illius inveniſſe filiam? Inveni, & domi est*, Plaut. for *illâ domi est. Dum equites præliantur, Bacchus cum peditibus, quos filius ejus adduxerat, neque in priore pugna adfuerant, postremam Romanorum aciem invadunt*, Sallust. for *neque ii adfuerant*, or else *quique non adfuerant*. Cæsar and Livy abound in such expressions.

2. We are oftentimes obliged to supply a verb in one of the members of a period, not as it is in the other, but quite different, just as the context directs us, as in Virgil;

Disce puer virtutem ex me verumque laborem,
Fortunam ex aliis. 12. Æn.

Where, as Servius observeth, with *fortunam* we must understand *opta, pete*, or *accipe*, and not *disce*, which goes before, because *fortuna non discitur*. Again,

Sacra manu victósque Deos, parvúmque nepotem
Ipse trahit.

Where *trahit* refers only to *nepotem*; and with *sacra* and *Deos* we must understand *portat*. In like manner, 1. Georg.

Ne tenues pluviæ, rapidive potentia solis
Acrior, & Boreæ penetrabile frigus adurat.

For the word *adurat* refers extremely well to the sun, and to cold, as Servius takes notice; but as to *tenues pluviæ*, we must understand *noceant*, or some such thing, as Linacer and Ramus have observed. In like manner in Tully, *Fortunâ, quâ illi florentissimâ, nos duriore conflictati videmur*. Where *conflictati* agrees only with the second member, whereas in the first we must understand *usi*, says Scioppius. And in Phædrus, lib. 4. fab. 16. *Non veto dimitti, verùm cruciari fame*, where it is plain, that with the second member we must understand *jubeo, volo*, or the like, and not *veto*. Which is still the more worthy of notice, as it is more contrary to the delicacy of our (the French) language, which does not admit of our making use of a verb that refers to two words or members of a period, unless it can be said separately of either.

It is by this sort of Ellipsis that we must explain a great many passages in the vulgate edition of the scripture, as in St. James, *Glorietur autem frater humilis in exaltatione suâ, dives autem in humilitate suâ*, where, according to the most probable opinion, followed by

by Eſtius, we are to underſtand *confundatur* in the ſecond member, and not *glorietur*, which is in the firſt. By this ſame figure Eſtius explaineth this paſſage of St. Paul, *Prohibentium nubere, abſtinere à cibis*, where we muſt underſtand *præcipientium*. And this other, *Per fidem ambulamus, non per ſpeciem*, where *ſtamus* muſt be underſtood, becauſe the word *ambulare* is indeed applicable to thoſe whom the divines call *viatores*; but not to the bleſſed, unleſs it be ſimply to expreſs the happineſs they will have in being every where with Chriſt: *Ambulabunt mecum in albis*, Apocal. 3. The ſame may be ſaid of this other paſſage of the pſalmiſt, *Per diem ſol non uret te, neque luna per noctem*: and of this other of Geneſis, *Die noctuque æſtu urebar*. For neither the moon nor the night have any heat or burning, to occaſion a ſenſible inconveniency. Therefore we muſt underſtand ſome other word. In like manner, *Lac vobis potum dedi, non eſcam*, γάλα ὑμᾶς ἐπότισα καὶ οὐ βρῶμα, as in Homer, οἶνον καὶ σῖτον ἔδοντε, *Vinum & frumentum edentes*, where it is evident that ſomething muſt be underſtood, ſince St. Paul did not mean that we ſhould drink what we eat, nor Homer that we ſhould eat the wine we drink.

But we muſt likewiſe take notice, ſays Linacer, that it is ſometimes almoſt impoſſible to determine which verb ought to be underſtood in order to complete the ſenſe, as in Quintilian, *Si furem nocturnum occidere licet, quid latronem?*

XI. *Of other more remarkable particles that are underſtood.*

We are oftentimes obliged to underſtand *magis* or *potius*; as, *Tacita ſemper eſt bona mulier, quàm loquens*, that is, *magis bona*. *Oratio fuit precibus quàm jurgio ſimilis*, Liv. that is, *magis ſimilis*. Thus the Greeks frequently underſtand μᾶλλον. And thence it is that we find in the Pſalmiſt, *Bonum eſt confidere in Domino, quàm confidere in homine*. And in Terence, *Si quiſquam eſt qui placere cupiat bonis, quàm plurimis*, that is, *bonis potius quàm plurimis*.

With *ſimul* we are often to underſtand *ac* or *atque*, as in Virgil, Ecl. 4.

At ſimul heroum laudes, & facta parentis
Jam legere, & quæ ſit poteris cognoſcere virtus.

And in Cic. *Itaque ſimul experrecti ſumus, viſa illa contemnimus.*

Si is underſtood when we ſay,

——Tu quoque magnam
Partem opere in tanto, ſineret dolor, Icare haberes, Virg.

——Decies centena dediſſes
Huic parco paucis contento, quinque diebus
Nil erat in loculis, Hor.

Ut is not taken for *quamvis*, as ſome people imagine, but then we underſtand *eſto* or *fac*, as in Ovid, *Protinus ut redeas, facta videbor anus*, that is, *eſto ut ſtatim redeas, tamen*, &c.

Neither is *ut* taken for *utinam*, as when Terence ſays, *Ut Syre te magnus perdat Jupiter*; for we are to underſtand *oro*, or *precor ut*, &c.

When we ſay, *cave, cadas, faxis*, &c. we are to underſtand *ne*, as it is in Cicero, *Nonne caveam ne ſcelus faciam*; likewiſe with the *ne* we are to underſtand *ut*, according to Voſſius and Scioppius, for otherwiſe this *ne* would not govern the ſubjunctive. See what hath been ſaid above, in explaining *vereor ne*, p. 162.

What they call the potential or conceſſive mood may be likewiſe reſolved by this figure, as *Frangas potius quàm corrigas*, that is, *fiet potius ut frangas*, &c. *Vicerit*, that is, *eſto ut vicerit. Obſit, proſit, nihil curant*, for *an obſit*, &c. In like manner when we ſay, *Bono animo ſis*, it means, *fac ut ſis*, &c. *Ames, legas*, that is, *moneo te ut*, or *fac ut ames, legas*, &c.

After *non modò, non ſolùm, non tantùm*, (provided it does not hurt the ſenſe) we are to underſtand NON; as, *Alexander non modò parcus, ſed etiam liberalis*, that is, *non modò non parcus. Ita ut non modò civitas, ſed ne vicini quidem proximi ſentiant*, Cic. *Non modò illi invidetur ætati, verùm etiam favetur*, Id. Offic. 2. Hence it comes that the *non* is ſometimes expreſſed. *Quia non modò vituperatio nulla, ſed etiam ſumma laus ſenectutis eſt*, &c. Concerning which the reader may conſult Muretus in his *variæ lectiones*.

The particle NEMPE is oftentimes neceſſary for reſolving ſeveral abſolute modes of ſpeaking; as, *Sic video philoſophis placuiſſe; Nil eſſe ſapientis præſtare niſi culpam*, Cic. that is, *nempe nihil eſſe*, &c. *Cætera verò, quid quiſque me dixiſſe dicat, aut quomodo ille accipiat, aut qua fide mecum vivant ii qui me aſſiduè colunt & obſervant, præſtare non poſſum*, Id. that is, *nempe, quid quiſque*, &c. *Hoc verò ex quo ſuſpicio nata eſt, me quæſiviſſe aliquid in quo te offenderem, tranſlatitium eſt*, Id. that is, *nempe me quæſiviſſe*, &c.

Theſe are the moſt conſiderable things we had to obſerve in regard to the figure of Ellipſis, whereby every body is capable of judging of all the reſt. For the moſt general rule that can be given upon this ſubject is to take notice of the natural and moſt ſimple way of ſpeaking, according to the idea we receive from vulgar languages, which oftentimes point out to us what we ought reaſonably to underſtand.

Yet becauſe on thoſe occaſions we may be at a loſs for words, unleſs we happen to be very converſant in the language, I ſhall therefore ſubjoin three liſts, The firſt ſhall be of nouns; and the ſecond of verbs, where I do not intend to include all thoſe that may be underſtood (for this would be too tedious a piece of work) but only the principal ones. The third is to be of prepoſitions, which generally form moſt of the governments and connexions of ſpeech in all languages.

XII. FIRST LIST.

Of ſeveral nouns underſtood in Latin authors.

ÆDES is underſtoood, when we ſay, *Eſt domi* to the queſtion *Ubi*. See the Syntax, rule 25, p. 50. and following.

ÆS is underſtood, when we ſay, *Ratio*, or *tabula accepti & expenſi*, juſt as we have ſhewn that it is alſo underſtood, when we ſay, *Parvi pendo, Non ſum ſolvendo*, &c.

AMBO, when we ſay, *Mars & Venus capti dolis*, Ovid. *Caſtor & Pollux alternis orientes & occidentes*. And the

the like. For this is a kind of Ellipſis according to Scioppius; unleſs we chuſe ſimply to ſay, that then the two ſingulars are equivalent to a plural, and refer it to the figure of ſyllepſis, of which hereafter.

ANNIS, when we ſay, *confluens, profluens, torrens, fluvius.* See the genders, vol. I. p. 6.

ANIMUS, when we ſay, *Rogo te ut boni conſulas*, that is, *ut ſtatuas hanc rem eſſe boni animi, proceeds from a good will*; though we generally tranſlate it by the perſon that receives, *I beg you will take this in good part.*

ARS, or SCIENTIA, when we ſay, *Medicina, Muſica, Dialectica, Rhetorica, Fabrica*, &c.

ARVUM, when we ſay, *novale. Culta novalia*, Virg. But when he ſays, *Tonſas novales*, we are to underſtand *terras*, ſo called *à novando*, ſays Varro, becauſe they are renewed, or the ſeed is changed.

BONÆ, when we ſay, *Homo frugi*; for the ancients uſed to ſay, *bonæ frugis*; afterwards they ſaid, *bonæ frugi*; and at length *frugi*, by itſelf, as Sanctius obſerves.

CAMPUM, when we ſay, *per apertum ire.*

CARCER, as it was heretofore neuter, ought to be underſtood, in ſaying, *Piſtrinum, Tullianum*, &c.

CAUSA, in ſaying, *Exercitum opprimendæ libertatis habet*, Salluſt. *Succeſſorum Minervæ indoluit*, Ovid. *Integer vitæ, ſceleris purus*, Hor. See the ſyntax, p. 22.

CARO, when we ſay, *bubula, vervecina, ſuilla, ferina*, &c.

CASTRA, when we ſay, *ſtativa, hyberna.* See heteroc. vol. I. p. 161.

CENTENA, when we ſay, *Debet decies*, or *decies ſeſtertium.* See the chapter on Seſterces, in the particular obſervations, book 8.

CLITELLAS, when we ſay, *Imponere alicui*, to impoſe upon him, to deceive him. For this is properly *treating him as an aſs.*

CŒLUM, when we ſay, *ſerenum, purum*, &c.

CONSILIUM, when we ſay, *Arcanum, ſecretum, propoſitum. Perſtat in propoſito*, &c.

COPIA, when we ſay, *Eges medicinæ, abundas pecuniarum.*

CORONA, when we ſay, *Civica donatus*; *Muralem, Obſidionalem adeptus*, &c. As likewiſe when we ſay, *ſerta*; juſt as *ſertum* refers to *coronamentum*, which we find in Cato and in Pliny.

CRIMINE, or ACTIONE; when we ſay, *Furti damnatus. Repetundarum poſtulatus.* See rule 28.

DATUM, when we ſay, *Non eſt te fallere cuiquam.*

DIES, when we ſay, *Illuxit*, or *meus eſt natalis*, &c.

DII, when we ſay, *Superi, Inferi, Manes*, &c.

DOMUS, when we ſay, *Regia, Baſilica.*

DOMUM, when we ſay, *Uxorem duxit.*

EXTA, when we ſay, *cæſa et porrecta*, as in Cicero, *Ne quid inter cæſa & porrecta, ut aiunt, oneris nobis addatur aut temporis.* That when I ſhall approach towards the expiration of my time, I may not be troubled with any new protraction of my office.

The metaphor is taken from hence, that when the entrails are cut and drawn out of the belly of the victim, which is what they called CÆSA, the prieſt, who offered the ſacrifice, held and conſidered them ſome time before he preſented them upon the altar, which is what they called *Porricere.*

FACULTAS, or POTESTAS, when we ſay, *Cernere erat. Non eſt te fallere cuiquam*, &c.

FESTA, when we ſay, *Bacchanalia, Saturnalia, Agonalia.*

FINIS, when we ſay, *hactenus, quatenus.* For it means, *hac fine tenus.*

FRUMENTA, when we ſay, *ſata*; as *fruges*, when we ſay, *ſatæ.*

FUNERA, when we ſay, *Juſta perſolvere.*

HOMO, in *adoleſcens, juvenis, amicus, familiaris*; and whenever the adjective which agreeth with man, is taken abſolutely, as *miſer ſum, ſalvus ſum*; alſo in *optimates, magnates, mortales, Germani, Galli*, &c.

IDEM, as *Equo ferè qui homini morbi*, Plin. for *ferè iidem qui.*

INGENIUM, or INSTITUTUM, or MOREM, when we ſay, *Antiquum obtines*, Plaut. *Nunc cogneſco veſtrum tam ſuperbum*, Ter.

IS, for *talis* or *tantus*, is very often underſtood, as *Homo improbus, ſed cui paucos ingenio pares invenias*, for *is cui.*

ITER, when we ſay, *Quò pergis, quò tendis?* Virgil has even expreſſed it, *Tendit iter velis portúmque relinquit.*

JUDICES, when we ſay, *Mittere in conſilium.* Whence, according to Aſconius, it is taken for *perorare*, when the orator having finiſhed, the judges met in order to gather the votes. *Teſtibus editis ita mittam in conſilium ut*, &c. Cic.

JUDICIO, or JURE, when we ſay, *falſo, merito, immerito*, which are all of them real nouns adjective.

LAPIS, when we ſay, *Molaris.*

LAUDEM, when we ſay, *Cur mihi detrahis?*

LIBER, when we ſay, *annalis, diurnus.* In like manner in the plural.

LIBRI, when we ſay, *pugillares.* As alſo when we ſay *pandectæ*, a Greek word, which Tiro, Cicero's freedman, gave for title to books that he wrote on miſcellaneous queſtions. *Quos Græco titulo*, ſays Gellius, *πανδέκτας libros inſcripſit, tanquam omne rerum atque doctrinarum genus continentes.* And afterwards this very title was conferred on the body of the civil law collected by Juſtinian, which is otherwiſe called *Digeſta, orum.* Several have doubted of what gender this word *Pandectæ* was, becauſe, as Varro and Priſcian have very well obſerved, the nouns in ης of the firſt declenſion of the Greeks, which in that language are maſculine, being changed into *a* in Latin, become feminine, as ὁ χάρτης, *hæc charta.* Hence Budæus has ſaid, *Pandectas Piſanas* in the feminine. But Voſſius believes that this rule of Priſcian will hold good only as to nouns that have no relation to another more general word underſtood, as in this caſe *libri*; for which reaſon he ſays, *cometa* and *planeta* are maſculine, becauſe ἀστὴρ is underſtood. Ant. Aug. H. Stephen, Mekerchus, Andr. Schot, and ſeveral others, are of this opinion. And Cujas himſelf has acknowledged his error, ſince in his latter works he always put it in the maſculine.

LIBRÆ, or LIBRARUM, (genitive ſingular or plural of *libra*, a pound) when we ſay, *Corona aurea fuit pondo viginti quinque*, Liv. and the like, that is, *pondo* or *pondere librarum* 25. For *pondo* is only an ablative like *mundo*. See the genders, rule 8, and the heteroclites, liſt 6.

LINEAS, when we ſay, *Ad incitas redactus*, reduced to extremity: for *incitæ* comes from *cieo* for *moveo*, becauſe thoſe who play at draughts, being driven to the laſt row, can ſtir no further. Hence it is that the men at draughts are called *inciti*, that is, *immobiles.* But where Lucilius ſaid, *Ad incita*, we are to underſtand *loca.* Hence it is, ſays St. Iſidorus, that they gave the name of *inciti* to thoſe who had loſt all hopes of ever extricating themſelves from their miſery.

LITERAS, where Cicero ſays, *Triduo abs te nullas acceperam.* And in this paſſage of Plautus, *Hodie in ludum occæpi ire litterarum*; *ternas jam ſcio, A. M. O.* Where there is no ſort of foundation, ſays Scioppius and Voſſius, for taking this word *ternas* for the three conjugations of verbs, as Alvarez has done, juſt as if a child could learn three conjugations the firſt day he went to ſchool.

LOCUS, when we ſay, *Hic ſenex de proximo: ab humili* (ſup. *loco*) *ad ſummum* (ſup. *locum.*) *In medium*; *convenerunt in unum*, &c. *Primo, ſecundo, tertio*, &c. ſup. *loco.*

LOCA, in the plural, when we ſay, *Æſtiva, hyberna, ſtativa, pomaria, roſaria, ſupera, infera*, &c.

LUDI, when we ſay, *Circenſes, Megalenſii, Sæculares, Funebres*, &c.

MALUM, when we ſay, *Caveo tibi, Timeo tibi*; *Metuo à te, de te, pro te*, &c. But when we ſay *cavere malo*, we are to underſtand *ſe à malo.*

MARE, when we ſay, *profundum, altum, tranquillum.*

MENSIS, when we ſay, *Januarius, Aprilis, October*, &c.

MILLE, or rather MILLIA, which ſuppoſeth alſo *negotia*, when we ſay *decem* or *centum ſeſtertia*, or *denaria.* See the chapter on ſeſterces in the next book.

MODIA, when we ſay, *Millia frumenti.*

MODO, in *perpetuo, certo*, &c.

MORTEM, when we ſay, *obiit.* And it is ſtill uſual to ſay *occumbere mortem*, &c.

NAVIM, when we ſay *ſolvit, conſcendit, appulit.*

NEGOTIUM. We have already taken notice of this, as one of the moſt general rules. It may alſo be obſerved on this occaſion, that this ſame noun is underſtood, when we ſay *tanto, quanto, aliquanto, hoc, eo, quo, multo, paulo, nimio.* For *multo doctior* ſignifies *multo negotio doctior*; or elſe *multa re, multis partibus doctior.* In like manner, when we ſay, *Quî fieri poteſt? quî* is an ablative

lative for *quo*, that is, *quo modo*, or *quo negotio*.

When *id*, *quid*, or *aliquid*, are put, *negotium* is underſtood, thoſe nouns being of their nature adjectives. As we ſee in Terence, *Andriæ id erat illi nomen*. And in Plautus, *Quid eſt tibi nomen? Niſi occupo aliquid mihi conſilium*.

Even when *quid* governs the genitive *negotii*, ſtill it ſuppoſeth *negotium* repeated for its ſubſtantive, as *Videri egeſtas, quid negotii dat homini miſero mali*, Plaut. This is as if it were, *Quid negotium mali negotii dat egeſtas homini miſero*. Where *quid negotium negotii* is the ſame thing as *quæ res rei*, or *rerum*, as in the ſame author, *Summum Jovem deteſtor*, ſaid Menechmus: *Qua de re aut cui rei rerum omnium?* anſwers the old man. And thus Scioppius explains it.

This noun is alſo underſtood, when we ſay, *mille* or *millia*, ſup. *negotia*; for *mille* being an adjective, like the other numeral nouns, it muſt needs have its ſubſtantive, concerning which ſee the chapter on ſeſterces in the next book.

NUMUS, or NUMERUS, when we ſay, *denarius, quinarius*, &c.

Alſo when we ſay, *quadrans, quincunx, ſeſtertius*, &c.

NUNTIUM, when we ſay, *Obviam illi miſimus*.

NUX, when we ſay, *avellana, juglans, pinea, perſica, caſtanea*, &c.

OFFICIUM, when we ſay, *Non eſt meum*, or *Regium eſt bene facere*. Alſo when we ſay, *Eſt regis*, &c.

OPERA, when we ſay, *Bucolica, Georgica, Rhetorica, orum*, &c.

OPUS, when we ſay, *Hoc non ſolùm laboris, verùm etiam ingenii fuit*.

ORATIO, when we ſay, *proſa*, which cometh from *prorſa* for *recta*, the contrary of which is *verſa*. For *prorſus* heretofore ſignified *rectus*, from whence comes *prorſi limites*, in Feſtus; *Prorſæ Dea*, that preſided over women in labour.

OSTIUM, when we ſay, *poſticum*, a back-door.

OVES, when we ſay *bidentes*; hence it is generally feminine in this ſenſe. But if we join it with *verres*, it will be maſculine, as in Non. *bidenti verre*.

PARS, when we ſay, *Antica, Poſtica, decima, quadrageſima, primas, ſecundas*, &c. *Non poſteriores feram*. Ter. *Ei ſecundas defert*, Quint. ſup. *partes* In like manner, *pro rata, pro virili*, ſup. *parte*.

PASSUS, when we ſay, *Ire duo millia*, Mart. *Latitudo ſeptingentorum millium*, Cæſ.

PRÆDIUM, when we ſay, *ſuburbanum, Tuſculanum*, &c.

PUER or PUELLA, when we ſay *infans*; for this word is an adjective: hence it is, that in Valerius Maximus we find *puerum infantem*, that could not ſpeak.

RASTER, when we ſay, *bidens, tridens*, &c.

RATIO, when we ſay, *expenſa, impenſa, ſumma*; juſt as we underſtand *rationes*, when we ſay *conturbare*, to confound one's accounts, and to uſe ſome fraud, either towards the maſter or towards the creditors, to make them loſe their turn, and to pay the laſt before the firſt.

REM FAMILIAREM, when we ſay, *decoquere*, to ſquander away his eſtate, to turn bankrupt; whence alſo we have *decoctor*, a bankrupt.

SERMO, in theſe familiar phraſes of Cicero's, *Brevi dicam. Complecti brevi. Brevi reſpondere. Circumſcribi & definiri brevi*, ſup. *ſermone*. And when he ſays, *Brevibus agere, brevibus aliquid dicere*, ſup. *ſermonibus* or *verbis*, in ſhort, in a few words.

SERVUS or MINISTER, when we ſay, *Eſt illi à pedibus*, or *circum pedes, à manu* or *ad manum, à ſecretis, à libellis*, &c.

SESTERTIUM, (for *ſeſtertiorum*) when we ſay *centum millia*. And both are underſtood when we reckon by the adverb, as *debet mihi decies*, and the like. See the chapter on ſeſterces in the next book.

SIGNUM, when we ſay, *bellicum* or *claſſicum canere*.

SINGULI, when we ſay, *in naves, in annos, in boras*, &c.

SOLUM, when we ſay, *Terræ defigitur arbor*, Virg. ſup. *in ſolo*. Hence in Salluſt. *Arbores quæ humi arido atque arenoſo naſcuntur*, that is, *in ſolo humi arido*, &c.

TABELLÆ, when we ſay, *in ebureis, laureatis*, &c. For heretofore the tablets or table-books took their name either from the matter they were made of, or from the number of leaves. As *eboreæ, citreæ, duplices, triplices*, &c. *Laureatæ*, were thoſe which the emperors uſed to ſend to the ſenate after obtaining a victory.

TABERNA, when we ſay, *medicina, ſutrina, textrina, tonſtrina, fabrica, ſalina, laniana*, &c. which are all adjectives. See *piſtrinum* in the heter, vol. 1. p. 137.

TABULIS, when we ſay *in duodecim*. For the twelve tables were the fundamental laws of the Roman republic.

TEMPUS, when we ſay *ex eo, ex quo, ex illo: Ex illo fluere res Danaûm*, Virg. *Tertio, quarto, extremo*, &c. *Optato, brevi, ſero*, &c. *Tertium conſul, poſtremum ad me venit*, &c. *Hoc noctis, id ætatis*, &c. *Antehac, poſthac*, (*hac* is here taken for *hæc*.) *Antea, poſtea, præterea, poſt illa*, ſup. *tempora*. Cicero hath even expreſſed it, *Poſt illa tempora quicunque remp. agitavere*, &c. *Non licebat niſi præfinito loqui*, ſup. *tempore*. *Prope adeſt cum alieno more vivendum eſt mihi*, Ter. ſup. *tempus*. *Erit eùm feciſſe nolles*, ſup. *tempus*. And an infinite number of the like ſort.

TERRA, when we ſay, *patria continens*. Likewiſe when we ſay *jacet humi*, inſtead of *in terra humi*. For the earth is divided *in aquam & humum*, accotding to Varro. In like manner, when we ſay, *Natuseſt Ægypti*, ſup. *in terra*. See r. 25. p. 50.

VADA, when we ſay, *brevia*, ſhallows, flats.

VASA, when we ſay, *fictilia, vitrea, cryſtallina*. Juſt as

VAS, when we ſay, *atramentarium, ſalinum*.

VERBA. *Docere paucis*, Virg. ſup. *verbis*. *Reſponſum paucis reddere*, Id. *Pro re pauca loquar*, Id. *paucis te volo*, Ter. ſup. *verbis alloqui*. As alſo, *Paucis eſt quod te volo*, for *Eſt negotium propter quod paucis te verbis alloqui volo*. *Dicere pauca*, ſup. *verba*. *Reſpondere pauca*, Hor. &c.

VIA, when we ſay, *hac, illac, iſtac, quâ, eâ, rectâ*, &c. *Appia, Aurelia*, &c. As alſo *viam*, when we ſay, *ire, ingredi*. Virgil has even expreſſed it, *Idque reditque viam*, &c.

VINUM, when we ſay, *muſtum, merum, Falernum, Maſſicum*, &c. which are nouns adjectives.

VIR, UXOR, or FEMINA, when we ſay, *conjux, maritus*, or *marita*. And in the plural, *optimates, magnates, primates, majores*, &c. ſup. *viri* or *feminæ*.

VIRGA, when we ſay, *rudem accipere*, that is, to be diſcharged from further buſineſs. For one of the ways of diſcharging was by the prætor's putting a rod or wand on the head of the perſon whom he diſcharged or releaſed, and this rod was called *rudis*, from its being rough and unwrought. It had alſo the name of *feſtuca*, as likewiſe of *vindicta*, becauſe by this method, *ſervi vindicabantur in libertatem*. Hence cometh *rude donatus*, diſcharged from all exerciſe or buſineſs, becauſe when a gladiator came to be excuſed from fighting any more, they uſed to give him one of thoſe rods.

URBS, when we ſay, *natus Romæ* for *in urbe Romæ*. See rule 25. p. 50.

UTILE or COMMODUM, when we ſay *conſulo tibi? proſpicio mihi*, &c.

It may likewiſe be obſerved on this occaſion, that it is a kind of Ellipſis, at leaſt according to Sanctius and Scioppius, when we do not follow the gender of the termination in particular nouns, but only the gender of the ſignification in regard to the common and general term. As,

In names of trees, *Delphica laurus, patula fagus, tarda morus*, &c. ſup. *arbor*.

In the names of herbs, *Dictamnum pota ſagittas pellit*, Plin. *Centunculus trita aceto*, ſup. *herba*, Idem.

In the names of provinces, iſlands, towns, and others, concerning which ſee what hath been ſaid when treating of genders, rule 3, 4, 5, and 6.

But then with the Ellipſis, there is alſo a Syllepſis, as we ſhall ſhall ſhew hereafter, p. 189.

XIII. SECOND LIST.

Of ſeveral verbs underſtood.

ADSPICIO or VIDEO, when we ſay, *En quatuor ædes, Ecce hominem, En Priamum.* But if we put the nominative, *Ecce homo, en Priamus*, we are to underſtand *adeſt* or *venit*, or the like.

AMET or ADJUVET, when we ſay, *Mehercule, Mecaſtor, Medius fidius*, (heathen forms of ſwearing, which Chriſtians ought not to make uſe of) that is, *Me Hercules, Me Deus Fidius amet* or *adjuvet*. And Cicero himſelf informs us, that *me-hercule* was ſaid for *Me Hercules.*

Thus *Edepol* is compoſed of three words, that is of *e* for *me*, *de* for *Deus*, and *pol* for *Pollux*, ſup. *adjuvet*. But we likewiſe ſay *epol*, that is, *me Pollux*, ſup. *adjuvet*. So that it is a miſtake to write *ædepol* with an *æ*, as practiſed by thoſe who pretend that it means, *quaſi per ædem Pollucis*, which is not true.

CANERE, when we ſay, *ſcit fidibus.*

COEPIT, when we ſay, *Ire prior Pallas*, and the like. See the Syntax, p. 34. and the figurative Syntax, p. 170.

DICI, when we ſay, *Malè audit*, he has a bad character. For it ſignifies *malè audit de ſe*, or *in ſe*, or *ſibi dici*; ſo that *malè* does not refer to *audit*, but to *dici*, which is underſtood. In like manner, when we ſay, *Audit bonus, audit doctus*, it implies, *audit dici eſſe bonus*, according to the Greek conſtruction which we explained in the 5th rule, p. 14.

DICO, when we ſay, *Bona verba quæſo*, ſup. *dic. Nugas*, ſup. *dicis. Sed hæc hactenus, de his hactenus*, ſup. *dixerimus*, or *dictum ſit. Quid multa?* ſup. *dico verba.*

ESSE, or FUISSE, or FORE, when we ſay, *Factum illi volo. Ne dicas non prædictum. Promiſi ultorem*, ſup. *me fore*, &c.

ESTO, or FAC, DA, or PONE, when we ſay, *Hæc negotia, ut ego abſim, confici poſſunt*, that is, *poſito ut ego abſim*, or *eſto*, or *fac ut*, &c. *Bono ſis animo*, or *in animo.*

FACIO, when we ſay, *Dii meliora*, ſup. *faciant. Studes, an piſcaris, an venaris, an omnia ſimul?* ſup. *facis. Illa nocte nihil præterquam vigilatum eſt in urbe*, that is, *nihil factum eſt præterquam*, &c.

IRE, when we ſay, *In Pompeianum cogito. Rhodum volo, inde Athenas*, &c.

LOQUI, when we ſay, *Scit Latinè, Græcè*, &c. See p. 34.

MONEO, or FAC UT, when we ſay, *ames, legas*; *ametis, legatis*; *Iſtud ne dicas*; *Illud cogites tecum*; *Nihil mihi reſcribas.*

OBSECRO, IMPLORO, or NUNCUPO, when we ſay, *Prob Deûm atque hominum fidem.* See the Syntax, rule 35. p. 74.

ORO UT, or PRECOR UT, when we ſay, *Dii meliora ferant. Ut te perdat Jupiter. Quî illi Dei irati ſint*, where *quî* ſignifies *ut*, or rather *quo*, ſup. *modo.* See the remarks on the pronouns, ch. 1. n. 5. p. 93. and remarks on the adverbs, n. 2. p. 145.

PARO, INVENIO, or the like, when we ſay, *Unde mihi lapidem? Martis ſignum, quo mihi pacis autori?* &c.

SUM, ES, EST, is frequently underſtood: *Quid mihi tecum?* ſup. *eſt. Haud mora* (ſup. *eſt*) *feſtinant juſſi. Hei mihi, væ tibi*, ſup. *eſt.* See r. 35. p. 74. *Quænam* (malum) *iſta ſervitus voluntaria*, ſup. *eſt.*

TIMEO, *cave, vide*, or the like, when we ſay, *Ah te ne frigora lædant. At ut ſatis contemplata ſis. Verùm ne quid illa titubet*, &c.

XIV. THIRD LIST.

Of prepoſitions that are to be underſtood.

A, AB, AD, IN, ought to be underſtood with the names of large places or provinces, where they are not expreſſed, as *Ægypto remeans*, Tac. ſup. *ab. Degit Carthagine*, ſup. *in.* See the Syntax, rule 25, p. 48.

A, AB, are alſo underſtood with nouns ſignifying cauſe, inſtrument, trouble, &c. as, *Culpâ palleſcere, Enſe perforatus, Plectere capite*, &c. See the Syntax, rule 32, p. 70. With nouns of time, when they ſignify *after*, as *Rediit hoſte ſuperato*, after having overcome the enemy, which is what we call the ABLATIVE ABSOLUTE. See the 34th rule, p. 72.

With nouns ſignifying difference, or diſtance, as *Stulto intelligens quid intereſt*; *Abeſt virtute illius.* See the 30th rule, p. 66.

When we would ſignify only a

part; *animo otiosus*, for *ab animo*, in regard to the mind. *Multis rebus melior*, for *à multis rebus*. See the 32d rule, p. 69.

AD is understood in expressing measure or space. *Latus quinque pedes*. See the 26th rule, p. 53.

In expressing the end one aims at. *Quid frustrà laboramus*; for *ad quid*. *Eamus visum* or *visere*, for *ad visum* or *ad visere*. See the remarks on the supines, n. 3. p. 132.

Also when we say *Cætera lætus*, for *quoad cætera*, and the like. See the annotation to the 24th rule, p. 45.

ANTE, with nouns signifying time, *Pridie Kalendas*, sup. *ante*. *Multos abhinc annos*, sup. *ante*. See the 26th rule, p. 53, and following.

CIRCA, when speaking of time, as *Tu homo id ætatis*, that is, *circa id ætatis*.

CUM, when speaking of instruments, *Sagittâ saucius*. See the 32d rule, p. 70.

When we say, *officio*, *honore*, *odio*, *persequi*, and the like, &c. For it is the same signification as when Cicero saith, *Cum equis persecuti sunt*.

To express time, *cras*, *prima luce*. Instead of which Terence hath, *Cras cum primo lucu*. But with time we may likewise understand *in*. See the 26th rule, p. 53.

DE, E, EX, with nouns that express plenty, or want, or the subject, as *Nugis referti libri*. *Plenus vino*. *Equus ligno fabre factus*. *Sacrificare tauro vel agno*, &c. See the 28th rule, p. 62.

With the names of place that express departure, *Exire Româ*, *Italiâ cedere*. See the 25th rule, p. 48.

With nouns signifying time, as *noctu* or *nocte*. *Horâ primâ*, *Tertiâ vigiliâ*. See the 26th rule, p. 53.

With nouns that denote the cause or manner, *Flere alicujus obitu*; *victitare lolio*; *quare* for *qua de re*, &c. See the 32d rule, p. 70.

In like manner, *labore dolore*, for *è dolore*. *Amoris abundantiâ hoc feci*. *Virtute clarus*, &c.

Also, *Lege agere cum aliquo*. *Vocare aliquem nomine*, &c.

IN with nouns signifying place, whether in the ablative or the accusative, as *Domo me contineo*, Cic. *Sardiniam venit*, Cic. See the 25th rule, p. 48.

With nouns signifying time, whether in the ablative or the accusative. See the 26th rule. p. 53. and following.

With nouns that denote the subject or object, as *Opus est mihi libris*, for *in libris*. See the annotation to the 28th rule, p. 63.

With nouns that denote the cause, *Accusat me eo quod*, &c. for *in eo quod*.

With nouns that express the state or condition, *Sum magno timore*, for *in magno timore*. *Magnâ est apud omnes gloriâ*. *De pace nec nullâ, nec magnâ spe sumus*, &c.

With nouns that denote the means to attain the end, as *Libris me oblecto*. *Ludis delectari*, &c.

With nouns that denote order and arrangement, as *Ordine aliquid facere* or *collocare*.

With nouns that denote a particular thing. *Non armis præstantior quàm togâ*.

OB or PROPTER is oftentimes understood, when an infinitive supplieth the place of an accusative, that denotes the cause or end, as *Accipio dolorem mihi illum iratsci*, that is, *ob iratsci*. See the remarks on the verb, chap. 2. n. 10. p. 113, 114.

Quod is frequently governed by the same prepositions, when we say, *Quod ego te per hanc dexteram oro*, Cic. that is, *propter quod*. *Quod utinam minus vitæ cupidus fuissem*, for *quamob-rem*. See the remarks on the adverbs, n. 3. p. 146.

PER is frequently understood with nouns signifying time or distance, *Vixit centum annos*. *Distat quinque milliaria*. See the 26th rule, p. 53.

Also with nouns signifying a part, *hirsutus brachia*, for *per brachia*, and the like, of which we have taken notice, in the annotation to the 24th rule, p. 45. and shall take further notice hereafter when we come to treat of the figure of Hellenism.

PRÆ in comparisons, *Doctior cæteris*, for *præ cæteris*, &c. See the 27th rule, p. 55, and following.

To express the cause, *Homini lacrumæ cadunt gaudio*, Ter. that is, *præ gaudio*.

PRO, with nouns signifying price, *Emi magno*, that is, *pro magno pretio*. *Aureus unus valet decem argenteis*, that is, *pro decem*. See the 29th rule, p. 66.

SUB, with the ablative called absolute, especially when it denotes some post, condition, dignity, or preeminence, as *Te consule*, *Ipso teste*, *Aristotele autore*, *sole ardente*, &c. See the 34th rule, p. 72.

CHAP.

CHAPTER II.

Of the ſecond ſort of ellipſis, called ZEUGMA.

HITHERTO we have treated of the firſt ſort of ellipſis, where we are obliged to underſtand ſome word which is not at all mentioned in the ſentence. The ſecond ſort is, when the word has been already mentioned, and yet is again underſtood once or oftener. Ths is called

ZEUGMA, a Greek word, that ſignifieth *connection* or *aſſemblage*, becauſe under a ſingle word are comprized ſeveral other nouns that depend thereon: and of this there are three ſorts.

I. *A word underſtood as it was expreſſed before.*

The firſt is, when we repeat the noun or verb, in the ſame manner it has been already expreſſed. Donatus gives the following example hereof from the 3d book of the Æneid:

Trojugena interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui ſydera ſentis,
Et volucrum linguas, & præpetis omina pennæ.

For *ſentis* is expreſſed but once, and ought to be underſtood five times.

It is however to be obſerved, that when we do not repeat the word that has been expreſſed, but underſtand a new one, it is not merely a zeugma, but an ellipſis, as already hath been obſerved, p. 168.

II. *A word underſtood otherwiſe than it was expreſſed before.*

The ſecond ſort of *zeugma*, is when the word expreſſed cannot be repeated without receiving ſome alteration.

1. either in gender, *Et genus, & virtus niſi cum re vilior alga eſt*, Hor. *Utinam aut hic ſurdus, aut hæc muta facta ſit*, Ter.

2. Or in caſe, *Quid ille fecerit quem neque pudet quicquam, nec metuit quemquam, nec legem ſe putat tenere ullam?* Ter. for *qui nec metuit*, &c.

3. Or in number, *Sociis & rege recepto*, Virg. *Hic illius arma, hic currus fuit*, Id. *Tutatur favor Euryalum lacrymæque decoræ*, Id.

4. Or in perſon, *Ille timore, ego riſu corrui*, Cic. *Quamvis ille niger, quamvis tu candidus eſſes*, Virg.

III. *A word underſtood in the enumeration of parts.*

The third is, when after a word which includes the whole, a diſtribution of the parts is made without repeating the verb, as *Aquilæ volarunt, hæc ab oriente, illa ab occidente*, Cic. *Conſules profecti, Valerius in Campaniam, Cornelius in Samnium*, Liv. *Beſtiæ aliæ mares, aliæ feminæ*, Cic. Where we may obſerve how wrong it is to ſay, that on ſuch occaſions we are always obliged to uſe the genitive of partition, as *beſtiarum aliæ*, &c.

IV. *Elegance to be obſerved in regard to the Zeugma.*

It is ſometimes extremely elegant to underſtand the ſame word under a different meaning; as *Tu colis barbam, ille patrem, Nero ſuſtulit matrem, Æneas patrem*, &c.

CHAPTER III.

Of the ſecond figure called PLEONASM.

A PLEONASM is when there happens to be a word more than is neceſſary, as *magis majores nugas agere*, Plaut. where *magis* is ſuperfluous. *Se ab omnibus deſertos potius, quàm abs te defenſos eſſe malunt*, Cic. Where *potius* is ſuperfluous, becauſe of the force of the word *malo*.

In the ſame manner in Cicero, *Omnia quæcunque*. In Terence, *Nihil quicquam*, where *omnia* and *quicquam* are ſuperfluous.

Likewiſe when a noun is joined to a pronoun, in the ſame period, *Sed urbana plebs, ea verò præceps erat multis de cauſis*, Sall. *Poſthumius autem, de quo nominatim ſenatus decrevit ut ſtatim in Ciliciam iret, Fuſanoque ſuccederet, is negat ſe iturum ſine Catone*, Cic. ad Att. for *is* is altogether redundant in this paſſage, unleſs it be to render the ſentence more elegant and perſpicuous. For which reaſon thoſe pronouns are often repeated in French.

Alſo when there are two particles in a period, that have the ſame force, as *Oportuit præſciſſe me ante*, Ter. *Noſmetipſos*, Cic. *Nullam eſſe alteram*, Plaut. *Quis alter, quis quiſquam*, &c. or two negatives that make but one, as *neque neſcio*, and others, of which we have taken notice already, p. 155.

In a word, whatever is inſerted in a ſentence without any dependance on the ſenſe or government, is called a pleonaſm.

But it is to be obſerved that ſometimes what we look upon as abundant, was inſerted by the antients, for the ſake of elegance, ſtrength, or perſpicuity; and therefore is not really abundant.

We muſt likewiſe take notice that ſome grammarians happening not to underſtand ſufficiently the real cauſes of government, give us as a pleonaſm what is indeed a moſt ſimple and natural expreſſion; as when Linacer ſays that *Venit ad Meſſenam*, in Cicero, *Ab Roma abire*, in Salluſt and the like, are pleonaſms; whereas the conſtruction depends intirely on the prepoſition, as we have ſhewn in the 25th rule and following, and when it is not expreſſed, it is an ellipſis.

Thus *vivere vitam, gaudere gaudium, furere furorem, ſervire ſervitutem*, and the like, may indeed be called pleonaſms, in regard to the uſe of authors and to the ſenſe, becauſe the verb by itſelf ſignifies as much as when joined with thoſe other words: though with reſpect to the conſtruction, it is rather an ellipſis, when they are not expreſſed, as we have already obſerved, chap. 2. n. 3. But when an adjective is added, as *longam vivere vitam, duram ſervire ſervitutem*, it is then no longer a pleonaſm even according to the ſenſe, becauſe the verbs *vivere* and *ſervire* do not by themſelves imply this meaning.

In like manner the pronouns, *mihi*, *tibi*, *ſibi*, are oftentimes taken for a pleonaſm, when they are only the real dative of relation; as *me*, *ſe*, *te*, the real accuſative, neceſſary in conſtruction, *Qui mihi, tum ſiunt ſenes*, Ter. *Mihi*, that is, *in reſpect to me*. *Me id facere ſtudeo*, Plaut. *me facere* is only the real conſtruction of the infinitive; and if it were ſimply *ſtudeo facere*, it would be an ellipſis, where we ſhould be obliged to underſtand *me*; and in like manner the reſt.

CHAPTER IV.

Of the third figure called SYLLEPSIS.

SYLLEPSIS or conception, is when we conceive the ſenſe different from the import of the words, and thus the conſtruction is formed according to the meaning, and not to the words. This figure is of very great uſe for the right underſtanding of authors, and may be divided into two ſorts according to Scioppius, one ſimple or abſolute, and the other relative.

I. *The ſimple Syllepſis.*

The ſimple ſyllepſis is when the words in a ſentence differ either in gender, or number, or both.

1. In gender, as when Livy ſaith, *Samnitium duo millia cæſi*, and not *cæſa*, becauſe he refers it to *homines*. There were two thouſand Samnites ſlain. *Duo millia crucibus affixi*, Curt. *Duo millia electi qui mori juberentur*, Flor. and ſuch like; where we may ſee that L. Valla had no foundation to find fault with theſe ſcriptural phraſes, *Duo millia ſignati*, &c.

And when Horace ſaith, *Daret ut catenis fatale monſtrum, quæ generoſius perire quærens*, &c. he put *quæ*, becauſe by *monſtrum* he meaneth Cleopatra. Thus it is we find *Duco importuna prodigia, quos egeſtas*, &c. Cic. *Potius quàm iſtam à me operam impetres, quod poſtulas*, Plaut. *Ubi eſt ſcelus qui me perdidit?* Ter. And in one of the hymns of advent.

VERBUM *ſupernum prodiens,*
A patre olim exiens,
QUI *natus orbi ſubvenis;*
Curſu declivi temporis.

Verbum qui, becauſe *verbum* is the ſame as *Filius Dei*; eſpecially, after having mentioned the father. Hence it is when Urban VIII. ſet about reviſing the hymns, he did not chuſe to alter this expreſſion, but only corrected the ſecond verſe, where the meaſure was not obſerved, and put *E patris æterni ſinu*. And I remember this gave occaſion to a perſon to find fault with that Pope for leaving a ſoleciſm in this hymn; ſo dangerous is it to be only a ſmatterer in learning, and have but a ſlender knowledge of the real principles of the Latin tongue.

2. In number. There is alſo a diſagreement in number, as *turba ruunt*, Virg. becauſe the word *turba*, though a ſingular, includes a multitude. And in like manner, *Alterum in alterius*

mactatos

mactatos ſanguine cernam, Virg. *Ut alter alterum nec opinato viderimus*, Cic. *Miſſi magnis de rebus uterque legati*, Hor.

Propterea quod, for *propter id quod*. In the ſame manner as Plautus ſaid, *amor amara dat tibi ſatis quod ægrè ſit*. And Cic. *Si tempus eſt ullum jure hominis necandi quæ multa ſunt. QUID enim fuit in illis literis, præter querelam temporum, QUÆ non animum meum magis ſollicitum haberent quam tuum?* Cic. *Quæ* for *quod*, referring to *quid*. *Servitia repudiabat cujus initio ad eum magnæ copiæ concurrebant*, Sall. in Catil. that is, *cujus ſervitii*, for *ſervitium* is taken there for ſlaves, as Cicero hath put it, *cœptum eſſe in Sicilia moveri ſervitium*.

In like manner Terence ſays, *Aperite aliquis oſtium*, which agrees very well with the French language, *ouvrez la porte quelqu'un*, that is, *ouvrez la porte* (ſpeaking to them all) *& que quelqu'un de vous l'ouvre*. It is likewiſe by this figure that the ſame poet ſaith, according to Ramus and Scioppius, *abſente nobis*, and Plautus, *præſente nobis*.

3. In gender and number, as *Pars in carcerem acti, pars beſtiis objecti*, Sall. *Pars merſi tenuere ratem*, Virg. *Alterum in alterius mactatos ſanguine cernam*, Virg. *Mars & Venus capti*, Ovid.

But that which is formed with the prepoſition *cum*, ſeemeth ſomewhat bolder, and is tolerated rather in the writings of poets, than of orators: *Ilia cum Niſo de Numitore ſati*, Ovid. *Syrus cum illo veſtro ſuſurrant*, Ter. *Divellimur inde Iphitus & Pelias mecum*, Virg. *Remo cum fratre Quirinus—jura dabunt*, Id. Yet Cicero has alſo made uſe of it, *Dicæarchum verò cum Ariſtoxeno æquali & condiſcipulo ſuo, doctos ſanè homines relinquamus*. And Q. Curtius, *Pharnabaſus cum Apollonide & Athenagora vincti traduntur*, lib. 4. In like manner an excellent author has wrote thus in French, *laiſſant ſa mere avec ſa femme & ſes enfans priſonniers*.

II. *The relative Syllepſis.*

The relative ſyllepſis, is when we refer the relative to an antecedent that has not been expreſſed, but of which we form an idea by the meaning of the whole ſentence. *Inter alia prodigia etiam carne pluit, quem imbrem aves feruntur rapuiſſe*, Liv. The reference is here made to *imber*, which has not been expreſſed, but is included in the word *pluit*, as if it were *carnis imber pluit*. In like manner, *Per literas me conſolatus ſum, quem librum ad te mittam*, Cic. Where *per literas* is taken for the compoſition or work which he promiſes to ſend. *Mithridaticum verò bellum, magnum atque difficile, & in multa varietate terra marique verſatum, totum ab hoc expreſſum eſt, qui libri non modo L. Lucullum fortiſſim. & clariſſim. virum, verùm populi Romani nomen illuſtrant*, Cic. where *qui libri* refers to his work, which is included in theſe terms, *bellum expreſſum eſt*.

De Prætiana hereditate, quæ quidem mihi magno dolori eſt (valde enim illum amavi,) hoc velim cures, Cic. here *illum* refers to Pretius his friend whom he has not mentioned, but who is included in theſe words *Prætiana hæreditate*. *Sed antea conjuravere pauci contra rempublic. in quibus Catilina fuit, de qua quambreviſſimè potero dicam*, Sall.

That

That is, *de qua conjuratione*, ſays Sanctius.

——*Et laudare fortunas meas,*
Qui gnatum haberem tali ingenio præditum, Ter.

That is, *meas hominis qui*, &c.

Nam Sextianus dum volo eſſe conviva,
Orationem in Attium petitorem
Plenam veneni & peſtilentiæ legit, Catul. Carm. 45.

Where we muſt underſtand *ille*, that is *Sextius*, for the nominative of *legit*. For this nominative is included in the adjective *Sextianus*; and it is juſt as if it were, *Nam Sextii ipſe dum volo eſſe conviva*, &c. *Deinde Philenorum aræ, quem locum habuere Carthaginenſes*, Sall. where we muſt underſtand *locus* by appoſition, as if it were *Aræ locus, quem locum*, &c. Likewiſe in Virgil,

Interea ſocios, inhumatáque corpora terræ
Mandemus, qui ſolus honos Acheronte ſub imo eſt.

Where *honos* is the appoſition of *mandare corpora terræ*. Again,

——*Hortamur fari quo ſanguine cretus,*
Quidve ferat memoret, quæ ſit fiducia capto, Æn. 2.

That is, *quæ hortatio ſit fiducia capto*, in order to encourage him to ſpeak. And in Cicero, *Atque in hoc genere illa quoque eſt infinita ſilva, quod oratori pleriqué duo genera ad dicendum dederunt*, 2. de Orat. where *quod* ſuppoſeth *negotium*. For the meaning is, *Quod negotium*, nempe *ſilvam* illam *infinitam, plerique dederunt oratori*, tanquam *duo genera ad dicendum*.

To this relative ſyllepſis we muſt likewiſe refer theſe modes of ſpeaking by ſhort parentheſes, which are ſo graceful in the Latin language, and include a relative that has no other antecedent but the very thing expreſſed before; as *quare quoniam hæc à me ſic petis, ut (quæ tua poteſtas eſt) id neges me invito uſurum*, Cic. ad Attic. *Tamen (quæ tua ſuavitas eſt; quique in me amor) nolles à me hoc tempore æſtimationem accipere*, Id. ad Rufum: that is, τὸ *nolle accipere quæ tua ſuavitas eſt*, &c. Where we ſee that the relative being between two nouns of different genders, agrees here with the latter, according to what was obſerved in the rule of the relative, p. 6.

To this figure alſo we muſt refer a great many obſcure paſſages of the vulgate, where the pronoun relatives do not refer to the neareſt noun, but to ſome other more diſtant, or which is underſtood; as *Præcipiens* JESUS *duodecim apoſtolis ſuis, tranſiit inde ut doceret & prædicaret in civitatibus eorum*, Matt. 11. where *eorum* refers to *Judæorum*, and not to the apoſtles who are mentioned immediately before. *Cum loquitur mendacium* (Diabolus) *ex propriis loquitur, quia mendax eſt, & pater ejus*, (ſup. *mendacii*) Joan. 8. *Et erant phariſæi & legis doctores*, &c. *& virtus Domini erat ad ſanandum eos*, Luc. 5. that is, the great multitudes mentioned before, and not the phariſees. You may likewiſe ſee S. Matt. c. 12. v. 9. S. Luke c. 4. v. 15. and the 98th pſalm v. 8.

The relative adverb is ſometimes reſolved by the ſame figure, as in this paſſage of Job in the vulgate, *Nudus egreſſus ſum de utero matris meæ, & nudus revertar illuc*. Where *illuc* does not refer to the preceding word, which is *uterus*, but to another underſtood, which is the earth, or the duſt.

CHAP-

Chapter V.

That the Syllepſis is frequently joined with another figure, and of ſome difficult paſſages which ought to be referred thereto.

WE are alſo to obſerve that the ſyllepſis is frequently joined with other figures, as with the zeugma, the ellipſis, and the hyperbaton; and this is what renders it more ſtrange and difficult. Hereto we might refer ſome of the paſſages cited in the precedent chapter; but we muſt illuſtrate the matter further by more particular examples.

I. *Syllepſis with a Zeugma.*

It is joined with a zeugma, when the adjective or relative does not refer to the gender of the neareſt ſubſtantive, but to ſome other that precedeth; as *Amor tuus ac judicium de me, utrùm mihi plus dignitatis in perpetuum, an voluptatis quotidie ſit allaturus, non facilè dixerim*, Plancus Ciceroni, where *allaturus* refers only to *amor tuus*, ſo that we muſt underſtand *allaturum* once more, along with *judicium*. In like manner, *Gens cui natura corpora animoſque magis magna quàm firma dedit*, Liv. *Pedes ejus præciſos & caput & manus in ciſtam chlamyde opertos pro munere natalitio matri miſit*, Valer. Max. *Ne fando quidem auditum eſt crocodilum aut ibim aut felem violatum ab Ægyptio*, Cic. 1. de natur. where he makes the conſtruction in the maſculine, though *feles*, which is the latter word, be of the feminine, as we have already ſhewn when treating of the heteroclites, vol. 1. p. 142. col. 2. *Quin etiam vites à caulibus braſſicíſque ſi prope ſati ſint, ut à peſtiferis & nocentibus refugere dicuntur, nec eos ulla ex parte contingere*, 2. de natur. where he likewiſe makes the conſtruction in the maſculine, becauſe of *caulis*, maſc. though *braſſica*, the latter, be feminine. *Cœlum ac terra ardere viſum*, Jul. Obſequens. *Philippi vim atque arma toti Græciæ cavendam metuendámque eſſe*, Gell. as H. Stephen reads it, and as it is quoted by Saturnius and Sanctius. And in Virgil,

Me puer Aſcanius, capitíſque injuria cari,
Quem regno Heſperiæ fraudo.

Where he puts *quem*, though *caput*, the latter word, be of the neuter gender.

Thus in the ſecond *de Natur. Deor.* by the ſame figure Cicero ſaith, *Ex æthere igitur innumerabiles* FLAMMÆ *ſiderum exiſtunt, quorum eſt princeps ſol*, &c. *Deinde reliqua* SIDERA *magnitudinibus immenſis. Atque hi tanti* IGNES *támque multi, non modò nihil nocent terris, rebúſque terreſtribus; ſed ita proſunt, ut ſi* MOTA *loco ſint, conflagrare terras neceſſe ſit à tantis ardoribus.* Where *mota*, which we find in the beſt copies, refers to *ſidera* and not to *ignes*, which is the latter word. But if we read *motæ* in the feminine, according to Lambinus, we muſt needs refer it to *flammæ*, which is only in the beginning of the precedent period, and then this figure will be ſtill more extraordinary.

And

And it may further be obſerved that this ſame figure is alſo practiſed in regard to the verb, when after two different nouns, it is not put in the plural ſo as to follow the nobleſt perſon, nor made to agree with the latter perſon, though it be put in the ſingular, as *Ego & populus Rom. bellum indico faciòque*, Liv. not *indicit* nor *indicimus*, &c.

II. *With an entire Ellipſis.*

And though theſe conſtructions ſeem very extraordinary, yet there are others ſtill more ſurprizing, when this figure is joined with an intire ellipſis, that is, when we muſt underſtand a word that has not been at all expreſſed, which happens particularly on two occaſions.

1. When we make the conſtruction and the reference in the worthieſt gender, purſuant to what hath been explained, in the 4th rule, p. 9. though departing intirely from the gender of the noun expreſſed, as when Virgil ſaith, *Timidi Damæ, Talpæ oculis capti*, which he could not ſay without underſtanding *maſculi*, with thoſe epicenes of the feminine.

Thus Cicero ſaith, *Quod ſi hæc apparent in beſtiis volucribus, agreſtibus, natantibus, ſuibus, cicuribus, feris, primum ut ſe ipſi diligant*, &c. Where it is remarkable that he put *ipſi* in the maſculine, though there is nothing before it to which it can be referred but to *beſtiæ*, ſince all the other nouns refer to it, either as adjectives, or as ſubſtantives of the common gender, put by appoſition. And Virgil:

Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque ſibi tenues naſcentem arceſſere vitas.

We might mention a great many other examples of the ſame ſort: and it may likewiſe be obſerved, that when we take the common and general noun, to refer to, rather than to the particular noun which has been expreſſed, this is alſo a ſyllepſis joined with an ellipſis; as *in ſuam Eunuchum*, ſup. *fabulam. Centauro invehitur magna*, ſup. *navi*, &c. Which is ſufficient to ſhew that the Latin tongue hath its irregularities, or rather its figures in gender and conſtruction, as well as the Greek; and that no expreſſion is uſed in either without ſome grounds, or reaſon.

2. The ſecond caſe where the ſyllepſis is joined with an ellipſis, is, ſays Scioppius, when underſtanding the attribute or ſubject of a prepoſition, we take the gender of the word expreſſed, for that of the other underſtood, to which it refers notwithſtanding; as if holding a diamond in my hand, I were to ſay, *Hæc eſt gemma*, where *hæc* without doubt would refer to *adamas*, though maſculine. And this conſtruction occurs quite at length in Virgil, where he ſays:

——Facilis deſcenſus Averni,
Sed revocare gradum, ſuperaſque evadere ad auras,
Hoc opus, hic labor eſt.

Where *hic labor*, as well as *hoc opus*, refers to τὸ *revocare* and τὸ *evadere*. And Cicero has uſed it in the ſame manner, where he ſays, *Solum igitur quod ſe movet . . . . . hic fons, hoc principium eſt*

movendis

movendi, in Somn. Where *quod ſe movet*, (what is ſelf-moved) is the ſubject to which *hic fons*, and *hoc principium* refers. Thus it is elegant to ſay, *Hic error eſt, non ſcelus*, that is, *hoc negotium eſt error, & non eſt ſcelus.* We ſay, *Hic eſt panis qui de cœlo deſcendit*, that is, *hæc res eſt panis qui*, &c. And in like manner addeth Scioppius, *Hic eſt ſanguis meus*; *hoc eſt corpus meum*, for *hæc res eſt ſanguis meus*; *hæc res eſt corpus meum*, &c.

But this relative ſyllepſis occurreth alſo in regard to the attribute, when it is evidently underſtood, and yet without being referred to, as when we ſay, *Leo eſt animalium fortiſſimus*; *homo animalium diviniſſimus*, it ſeems that we ought neceſſarily to underſtand *animal: leo*, or *homo eſt animal*, &c. So that we conceive the neuter gender, which would require us to put *fortiſſimum, diviniſſimum*, &c. though we oftener uſe the maſculine, that is, the gender of the ſubſtantive expreſſed, according to what has been obſerved in the rule of the partitive, p. 59.

III. *With an Hyperbaton.*

The ſyllepſis is joined with an hyperbaton (of which we ſhall treat preſently) when in a ſenſe bordering on that above explained, there is likewiſe an inverſion of the order of words. As in the paſſage of Tertullian, of which the proteſtants have attempted to avail themſelves, where he ſays, *Acceptum panem & diſtributum diſcipulis corpus ſuum illum fecit, hoc eſt corpus meum, dicendo, id eſt figura corporis mei: figura autem*, &c. where it is plain that *figura corporis mei*, is only the explication of the ſubject of the propoſition, as Cardinal du Perron proveth admirably well in his book on the euchariſt. For it means, *hoc* or *hæc res, id eſt figura corporis mei*, this thing which is the legal figure of my body, *eſt corpus meum*, is my body. For it is certain that otherwiſe there would be no ſenſe or meaning in what follows.

CHAPTER VI.

Of the fourth figure called HYPERBATON.

AN hyperbaton is the mixture or inverſion of the order of words, which order ought to be common to all languages, according to the natural idea we have of conſtruction. But the Romans were ſo fond of figurative diſcourſe, that they hardly ever uſed any other, and Horace is the moſt obſcure of all in this way of writing.

This figure hath five ſpecies.

1. ANASTROPHE, which is the inverſion of words, as *mecum* for *cum me*. *Quamobrem*, for *ob quam rem*. *Qua de re*, for *de qua re*. *His accenſa ſuper*, Virg. *Ore pedes tetigique crura*, Hor. and in like manner *Quam potius* for *potius quam*; *quamprius* for *priuſquam*.

Illum ſæpè ſuis decedens fovit in ulnis,
Quam prius abjunctos ſedula lavit equos, Prop.

Which is borrowed from the Attics, according to Scaliger, who ſay ἢ πρὶν, inſtead of πρὶν ἢ.

2. TMESIS, when a word is cut in two, as *Septem ſubjecta trioni*, Virg.

Virg. for *ſeptentrioni*. *Garrulus hunc quando conſumet cunque*, Hor. for *quandocunque*, &c. *Quo me cunque rapit tempeſtas*: and the like.

3. PARENTHESIS, when the ſenſe is interrupted by parentheſes; as *Tytire dum redeo (brevis eſt via) paſce capellas*, Virg.

4. SYNCHISIS, when the whole order of natural conſtruction is confounded, as

Saxa vocant Itali mediis quæ in fluctibus, aras, Virg.

That is, *Itali vocant aras ſaxa illa, quæ ſunt in mediis fluctibus.*

——Donec regina ſacerdos
Marte gravis geminam partu dabit Ilia prolem, Id.

That is, *Donec Ilia ſacerdos regina, gravis Marte, dabit partu prolem geminam.*

Si mala condiderit, in quem quis carmina, jus eſt
Judiciumque. Eſto, ſi quis mala: ſed bona ſi quis
Judice condiderit laudatur Cæſare, Hor.

That is, *Si quis bona carmina condiderit, laudatur judice Cæſare,*

Æſtates peraget qui nigris prandia moris
Ille ſalubres finiet, &c.

That is, *Ille qui finiet prandia nigris moris, peraget æſtates ſalubres.* He who will finiſh the meal called *prandium*, with mulberries, ſhall enjoy good health all the ſummer.

Et malè laxus——In pede calceus hæret, Id. for *malè hæret.*
Contra Lævinum Valeri genus, unde Superbus
Tarquinius regno pulſus fuit, unius aſſis
Non unquam pretio pluris licuiſſe, notante
Judice, quem noſti, populo, &c. Id.

That is, *Lævinum qui eſt genus Valeri, & à quo Tarquinius Superbus pulſus fuit regno ſuo, aliquando licuiſſe non pluris pretio unius aſſis, judice populo notante, quem tu noſti.*

Habet gladium; ſed duos quibus altero te occiſurum ait, altero villicum, Plaut. in Caſſin. that is, *quibus ait ſe occiſurum, altero quidem te, altero verò villicum.*

To this ſame figure Linacer would have us refer theſe modes of ſpeaking, where a conſtruction is uſed in a ſenſe that ſeems quite inverted, as in Virgil, *Ibant obſcuri ſola ſub nocte*, Æn. 6. for *ſoli ſub obſcura nocte*, *Sceleratam intorſerit haſtam*, Ibid. for *ipſe ſceleratus*. *Dare claſſibus auſtros*, Æn. 2. for *dare auſtris*, or *committere auſtris claſſes*, To expoſe them to the winds, which is generally called an HYPALLAGE. Nevertheleſs, to be ingenuous, theſe modes of ſpeaking are not a figure of grammar. For either they ſubſiſt in a plain and natural conſtruction, as the latter example, *dare claſſibus auſtros*; it being indifferent in regard to conſtruction to ſay, *dare claſſibus auſtros*, or *auſtris claſſes*, to expoſe them to the wind, or to make them receive the wind: or elſe it is a trope, or a figure of rhetoric, as *ſola ſub nocte*, where the night is called *ſola*, juſt as death is called *pallida*, becauſe it makes us pale.

But to this figure of hyperbaton we may very well refer the following elegant and uſual phraſes of Cicero's, where the relative is always before the demonſtrative, which ſerves for its antecedent, as, *Sed hoc non concedo, ut quibus rebus glorieminr in vobis, eaſdem*

eaſdem in aliis reprehendatis, Cic. *Quarum enim tu rerum cogitatione nos levare ægritudine voluiſti, earum etiam commemoratione lenimur*, Id. for *earum rerum quarum*, &c.

Hereto we muſt alſo refer theſe other phraſes, where the relative being placed firſt, it is followed by an intire period which ſerves for its antecedent: as in Livy, *Quod bonum, fauſtum, felixque ſit, Quirites, regem create.* And the like.

5. ANACOLUTHON, when there is hardly any connexion or conſtruction in the ſentence, as in Terence. *Nam omnes nos quibus eſt alicunde aliquis objectus labor, omne quod eſt interea tempus priuſquam id reſcitum eſt, lucro eſt.* And in Varro, *Me in Arcadia ſcio ſpectatum ſuem* for *ſpectaſſe.* Likewiſe in Cicero, *Prætor interea, ne pulchrum ſe ac beatum putaret, atque aliquid ſua ſponte loqueretur, ei quoque carmen compoſitum eſt*, Cic. pro Muræna. *Et enim ſi orationes, quas nos multitudinis judicio probari volebamus (popularis eſt enim illa facultas, & effectus eloquentiæ eſt audientium approbatio) ſed ſi reperiantur nonnulli, qui nihil laudarent, niſi quod ſe imitari poſſe confiderent*, Cic. 2. Tuſc. *Quæ qui in utramque partem excelſo animo magnóque deſpiciunt, cúmque aliqua his ampla & honeſta res objecta eſt, totos ad ſe convertit & rapit: tum quis non admiretur ſplendorem pulchritudinemque virtutis?* Off. 1. Where we ſee there is no ſort of connexion in thoſe periods. But this figure is oftentimes only a ſpecious term to make us overlook ſeveral things in antient authors, which ſeem rather to have dropped from them inadvertently, than to be rationally accounted for.

CHAPTER VII.

Of HELLENISM *or Greek phraſe.*

BESIDES the figures abovementioned, it is proper alſo to obſerve, that there are ſeveral phraſes whoſe conſtruction is borrowed from the Greeks, which way of ſpeaking is included under the general term of helleniſm.

Linacer extends this figure to an infinite variety of expreſſions, merely becauſe they are more common among the Greeks, than among the Latins. But we ſhall be ſatisfied with referring to this figure whatever particularly belongs to the Greek tongue, having treated of the other things by principles, which are applicable to both languages.

I. *Helleniſm by* ATTRACTION.

Now in order rightly to underſtand the expreſſions borrowed from the Greek, and even to comprehend the Greek authors, we muſt always diſtinguiſh in the Greek phraſe between attraction and government; that is to ſay, when one caſe is rather attracted by another preceding caſe, than governed by the verb to which it refers. This is what Budeus tranſiently has obſerved in ſeveral parts of his commentaries, and what Sanctius has made a very conſiderable point of; *Græci*, ſays he, *è duobus caſibus (ſi ſe mutuò reſpiciant) alterum tantum regunt, alterum illi adjungunt, ita ut alter*

ab

ab altero trahatur, ut περὶ λόγων ὧν εἶπα, *de verbis quibus dixi*, for *quæ dixi*.

Thus we find in St. Paul, τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, ὃ ἔχετε ἀπὸ θεοῦ, 1 Cor. 6. 19. *Corpus veſtrum templum eſt ſpiritus ſancti, in vobis exiſtentis, cujus* (for *quem*) *habetis à Deo*. And in Demoſthenes, ἐκ τῶν ἐπιστολῶν τῶν ἐκείνου μαθήσεσθε ὧν εἰς Πελοπόννησον ἔπεμψε. *Ex epiſtolis ejus cognoſcetis, quibus* (for *quas*) *in Peloponneſum miſit*. And this the Latins have often imitated, as when we find, *Quum ſcribas & aliquid agas quorum conſueviſti*, Lucceius Ciceroni, for *quæ conſueviſti*. *Sed iſtum, quem quæris, ego ſum*, Plaut. for *ego ſum quem quæris*. *Occurrunt animæ, quales nec candidiores terra tulit*, for *qualibus*, which Lambinus ſeems not to have rightly underſtood.

It is by this ſame figure they ſay, *Non licet mihi eſſe ſecuro; cupio eſſe clemens. Uxor invicti Jovis eſſe neſcis*, Hor. *Senſit medios delapſus in hoſtes*, Virg. and the like. Which very few have comprehended; ſee what has been ſaid already in regard to this matter in the 5th rule, p. 14.

By this alſo it is, that a caſe being betwixt two verbs, ſhall be ſometimes attracted by the verb that it does not refer to, *Illum, ut vivat, optant*, Ter. *Hæc me, ut confidam, faciunt*, Cic. Where the accuſative ſeems to be put for the nominative, *Optant ut ille vivat*. In like manner, *Metuo lenonem ne quid ſuo ſuat capiti*, for *metuo ne leno*, &c. in Phorm. *Atque iſtud quidquid eſt fac me ut ſciam*. in Heaut. for *fac ut ego ſciam*.

Hence it is that one gender is ſometimes attracted by another, as

Saxum antiquum, ingens, campo qui fortè jacebat
Limes agro poſitus, Virg.

Whereto we muſt refer what hath been ſaid concerning the relative betwixt two nouns of different gender, p. 6.

II. *Helleniſm of the prepoſition* KATA.

But the Latins have imitated the Greeks in no one article ſo much as in thoſe phraſes, where underſtanding their prepoſition κατὰ or περὶ they put what Budeus calls an accuſative abſolute, as in Theognides,

Οὐδεὶς ἀνθρώπων ἐστὶν ἅπαντα σοφός.
Mortalis ſapiens omnia nemo datur.

that is κατὰ πάντα, *ſecundum omnia*. And in Iſocr. περὶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος. *Stude corpus quidem eſſe amans laboris, animum autem amans ſapientiæ*, that is, *ſecundum corpus, ſecundum animum*, κατὰ σῶμα, as it is in the antient epigram.

Ὃς κατὰ σῶμα καλὸς, κατὰ νῶν δ' αὖ ἐστιν ἄμορφος,
Αἰσχρὸς δὴ πλεῖόν μοι δοκεῖ ἢ καλός.

Qui quod ad corpus pulcher eſt, he ſays, *quod ad mentem deformis, deformis magis mihi videtur quàm pulcher*.

Thus Ariſtophanes ſays γνώμην ἐμὴν, where Plato often uſeth κατὰ τὴν ἐμὴν, *juxta meam*, ſup. *ſententiam*. Thus they ſay τὴν πρώτην, *primò*; τὴν ἀρχὴν, *principio*; τὸ τέλος, *tandem*. And thus in imitation of them the Latins ſay, *Expleri mentem nequit*. *Fractus membra*

membra. Os humeraſque deo ſimilis. Pacem te poſcimus. Doceo te artes, and other ſuch phraſes, which may be ſeen in the annotation to the 24th rule, p. 45. Thus it is that they ſay indifferently *primum* for *primo*, *tertium* for *tertio*: that they ſay *tantum*, *quantum*, *nimium*, *principium*: in regard to which ſee the chapter on the adverbs, p. 145.

III. *Helleniſm of the prepoſition* EK.

It is ſo uſual likewiſe with the Greeks to underſtand this prepoſition, which with them governs the genitive, or ſome other word of the ſame government, that for this very reaſon grammarians imagined there were a great many verbs which governed a genitive. Whereas, according to what hath been above obſerved, the whole government is included in the prepoſition underſtood. And hence the Latins have taken, *Abſtine irarum, deſine lacrymarum, regnavit populorum*, and others; concerning which ſee the 9th and 10th rules.

They ſaid likewiſe, *Imperti me divitiarum, arripuit illum pedis, guſtavit mellis, audivit muſicæ*, and an infinite number of others. Hence it is that Vitruvius hath even joined the Latin prepoſition *ex* in this government, *Deſcriptio ex duodecim ſignorum cæleſtium*, &c. which deſerves more to be remarked, than imitated.

IV. *Other more particular expreſſions, which depend on the figure of helleniſm.*

It is likewiſe to the figure of helleniſm that we are to refer theſe phraſes, where the nominative is put for the vocative, as hath been obſerved already, p. 83. *Da meus ocellus, da anime mi*, Plaut. which is an imitation of the Attics, or even of the Æolians, whom the Latins have always endeavoured to follow.

Thus it is in imitation of the Greeks that Ovid ſays,

Seu genus Adraſti, ſeu furtis aptus Ulyſſes,
Seu pius Æneas eripuiſſe ferunt.

Becauſe they may indifferently put either the nominative or the accuſative before the infinitive, as we have made appear in the new method of learning the Greek tongue; whereas the Latin conſtruction admits only of the accuſative on this occaſion.

It is likewiſe by this figure that an infinitive is put after a noun, underſtanding ſome particle by which it is governed, and which anſwers to their ὥστε, as in Perſius,

——Et pectore lævo
Excutias guttas, lætari prætrepidum cor:

for *uſque ad lætari*. And in Virgil,

Peſtis acerba boum pecorique aſpergere virus,

that is, *acerba uſque ad aſpergere*.

Hence it is that the Latins on this occaſion have ſometimes put an *ut*, as Horace, lib. 1. od. 11.

——Neu Babylonios
Tentaris numeros, ut melius quicquid erit pati.

That is, ὥστε φέρειν, *ut melius patiaris*, according as Surſin and Voſſius explain it. And the ſame expreſſion occurreth likewiſe in

in Ulpian, l. 62. as Scipio Gentilis obſerveth, *In lege faciendâ, Julianus ait:* UT, *ſi duo rei promittendi fuerint, vel ſi duo ſtipulandi, ſiquidem ſocii ſint, in eâ re* DIVIDI *inter eos* DEBERE *obligationem*, where according to this author, whom Voſſius hath followed, *ut* ought to refer to *dividi debere*, as if it were *ut dividi debeat*, &c.

CHAPTER VII.

Of Antiptoſis and Enallage.

I. *Whether we ought to join Antiptoſis and Enallage to the foregoing figures, and what the grammarians underſtand by theſe two words.*

BESIDE the above given figures of conſtruction, there are who pretend that we ought at leaſt to admit of antiptoſis and enallage.

They give the name of enallage to every change which they fancy in ſpeech, and for which, as they think, there is no foundation or reaſon, as of one mood for another, one tenſe for another, one gender for another, &c. And in particular they diſtinguiſh by the name of antiptoſis the change of one caſe for another, which may happen, ſays Deſpauter, as many ways as there are particular caſes, becauſe according to him, there are none but what may be interchanged for another, by virtue of this beautiful figure.

But who does not ſee that if thoſe changes were ſo arbitrary and unaccountable, the rules of grammar would be of no ſort of uſe, or at leaſt we ſhould have no right to cenſure a perſon for any tranſgreſſion whatſoever againſt them? Hence this figure is indeed the moſt idle thing that can be imagined, ſays Sanctius, *Antiptoſi grammaticorum nihil imperitius, quod figmentum ſi eſſet verum, fruſtra quæreretur, quem caſum verba regerent*, lib. 4.

And only to touch lightly on the principal examples which Deſpauter hath given of this figure, it is an eaſy matter to ſhew that they have other foundations than he imagined, and that the rules of grammar preſent nothing to us but what is ſupported by reaſon; though in ſuch a multitude, we are ever to make a judicious choice, and to pick out only what is moſt pure and elegant, that is, what is moſt received and eſtabliſhed by the uſe of good authors. For though we may ſometimes make uſe of particular turns of expreſſion without being guilty of error, yet it is true what Quintilian ſays, that ALIUD EST GRAMMATICE, ALIUD LATINE LOQUI.

II. *Examples of the Antiptoſis taken particularly from Deſpauter.*

Thus when Deſpauter ſaith that in this example from Livy, *Quando duo conſules ejus anni, alter morbo, alter ferro periiſſet*, &c. the nominative is there for the genitive, *duo conſules* for *duorum conſulum*; it is evident that this is only an ellipſis or rather a zeug-

ma, where the verb which is expreſſed but once, ought to be underſtood three times, *duo conſules periiſſent, alter morbo periiſſet, & alter ferro periiſſet.*

When he ſays that *fortiora horum* is a genitive for an ablative, *horum* for *his*, this is only a partition, by virtue of which the genitive may be put after the comparative or even after the poſitive, as we have obſerved, p. 59.

When he ſays that *Saltui & velocitati certare*, in Siſen. according to Nonius, is a dative inſtead of an ablative; I ſay, either it is an ablative, becauſe formerly the dative was every where like the ablative, purſuant to what hath been already demonſtrated: or even that the conſtruction by the dative may be defended, this being only the caſe of *relation*, which may be put every where, as hath been obſerved, p. 25. The ſame may be ſaid of the other examples which he produces, *Vino modo cupidæ eſtis*, Plaut. *Moderari orationi*, Cic. *Alienis rebus curas*, Plaut. where it is only a ſimple government of the dative. See the 12th rule, p. 25.

When he ſays that *ferax oleo* in Virgil is for *olei*, this may be an ablative of the manner, abounding *in olive trees*. Juſt as Ovid ſays,

Terra ferax Cereris, multóque feracior uvis.

But we may farther obſerve that moſt editions, as thoſe of Holland, Robert Stephen, Aſcenſius, Erithreus, Farnaby, and others, have *ferax oleæ*; though Pierius owns he found *oleo* in ſome manuſcripts.

When he ſays that in the example from Pomponius, quoted by Nonius, ch. 9. *Quot lætitias inſperatas modo mihi irrepſere in ſinum*, it is an accuſative for a nominative: I ſay, either that the paſſage is corrupted, having ſhewn elſewhere, that this author hath frequently made uſe of bad editions, in the examples he produces; or that in the above paſſage Pomponius hath taken *irrepſere* for a verb active, which hath its nominative underſtood, and which really governeth *lætitias:* for it is very common, as we have ſeen already in the liſt of the verbs abſolute and active, p. 99. and we ſhall further demonſtrate in the following liſt by various examples of verbs of different governments; that thoſe which are called neuters, do govern the accuſative as real verbs active. Were it not for this, I ſhould have no ſcruple to ſay that *lætitias irrepſere*, for *lætitiæ*, is a downright ſoleciſm, and that neither an antiptoſis, nor Nonius, nor Deſpauter, can juſtify this mode of expreſſion. And it is evident that Nonius did not underſtand this example when he quoted it, ſince he refers to the ſame figure, *Urbem quam ſtatuo veſtra eſt*, which is quite a different expreſſion, and a conſtruction authorized by the uſe of poets, as we have already ſhewn in the annotation to the ſecond rule, p. 5.

When he ſays that in Nevius, *Quot res hunc vis privari pulchras, quas uti ſolet*, this *quas* is an accuſative for an ablative: it is only the natural government, and the accuſative to which the action of the verb paſſeth. For *utor* governeth alſo ſometimes the accuſative, though it be more uſual with the ablative. But *privari res pulchras*, is an helleniſm, which ſuppoſeth κατὰ, juſt as *lætor hanc rem*, and the like, of which we have made mention already, p. 203. and in the 24th rule, p. 44.

When

When he ſays that in Virgil——*Hæret pede pes, denſuſque viro vir*, Æn. 10. it is an ablative for a dative: it is only a real dative; but this is becauſe the dative heretofore was always like the ablative, as we have made appear in the 2d chapter of the remarks on the nouns, n. 2. p. 83. and elſewhere.

And in regard to what Deſpauter addeth further, that in the ſame poet,

Forte ratis celſi conjuncta crepidine ſaxi
Expoſitis ſtabat ſcalis, & ponte parato.

Crepidine is likewiſe an ablative for the dative *crepidini*; I ſay, that the conſtruction of the ablative in this paſſage with the verb *conjungo*, is as natural as that of the dative, let Servius ſay what he will, who inſiſts on the ſame antiptoſis. This we might demonſtrate by an infinite number of paſſages even out of Cicero, *Declarat enim ſummam benevolentiam conjunctam pari prudentia*, lib. 5. ep. 13. *Ea ſumma miſeria eſt ſummo dolore conjuncta*, contra Verr. *Fannii ætate conjunctus Antipater*, 1. de Leg. And the reaſon hereof is, this word being compounded of the prepoſition *cum*, it preſerveth its government alſo; ſo that it is juſt as if we were to ſay *cum ſummo dolore conjuncta*; *cum ætate conjunctus*, &c. This is ſo true, that ſometimes they repeated the prepoſition, *Varro cum Sicinio ætate conjunctus*, lib. de claris Orat. This much may be alſo ſufficient to prove that the antient as well as modern grammarians, have oftentimes committed blunders, for want of having rightly comprehended the real cauſes of conſtruction and government.

III. *Other examples taken from thoſe who wrote upon Deſpauter.*

Behourt and others who wrote upon Deſpauter, have even given a further extent to the uſe of this figure. For they ſay that

Uxor invicti Jovis eſſe neſcis, Hor.

is a nominative for an accuſative, *uxor* for *uxorem*. Whereas it is only an helleniſm, as hath been ſhewn in the preceding chapter.

They ſay that in Virgil,

Projice tela manu, ſanguis meus,

is a nominative for a vocative. Whereas it is only an helleniſm, as we have above demonſtrated.

They ſay that in Pliny, *Canum degeneres*, is a genitive for the nominative *canes*. Whereas it is only a partition; for every noun in the quality of a partitive may govern the genitive, as we have ſhewn in the 27th rule, p. 55.

They ſay that *abſtineo irarum* is a genitive for an ablative; whereas it is only a Greek phraſe, as may be ſeen in the preceding chapter.

They ſay *Quod mihi lateat*, in Cic. is for *me lateat*, a dative inſtead of an accuſative; which is without any manner of reaſon, ſince the verb *latet* can govern only a dative in the Latin conſtruction, and is never uſed otherwiſe in Cicero, as hath been ſhewn in the 15th rule, p. 31.

They ſay that in Plautus, *Curatio hanc rem*, is an accuſative for a genitive, *hujus rei*. But we have demonſtrated that this phraſe

was very common in Plautus's time, and that it is only a natural conſtruction, becauſe as the noun verbal generally denotes the action of the verb, it may likewiſe preſerve the government thereof, ſince it is only by virtue of this action that the verb governeth an accuſative.

IV. *Examples of the Enallage.*

But theſe authors go further. For whereas Deſpauter ſpeaks only of the antiptoſis, or interchanging of caſes, as appears in the edition of Robert Stephen, which I have made uſe of; they have added four verſes to this rule, to mark the ſame change in gender, perſon, tenſe, mood, and number.

1. In gender, they ſay that this happeneth both to nouns and verbs. To nouns, as

Tamen vel virtus tua me, vel vicinitas,
Quod ego in propinqua parte amicitiæ puto,
Facit——Ter.

Where *quod*, ſay they, is for *quæ*. Whereas *quod* ſuppoſeth *negotium* for its ſubſtantive, *which thing*. And is a mode of ſpeaking, that ought to be referred to the figure of ſyllepſis, which hath been explained already, p. 185.

To verbs, as *bellantur* for *bellant*.

——*Et pictis bellantur Amazones armis*, Virg.

But you may ſee other examples abovequoted, in the liſt of verbs deponents, p. 101. Which is owing intirely to this, that heretofore there were more verbs common than at preſent.

2. In perſon, as in Terence *in Phorm, act.* 1. *ſc.* 2.

GET. *Si quis me quæret rufus*, DAV. *Præſto eſt, define.*

Where *præſto eſt*, ſay they, is for *præſto ſum*, becauſe Davus ſpeaks of himſelf. But if there be any figure in this, it is rather of rhetoric than of grammar, becauſe he anſwers to what the other had ſaid of him in the third perſon, *Si quis me quæret rufus*. And is the ſame figure, as when in the 4th ſcene Geta ſays of himſelf in the ſecond perſon.

Nullus eſt Geta, niſi jam aliquod tibi conſilium celere repperis, &c. Which is only a turn of expreſſion where one perſon is introduced for another; a thing common to all languages.

3. In tenſe, *vicimus* for *vincemus*; as *Huic ſi eſſe in urbe ſublicat, vicimus*, Cic. Attic. But again, if this be a figure, it belongs to rhetoric, and not to grammar; as it is very common for narratives to make uſe of the preſent in recounting paſt tranſactions. For the anticipating or combining of tenſes is very common in rhetoric; but this does not relate to Grammar, which one way or other finds its government.

4. In mood, as *valebis* for *vale*, Cic. But we have made appear above, p. 109. that the imperative was only a real future; and therefore we ought not to be ſurprized if they were frequently put one for the other.

Romani feſtinare, parare, &c. for *feſtinabant, parabant*, ſay they. But this is only an ellipſis of a verb underſtood, as *coperunt*, or ſome other which governs this infinitive, according to what we have ſhewn, p. 170.

5. In

5. In number. But here it can only be a figure of rhetoric, a when they give for inſtance, *dedimus operam*, Cic. for *dedi*, which is very common; or they muſt be things referrable to the precedent figures; as *Nominandi iſtorum tibi erit magis quàm edendi copia*, Cic. Where they will have it that *edendi* is the ſingular for the plural *edendorum*; whereas it is but an ellipſis of τὸ *edere* underſtood, as we have ſhewn in the chapter of gerunds, p. 125. *Si tempus eſt ullum jure hominis necandi, quæ multa ſunt*, Cic. This is only a ſyllepſis, of which we have made mention above, p. 186. and the like may be ſaid of the reſt. Whence we conclude that all that can be ſaid of the figures of grammar, may be reduced to the four above laid down, or to helleniſm.

Therefore I am of opinion that upon a careful peruſal of what hath been ſaid in the ſyntax, and in theſe remarks, very few difficulties will ariſe in regard to government that may not eaſily be ſolved, and that hardly any paſſage will occur in ancient authors, but what may be accounted for. But as the chief foundation of all languages depends on practice, I have endeavoured to collect here a multitude of verbs of different governments, which perhaps will be the more uſeful, as ſome of them are not to be found even in the moſt copious dictionaries. They are comprized in the following liſt, which is only an abridgment of a more extenſive work, wherein we intended to include every remark that could be made on the elegance of this language, for the ſervice of thoſe who endeavour to write pure Latin; and perhaps ſome day or other we may publiſh a ſeparate work on this ſubject for the uſe of learners, if ever we find that they have derived any benefit this abridgment.

LIST OF VERBS OF DIFFERENT GOVERNMENTS.

A

ABALIENARE aliquid, *or* aliquid alicujus, *Cic. to alienate.* Aliquem ab altero, ſe ab alio, alium à ſe, voluntatem alicujus ab aliquo, *id.*

ABDERE ſe litteris & in litteras: ſe in tenebris, *id. to hide or bury ones ſelf.*

ABDICARE, *ſimply, or* magiſtratum, *or* ſe magiſtratu, *id. to abdicate, or to reſign.*

ABDICARE aliquem, *Tac. to renounce him.*

ABDUCERE à conſuetudine, *Cic. to break off, or wean from a cuſtom.* Ab omni reip. cura, *id. to retire, to reſign.* Vi & per vim, *id. to carry off by main force.* In aliquem locum, *id.* Ex acie, *id.* A fide, *id.* Ad nequitiam, *Ter.*

Me convivam abducebat ſibi, *Cic.*

Equitatum ad ſe abducere, *id. to draw the cavalry to himſelf.*

ABERRARE propoſito, & à propoſito, *id. to wander from his ſubject.*

Nihil equidem levor, ſed tamen aberro, *id. but at leaſt I divert myſelf.*

Aberratio à dolore, *id. any diverſion that gives an allay to grief.*

Aberrat ad alia oratio, *id. digreſſes.*

Aberrant inter ſe orationes, *Liv. do not agree.*

Artificem ne in melius quidem ſinas aberrare, *Plin. do not ſuffer him to depart from his model, even though he were to mend it.*

ABESSE urbe, domo, & ab urbe, ab domo, *Cic. to be abſent.* Alicui abeſſe, *id. to be wanting towards him, to forſake him.* In altercationibus abeſſe, *id. not to be there.*

ABHORRET facinus ab illo, *id. he is far from committing ſuch a wicked action.*

Parum abhorrens famam, *Liv. not at all afraid of defamation.*

Illud abhorret à fide, *Cic. that is altogether incredible.*

Ab ducenda uxore abhorret, *id. he has an averſion to matrimony.*

ABJICERE ſe alicui ad pedes, & ad pedes alicujus, *Cic. to throw himſelf at his feet.*

Abjicere ſe & proſternere, *id.* Conſilium ædificandi abjicere, *id. to lay aſide all thoughts of building.*

Abjicere ad terram, *id.* in herbam, *id.* humi, *Plin. to throw upon the ground.*

Cogitationes in rem humilem abjicere, *Cic. to apply his thoughts to it.*

Abjicere animum, *id. to deſpond.*

ABIRE magiſtratu, *id. to finiſh his office.*

Ab emptione, *id. to depart from his bargain.* Ad vulgi opinionem, *id. to be led away by vulgar opinion.*

Abire, à, ab, de, è, ex, loco, *id. to be gone, to go out, to retire.*

Non hoc ſic tibi abibit, *Ter. you ſhall not eſcape thus.*

Abi in malam crucem, *Ter. go and hang yourſelf.*

ABJUDICARE ſibi libertatem, *Cic. to ſhew himſelf unworthy of liberty.* Se vita, *Plaut. to part with life.*

ABNUERE aliquid alicui, *Cic.* Alicui de re aliqua, *Sal. to refuſe him ſomething.*

ABROGARE legem *or* legi, *Liv.* the former more uſual, *to demand the repeal of a law.*

ABSTINERE ſeſe dedecore, animum à ſcelere, *Cic. to abſtain.* Ignem ab æde, *Liv. not to ſet fire to it.* Ægrum à cibo, *Celſ.*

Abſtinere jus belli ab aliquo, *Liv. not to treat him with the full ſeverity of the rights of war.*

Abſtinere maledictis & à maledictis, *Cic.*

Abſtinere irarum, *Hor.* Placidis bonis, *Ovid.*

Abſtine iſti hanc tu manum, *Plaut.*

ABSTRUDERE in fundo, in ſilvam. *Cic. to hide.*

ABUTI ſtudiis, *id. to make a wrong uſe of his ſtudies.* Operam abutitur, *Ter. he loſeth his labour.*

ACCEDERE alicui proximè, *Cic. Virg.* Deo ad ſimilitudinem, *Cic. to reſemble.* Ad aliquem, *Cic. to draw near*

near him. Alicui ad aurem, *id.*

Quos accedam? *Sall. ſup.* ad. *to whom ſhall I apply?* Quas vento acceſſerit oras, *Virg. ſup.* in. *to what coaſt the winds will drive him.*

Accedit quod, *Cic. there is this beſides*; or ſimply, *beſides, moreover.*

ACCIDERE. Omnia enim ſecundiſſima nobis, adverſiſſima illis acciditſſe, *id. to have happened.* Where we ſee that this verb is taken either for good or bad fortune.

ACCIPERE ab aliquo, *Ter.* De aliquo, *Cic.* Ex aliquo, *Plaut. to receive* or *to learn from a perſon.*

Accipere in contumeliam, *Ter. to take in bad part.*

Acceptum plebi, *Cæſ.* Apud plebem, *Plaut.* In plebem, *Tac. agreeable to the people.*

Acceptum, *or* in acceptum referre, *Cic. to be obliged*; properly, *it is to place to your account.*

ACQUIESCERE lecto, *Catul. to reſt upon the bed.* Alicui rei, *Sen. to ſet one's heart upon a thing, to fix upon it.*

In tuo vultu acquieſco, *Cic. your preſence gives me comfort.*

ADÆQUARE cum virtute fortunam, *id. to be no leſs ſucceſsful than brave.* Aliquem ſibi, *id. to render him equal to one's ſelf.*

Judices adæquarunt, *id. the judges were divided.*

ADDICERE morti, *id.* In ſervitutem, *Liv. to condemn to.*

Addicere liberum, *Cic. to declare one free.*

Ni aves addixiſſent, *id. If the augural birds had not approved it by their ſigns.* The contrary is ABDICERE.

ADESSE omnibus pugnis, *id. to be preſent at every battle.* Ad exercitum, *Plaut.* Ad portam, *Cic.* In cauſa, in aliquo loco, ad tempus, *id.*

Adeſſe alicui, *id. to favour him, to aſſiſt him with one's credit, or preſence.*

ADHÆRERE caſtris, *Appul.* In re aliqua, *Ovid.* Ad rem aliquam, *Plaut.* In rem aliquam, *Cic. to ſtick to, to adhere, or keep cloſe to.*

ADHIBERE ſeveritatem in aliquo, *or* in aliquem, *id. to uſe ſeverity.* Reverentiam adverſus, *or* erga aliquem, *id.*

Adhibere vinum ægrotis, *id. to give them wine.*

ADIGERE jusjurandum, *or* aliquem jurejurando, *or* aliquem ad jusjurandum, *Liv.* Per jusjurandum, *Cæſ. to oblige by oath.*

ADIRE aliquem, ad aliquem, in jus, *Cic. to go to ſee, to go,* &c. Illa pericula adeuntur in prælis, *id. they un thoſe riſks in battle.*

ADJUNGERE aliquem alteri & ad amicitiam alterius, *id. to make him his friend.* In ſocietatem adjungere, *Liv.*

ADMISCERE aliquid in aliud, *Plin.* Alicui, *or* cum aliquo, *Cic. to mingle with.*

Admiſceri ad aliquod concilium, *id. to be admitted to it.*

ADMONERE, *See* Monere.

ADOLESCIT ætas, ratio, cupiditas, *id. Virg. grows, waxes ſtrong.*

Adoleſcere ad aliquam ætatem, *Plin.* Annos ter ſenos, *Ovid.* In partum *Colum.*

Adoleſcunt ignibus aræ, *Virg. are covered with the fire of the ſacrifices.*

Flammis adolere penates, *id.*

ADOPTARE ſibi filium, *Cic.* Aliquem pro filio, *Plaut. to adopt him.* Aliquem in divitias, *Plin. to make him his heir.* Aliquem ab aliquo, *Cic.* Se alicui ordini, *Plin.*

ADSCRIBERE civitati, in civitatem, *or* in civitate, *Cic. to make him free of the city.*

ADVERSARI alicui, *id.* Aliquem, *Liv.* Contra & adverſus aliquem, *Plaut. to reſiſt, to contradict.*

Ambitionem ſcriptoris adverſari, *Tac.*

Adverſari quominus aliquid fiat, *Cic. to hinder.*

ADVERTERE, *ſimply, Ter.* Animum, *Liv.* Animo, *Plin. to give attention.*

Advertere urbi agmen, *Virg. to make it draw near, to make it take the road towards the city.*

Scythias adverteret oras, *Ovid, was arrived.*

Advertere in aliquem, *Tacit. to puniſh him.*

ADULARE. Pinnatâ caudâ noſtrum adulat ſanguinem, *Cic. Ex veteri poetâ.*

Si Dionyſium non adulares, *Val. Max. from thence cometh* ADULOR, *paſſive.* Cavendum eſt ne aſſentatoribus patefaciamus aures, ne adulari nos ſinamus, *Cic.* Tribunus militum adulatus erat, *Val. Max.*

ADULARI deponent. Adulari aliquem, *Cic.* Alicui, *Qu. to flatter a perſon.* The former is preferable even according to Quintilian.

ÆMULARI alicui, *Cic. to bear envy to a perſon.* Aliquem, *id. to endeavour to ſurpaſs him.*

Æmulari inſtituta alicujus, *id. to equal, to ſurpaſs.*

Æmulari cum aliquo, *Liv. to rival a perſon.*

Invicem æmulari, *Quint. to rival one another.*

ÆSTIMARE aliquem, *Plaut.* De aliquo, *Cic. to eſteem him.*

Æſtimare magni, *or* magno, *id.*

Æſtimare litem capitis, *id. to judge*

a per-

a perſon deſerving of death, or of baniſhment.

AGGREDI aliquem dictis, *Virg.* aliquem de re aliqua, *Plaut. to ſpeak to him about ſomething.* Aliquid, *Cic. to begin.* Ad injuriam faciendam, *id.*

AGERE rem, *or* de re, *id.* aliquem, *or* partes alicujus, *id.* Cum populo, *id.* Lege *or* ex lege, *id. to treat, to act, to do.*

Agere ſe pro equite, *Suet. to act as a knight.* Agere gratias de re, in re, pro re, in res ſingulas, *Cic. to thank.*

AGITARE animo, *Liv.* Cum animo, *Sall.* Mente, *Sall.* In mente, *Cic.* Secum, *Ter. to revolve a thing in one's mind.*

ALLATRARE magnitudinem alicujus, *Liv. to exclaim againſt.*

Allatrant maria oram maritimam, *Plin. to beat againſt.*

Allatrare alicui has not the authority of pure writers. It is true that the following paſſage is quoted from the book *de Viris illuſt.* attributed to Pliny: *In capitolium intempeſta nocte eunti, canes allatraverant.* But beſides that one might perhaps read *nocte eunte*, Voſſius alſo obſerveth that the author of this book was not Pliny, but Sextus Aurelius Victor, who lived above two hundred years later, when the language was greatly corrupted.

ALLEGARE alicui, *or* ad aliquem, *Cic. to ſend towards a perſon.* Hominem alicui rei, *Plaut. to ſend him to treat about ſomething.*

Allegare ſenem, *Ter. to depute an old man.*

AMBULARE pedibus, *Cic. to walk,* Foro tranſverſo, *id. to walk acroſs the market.* In jus, *id.* In littore, *id.*

Ambulat hoc caput per omnes leges, *Plin. to occur every where.*

Ambulare maria, *Cic.*

Ambulantur ſtadia bina, *Plin.*

From the laſt two examples it appeareth that this verb may be active, and that Quintilian, lib. 1. c. 5. had no reaſon to ſay that *ambulare viam* was a ſoleciſm, ſince at the moſt it is only a pleonaſm, and every verb, as we have demonſtrated in the ſyntax, rule 14. p. 29. And in the remarks, p. 98. may govern the accuſative of a noun derived from itſelf, or of nearly the ſame ſignification.

ANGERE ſeſe animi, *Plaut.* aliquem incommodis, *id.* Angit animum quotidiana cura, *Ter.*

ANGI animo, *Cic.* Re aliqua, *or* de re, *id. to be vexed.*

ANHELARE ſcelus, *id. to think of nothing but villainy.*

Amnis anhelat vapore, *Plin. throws out vapours.*

Verba inflata et anhelata, *Cic. pronounced with great exertion of voice, and that put us out of breath.*

ANIMADVERTO aliquid, *Ter. I look at it and conſider it.* In aliquem, *Cic. I puniſh.*

ANNUERE cœptis, *Virg. to favour,* Victoriam, *Virg. to promiſe,* Aliquos, *Cic. to ſhew.*

ANQUIRERE aliquid, *id. to inform.* Capitis, *or* de capite, *Liv.*

ANTECEDERE alteri, *or* alterum ætate, *Cic. to ſurpaſs him in years.*

ANTECELLO tibi hac re, *id.* Illum hac re, *id.* aliis in re aliqua, *id.* Qui cæteris omnibus rebus his antecelluntur, *Ad Heren.*

ANTEIRE alicui, *Plaut.* Aliquem, *Sall.*

ANTESTARE alicui, *or* aliquem, *Gell. to excel or ſurpaſs a perſon in ſome thing.*

ANTEVENIRE alicui, *Plaut. to go to meet him.* Aliquem, *id. to prevent him.* Omnibus rebus, *id. to ſurpaſs him in every thing.* Nobilitatem, *Sall. to ſurpaſs the nobility.*

ANTEVERTERE alicui, *Ter. to outſtrip, to be before hand with, to prevent.*

Fannius id ipſum antevertit, *Cic. Fannius was beforehand with me in that.*

APPELLARE aliquem ſapientem, *id. to call him wiſe.* Suo nomine, *id. to call him by his name.*

Appellare tribunos, *id.* Ad tribunos, *id. to appeal to the tribunes.*

Appellari pecuniâ, *Quint.* de pecunia, *Cic. to be dunned.*

Cæſar appellatus ab Æduis, *Cæſ.* that is, *the Æduі being come to beg his aſſiſtance.* And this verb is very remarkable in this ſignification.

APPELLERE ad aliquem, *Cic. to bring to land.* Aliquem alicui loco, *id.*

Animum ad philoſophiam, *id. Ter. to apply.*

APPELLERE claſſe in Italiam, *Virg.* appellere claſſem, *Cic.* ad villam noſtram navis appellitur, *id. is brought to land.*

We ſay therefore *navis*, or *claſſis appellitur*, juſt as we ſay *navem*, or *claſſem appellere*, but not *navis* or *claſſis appulit*, ſays Scotus. Yet *navis appulit* occurs in Suetonius, life of Galba; which ſhould not be imitated without great caution.

APPROPINQUARE portas, *or* ad portas, *Hirt.* Britanniæ, *Cæſ. to approach.*

ARDERE

ARDERE, or FLAGRARE ODIO, are ſaid actively for the hatred we bear to others, and paſſively for the hatred others bear to us. Examples hereof are very common.

Ardebat Sirius Indos, *Virg.* for Adurebat. Ardebat Alexim, *Virg.* *was paſſionately fond of him.*

Ardeo te videre, *Plin. Jun.* *I am impatient to ſee you.*

Ardere in arma, *Virg.* Avaritia, *Cic.* Amore, *id.*

ARRIDERE alicui, *Cic.* *to ſmile at him, and to pleaſe him.*

Arrident ædes, *Plaut.* *do pleaſe me, do ſuit me.* Flavius id arrîſit, *Gell.* *ſeemed to approve of that.*

Arrideri, *Paſſive*, *the contrary of* Deridere, *Cic.*

ASPERGERE labem alicui, *or* dignitati alicujus, *id.* *to blacken him, to ſpeak ill of him.*

Maculis vitam aſpergere, *id.*

ASPIRARE in curiam, *id.* ad aliquem, *id.* *to endeavour to reach to, or to obtain.*

Aſpirat primo fortuna labori, *Virg.* *favoureth.*

Vento aſpirat eunti, *Virg. Æn.* 5.

Et modicis feneſtellis Aquilonibus aſpirentur, *Colum.* *for* inſpirentur.

ASSENTIRE *or* IRI alicui, *ſimply, or* eſſe alicui aliquid, *or* de re aliqua, *or* in re aliqua, *to grant ſomething to a perſon.* Inſtances hereof occur frequently.

But this verb ought not to be confounded with CONSENTIO, which ſignifieth *rather the agreement of the will*, whereas ASSENTIO is *to ſubmit or to agree to another's judgment.*

ASSERVARE in carcerem, *Liv.* Domi ſuæ, *Cic.* *to keep.*

ASSUEFACERE and ASSUESCERE, ad aliquid, *or* in aliquo, *are not Latin, ſays Schotus.* I own they occur but ſeldom; yet the latter is in Quintilian.

But Schotus was ſtill more miſtaken, when he fancied that this verb could be joined with the ablative only, *Aſſueſcere aliqua re.* Whereas its proper conſtruction is to put a dative, as Robert Stephen obſerveth. For which reaſon Muretus and the beſt writers of *variæ lectiones*, have reſtored the dative wherever the ablative was put before, as in the 2. *Catil.* Aſſuefactus frigori & fami & ſiti & vigiliis perferendis, *inured to.*

There are even ſome paſſages where this government cannot be at all doubted of, *Caritas ſoli, cui longo tempore aſſueſcito, Liv.* So that if there be ſometimes an ablative uſed on this occaſion, it cannot be any other than the ablative of the manner.

ASSERERE aliquid, *Cic.* *to affirm it.* Aliquem manu, *Liv.* *to ſet him at liberty.* In libertatem, *Id.* Aſſerere ſe, *Ovid*, *to aſſert or recover his liberty.* Aliquem cælo, *Ovid*, *to canonize.* A mortalitate, *Plin. Jun.* Sibi aliquid, *Plin.* Se ſtudiis, *Plin.*

ASTARE in conſpectu, *Cic.* *to preſent himſelf.* In tumulum, *id.* *to be near.*

Aſtitit mihi contra, *Plaut.* *he oppoſed me ſtrongly.*

ASSURGERE ex morbo, *Liv.* *to recover from ſickneſs.* Alicui, *Cic.* *to riſe up to one, to do him reverence.* In arborem, *Plin.* *to grow up to a tree.*

Aſſurgi, *Paſſive*, *Cic.* *to be done reverence to.*

ATTENDERE aliquem, *id.* *to liſten to him.* Primum verſum legis, *id.* *to conſider it.* Animum, *or* animum ad aliquid, *id.* *to apply one's ſelf.* Alicui rei, *id.* *to take notice of it.*

ATTINERE aliquem, *Tac.* *to retain one.* Ad aliquid, *or* ad aliquem, *Cic.* *to concern him, to belong to him.* Nunc jam cultros attinet, *Plaut.* *he has them already.*

Attineri ſtudiis, *Tac.* *to be fond of ſtudy.*

AUSCULTARE alicui, *Plaut. Cic.* *to obey him.* Aliquem, *Plaut.* *to liſten to him.*

B

BELLARE alicui, *Stat.* Cum aliquo, *Cic.* *to fight againſt him.*

Take notice that all verbs of fighting, quarrelling, reſiſting, conteſting, and the like, are more elegantly joined with the preposition *cum* and its ablative, than with the dative.

C

CADERE altè, *or* ab alto, *Cic.* In plano, *Ovid.* In terram, *Lucr.* In unius poteſtatem, *Cic.* *to fall.*

Cadere formulâ, *Quint.* *to be caſt in law, to loſe the ſuit.*

Non cadit in virum bonum mentiri, *Cic.* *an honeſt man is incapable of telling a lye.*

Nihil eſt quod in ejuſmodi mulierem non cadere videatur, *id.* *there is nothing but what ſuits her very well.*

Honeſta et jucunda ceciderunt mihi à te, *id.* *happened to me on your part.*

CÆLARE argentum argento, & in argento, *Cic.* *to chaſe or emboſs.*

Cælare flumina et beſtias in vaſis, *Ovid.*

Ovid. Opus cælatum novem muſis, *Hor. where the whole force of human art and induſtry hath been exerted.*

CALERE. Thure calent aræ, *Virg.* Aures noſtræ calent illius criminibus, *Cic. our ears ring with.*

Cum caletur maxime. *Plaut.* ſup. *Calor.* For thou it is paſſive, whence we may infer that it has alſo its active. For which reaſon Sanctius maintaineth that we may ſay, Cælere rem aliquam, *or* re aliqua, *to have a paſſion for a thing.* And it is in this ſenſe, according to him, that we ſay, Illius ſenſum pulchrè calleo, *Ter. I know him well.* Calere jura, *Cic. to know.*

I am not ignorant that all the dictionaries make a diſtinction between theſe two verbs, *caleo* and *calleo*, and that Cicero ſeems to derive the latter from *callum.* But one would think that *callum* rather comes from *caleo*, ſince a calloſity proceeds from action often repeated, which firſt engenders heat, and afterwards the hardneſs of ſkin. And indeed, *callere ad ſuum quæſtum*, in Plautus, ſeems rather to imply a particular attention and warmth of the mind, than an inveterate habit or cuſtom.

CANERE aliquem, *Cic.* Super aliquo, *id. to ſing the praiſes of a perſon.* Sibi intus canere, *id. to care for no body but himſelf, to praiſe himſelf.*

CARERE commodis, *id. not to have the conveniencies.*

Præterquam tui carendum quod erat, *Ter.*

Id quod amo, careo, *Plaut.*

Caruit te febris, *Plaut. the fever did not ſeize you.*

CAVERE aliquid, *Cic. Hor. to avoid, to take care of.* Alicui, *Cic. to watch over his preſervation.* Ab aliquo, *id. to guard againſt him.* Malo, *for* à malo, *Petron.* De verbis alicujus, *Plaut.* Cavere obſidibus de pecunia, *Cæſ. to give ſecurity by hoſtages.* Sibi obſidibus ab aliquo, *id. to take ſecurity by hoſtages.*

Quod nihil de iis Auguſtus teſtamento caviſſet, *Suet.*

We ſay Cavere aliquo, *or* per aliquem, *Cic. to take bail or ſecurity of a perſon.*

Cætera quæ quidem provideri poterunt, cavebuntur, *id.*

CEDERE locum, *Stat.* Loco, *Cic. Cæſ. to quit.* Ad locum, *Liv. to go thither.* E vita, *Cic. to die.* Exitio, *Ovid, to turn out to one's deſtruction.* In proverbium, *to become a proverb.* Intra finem juris, *Liv. to abide within the limits of his right.*

Cedere alicui, *Virg. to comply with a perſon.*

Ceſſit mihi, *id. it has happened to me.*

Honori non cedere, *Virg. to deſerve no leſs honour than is done us.*

Hæreditas alicui cedit, *Virg. remains to him.*

Pro pulmentario cedit, *Colum. is taken for nouriſhment.*

Cedit dies, *Ulp. when the day of payment begins to draw near.*

CELARE. See the Syntax, rule 24, p. 43.

CERTARE laudibus alicujus, *Virg. to oppoſe his greatneſs.* Cum aliquo, *Cic. to fight.* Bello de re aliqua, *Liv.* Secum, *Cic. to endeavour to ſurpaſs him.*

Certat vincere, *Virg. he ſtrives to overcome.*

Certare aliquid, *Hor. to ſtrive to do a thing.*

Si res certabitur, *Hor. if the thing comes to be diſputed.*

The latter examples ſhew that this is really an active verb, and therefore Regius had no reaſon to find fault with Ovid for ſaying

Certatam lite Deorum Ambraciam.

CIRCUNDARE oppidum caſtris, *Cæſ.* Oppido mœnia, *to ſurround* or *inveſt.*

COGITARE animo, *id.* In animo, *Ter.* Cum animo, *Plaut.* Secum, *Ter. to think.*

Aliquid, *or* de re aliqua, *Cic.*

COIRE in unum, *Virg. to aſſemble together.* Societatem cum aliquo, *Cic. to make an alliance.*

Societas coitur, *id.*

Immitia placidis coeunt, *Hor. are mixed with.*

Milites coeunt inter ſe, *Cæſ. to join battle, to rally.*

COLLOQUI alicui & aliquem, *Plaut.* Cum aliquo, *Cic. to ſpeak.*

Inter ſe colloqui, *Cic. Cæſ. to converſe with one another.*

COMMITTERE ſe alicui, *Cic.* Se in fidem alicujus, *Ter. to put one's ſelf under his protection.* Aliquem cum alio, *Mart.* Inter ſe omnes, *Suet. to ſet them all together by the ears.* Lacum mari, *Plin. to join it.*

COMMODARE aurum, *Cic. to lend gold.* Alicui, *ſimply, or* ſe alicui, *id. to aſſiſt him.* In rebus alicui, *id.* De loco alicui, *id.*

COMPLERE armato milite, *Virg.* Completus mercatorum carcer, *Cic.*

COM-

COMPONERE aliquid alicui, *or* cum aliquo, *Virg. to compare, to confront, to join together.*

Componere ſe ad exemplum, *Quint. to conform to example.*

CONCEDERE, *Plaut. to die.* Petitioni alicujus, *Cic. to condeſcend, to grant.* De jure ſuo, *id.* Injurias reipub. *id.*

Concedere in aliquem locum, &c. *See* Cedere.

CONCILIARE aliquem, *Cic.* Ad alterum, *Plaut.* Homines inter ſe, *Cic.* Animos aliquorum ad benevolentiam erga alios, *id.* Conjunctionem cum aliquo, *id.* Pacem ab aliquo, *Plaut. for* cum aliquo.

CONCLUDERE ſe in cellam, *Ter.* In cavea, *Plaut. to ſhut one's ſelf up,* Res multas in unum, *Ter. to put them together.*

CONCURRERE cum aliquo, *Sil.* Alicui, *Virg. to fight.* See *Bellare* here above.

CONDEMNARE crimine, criminis, *or* de crimine, *Cic. to condemn for.* Omnes de conſilii ſententia. *id. with the opinion of the whole council.*

Condemnare alicui, *Ulp.*

CONDERE in ſepulchro, *Cic.* Humo et in humo, *Ovid. to bury.* In furnum, *Plaut. to put in the oven.* Mœnia, *Virg. to build.*

CONDICERE cœnam alicui, *Suet.* Ad cœnam aliquem, *Plaut. to invite to ſupper.*

Condicere alicui, *ſimply, Cic. to promiſe to ſup with him.*

CONDUCERE virgines in unum locum, *id. to bring them together.* Aliquem, *Plaut. to hire him to do ſomething.* De cenſoribus, *Cic. to take a leaſe of the cenſors.*

Conducit hoc tuæ laudi, *id. is conducive to.* In rem, *Plaut.* Ad rem aliquam, *Cic.*

CONFERRE tributa, *id. to pay.* Noviſſima primis, *id. to compare.* Se in *or* ad urbem, *id to go to town.* Omne ſtudium ad rem aliquam, *id. to apply one's ſelf intirely to it.* Crimen in aliquem, *id. to throw the blame upon him.* Seria cum aliquo, *Ovid. to confer.* Capita, *Cic. to have a private meeting, to ſpeak tete to tete.*

Peſtem hominibus conferunt, *Colum. do give them the plague.*

Neminem cum illo conferendum pietate puto. *Cic.* Conferunt ad temperandos calores, *Colum. contribute to.* Hæc oratori futuro conferunt, *Quint. are of ſervice.*

CONFIDERE virtuti, *Cæſ. to confide in his ſtrength.* Animo et ſpe, *id.* In aliquo, *Hirt.* Aliquâ re. Multum natura loci confidebant, *Cæſ.*

Confiteri crimen, *Cæſ. to confeſs.* De maleficio, *id. to acknowledge it.* Ut de me confitear, *id. to ſpeak ingenuouſly of what regards me.*

CONFLICTARE & RI. Conflictati tempeſtatibus & ſentinæ vitiis, *Cæſ. incommoded to the higheſt degree,* &c.

Qui cum ingeniis conflictatur ejuſmodi, *Ter. who haunts, who converſes.*

Rempublicam conflictare, *Tac. to afflict.*

CONGERERE titulos alicui, *Sen. to load him with titles.* Crimen in aliquem, *Cic.*

CONGREDI alicui, *Cæſ.* Aliquem, *Plaut. to draw near him.* Cum hoſte & contra hoſtem, *Cic. to attack him.*

CONGRUERE. Congruunt literæ literis aliorum, *id. do agree.*

Congruunt inter ſe, *Ter. agree together.* Congruit ſermo tibi cum illa, *Plaut.*

CONJUNGERE. Conjuncta virtuti fortuna, *Cic. joined.*

Conjuncta & ſociata cum altera, *id.*

Conjuncta mihi cura de rep. cum illo, *id.*

Conjungi hoſpitio & amicitia, *id. to be joined by the ties of hoſpitality and friendſhip.*

CONQUERI rem aliquam, *or* de re aliqua, *id.* Ob rem aliquam, *Suet. to complain.* Cum aliquo, *Cic.* Pro aliquo, *id.*

CONQUIESCERE à re aliqua, *id. to leave off, to be reſpited.* In re aliqua, *id. to take a delight in it.*

Hieme bella conquieſcunt, *id. do ceaſe.* Niſi perfecta re, de me non conquieſti. *id.*

CONSCENDERE navem, *id.* in navem, *Lent. Cic. to embark.*

CONSENTIRE ſibi *or* ſecum, *id. to be conſiſtent with one's ſelf.* Alicui, *or* cum aliquo, *id. to agree with him.* Aliquid *or* de aliquo, *or* ad aliquid, *id. to agree about ſomething.* In aliquem, *Ulp. to agree to take him for an arbitrator.*

In eum omnes illud conſentiunt elogium, *Cic. they agree with one voice to beſtow this encomium on him.*

Aſtrum noſtrum conſentit incredibili modo, *Hor.*

CONSEQUI aliquem itinere, *vel* in itinere, *Cic. to overtake him.*

Aliquid conſequi, *id. to obtain it, to gain his end.*

CONSERERE manum *or* manu cum hoſte,

hoſte, *id. the former more uſual, to fight hand to hand, to come to handy ſtrokes.* Diem nocti, *Ovid. to join night with day upon an affair.* Artes belli inter ſe, *Liv.* Baccho aliquem locum, *Virg. to plant vines.*

CONSIDERE aliquo loco, vel in aliquo loco, *Cic. to ſtop there.*

CONSTARE per ipſum, *id. to depend only upon himſelf.* Sibi. *Cic. Hor. to be conſiſtent with himſelf.* Ex multis, *Cic. to be compounded of.*

Agri conſtant campis & vineis, *Plin. conſiſt of fields and vineyards.*

Conſtat gratis tibi navis, *Cic. coſts you nothing.* Auri ratio, *id. the ſum is intire.*

Non conſtat ei color neque vultus, *Liv. his colour and countenance changes.*

Mente vix conſtat, *Cic. he is hardly in his ſenſes.*

Hoc conſtat, *or* conſtat inter omnes, *id. it is beyond all doubt.*

Conſtat hac de re, *Quint. Plin.*

Conſtat hoc mihi tecum, *Ad Heren.*

CONSUESCERE alicui, *Ter.* Cum aliquo, *Plaut. to frequent his company.*

Conſueſcere pronuntiare, *Cic. to accuſtom one's ſelf to.* Adeo in teneris conſueſcere multum eſt, *Virg.* Plauſtro & aratro juvencum conſueſcere, *Colum.* Omnia pericula pueritia conſueta habeo, *Sall.*

CONSULERE boni, *Quint. Plaut. to take in good part.* Alicui, *Cic. to do him ſervice.* Aliquem, *id. to aſk counſel.* Conſuli quidem te à Cæſare ſcribis, ſed ego tibi ab illo conſuli mallem, *id. but to ſignify, I give you counſel or advice, we ſay rather,* Autor tibi ſum.

Conſulo te hanc rem, *or* de hac re, *id.*

Conſulo in te, *Ter. I am contriving ſomething for you, or againſt you.*

Conſulere in commune, *Ter. to conſult the publick good.*

CONTENDERE alicui, *Hor.* Cum aliquo, *Cic.* Contra aliquem, *id. to diſpute, to maintain a thing againſt another.*

Contendere aliquid ab aliquo, *id.*

Contendere animum, *Ovid.* Animo, *Cic. to bend one's mind.* Curſum, *Virg. Plaut. to run ſwiftly.* In aliquem locum, *Cic. to make all expedition to a place.*

Contendere rem cum alia re, *id.* Alicui rei, *Hor. to compare it.*

CONTINGERE ſe inter ſe, *or* inter ſeſe, *Plaut. Colum. to touch one another, to be allied.*

Atque in magnis ingeniis id plerumque contigit, *Cic. hath often happened.*

Contigit mihi, *id. it has happened to me.*

Contigit mihi, *id. it relates to me, it belongs to me.*

Contingere funem, *Virg. to touch.*

CONVENIRE cum aliquo, *Cic. to agree very well with a perſon.* Sibi, *id. to preſerve always an evenneſs of temper.* Ad aliquem, *id. to go to meet one.* Aliquem, *Plaut. to talk with him.* In jus, *Plaut. to ſue him.*

Convenit inter utrumque, *Cic. they are both agreed.* Mihi cum illo, *id. I am of his opinion.* Ad eum hæc contumelia, *id. concerns him.*

Aliam ætatem aliud factum, *Plaut. becomes better.*

Hæc fratri mecum non conveniunt, *Ter. does not agree with me in this.*

De hoc parum convenit, *Quint. they are not well agreed about this.*

Hoc maledictum in illam ætatem non convenit, *Cic. does not ſuit or become.*

CUPERE alicui, *Cic. Cæſ.* Alicujus cauſſâ, *Cic. to favour him.*

Aliquem, *Ter. Cic. to ſeek and deſire his company.*

Cupit te videre, *Plaut.* Te convectum, *id.*

D

DAMNARE ſceleris, *or* nomine ſceleris aliquem, *Cic.* De vi, de majeſtate, *id. to condemn.* Ad pœnam, in opus, in metallum, *Plin. Jun.*

DARE literas alicui, *Cic. to give or to put them into his hands.*

Litteras ad aliquem, *id. to ſend or direct letters to him.* Se fugæ & in fugam, *id. to run away.* Se ad lenitatem, *id. to be extremely mild.* Gemitum & ſe gemitui, *Cic. Virg. to moan.* Operam, et operam alicui rei, in rem aliquam, ad rem aliquam faciendam, *Cic. to be employed about a thing.* Mandata alicui, *id.* Aliquid in mandatis, *Plaut. to give in charge.* Se in viam, *Cic.* In manum & in manu, *Ter. Cic.*

Dederat comas diffundere ventis, *Virg. loose was her hair, and wantoned in the wind.* Dare manum alicui, *Plaut. to ſhake hands.*

Dare manus, *Cic. to give up, to yield.* Cibo dare, *Plin. to give to eat.* Dare vitio, *Cic. to blame.*

Da Tityre nobis, *Virg. tell us.*

Dare oblivioni, *Liv. to forget.* The contrary is MANDARE MEMORIÆ, *Cic. to tranſmit to poſterity, to commit to memory, to retain, to learn by art.* But OBLIVIONI MANDARE, which ſeveral moderns make uſe of, is not Latin, for it cannot be found in any good writer.

De-

DEBERE amorem et omnia in aliquem, *id.* tibi debemus, *id. we are indebted to you.*

Tibi video hoc non poſſe deberi, *id.*

DECEDERE alicui, *to give way to him, Plaut. to ſhun one's company, Cæſ.*

Decedere, *Cic. (ſup.* è vita) *to die.*

De ſuo jure, *or* jure ſuo, *id. to relinquiſh his right.*

De ſumma, nihil decedet, *Ter. the ſum ſhall be untouched.*

DECERNERE aliquid, *or* de re aliqua, *Cic. to ordain, to decree.* Armis, *id. to fight.* Pugnam, *Liv.* Pugna, *Val. Max.* Suo capite, *Cic. to expoſe one's ſelf to danger.*

DECERE, ſee the ſyntax, rule 15.

DECIDERE *(from* cado) à ſpe, *or* de ſpe, *Liv.* Spe, *Ter. to fall from.* In laqueos, *Ovid, to fall into.*

DECIDERE *(from* cædo) caput, *Velli. to behead.* Quæſtionem, *Papin. to decide.* Damnum, *Ulp. to determine.* Cum aliquo, *Cic. to tranſact.* De aliquo negotio, *id.* Prælio cum aliquo, *id. to decide a diſpute by the ſword.*

Pro ſe, *id.* Pro libertate, *Sen. to compound for his liberty.*

Decidere jugera ſingula ternis medimnis, *Cic. to tax them at three minæ.*

Deciſa negotia, *Hor. finiſhed, put an end to.*

DECLINARE loco, à loco, *or* de loco, *Cic. to turn from.* Se extra viam, *Plaut.* Ictum, *Liv. to avoid the blow.* Agmen aliquo, *Liv. to remove his camp.* Nomina & verba, *Quint. to decline and conjugate.*

DEDERE ſe hoſtibus, *Cæſ.* In ditionem & arbitrium hoſtium, *Plaut. to ſurrender himſelf.* Aliquem in piſtrinum, *Ter. to condemn him to hard labour.*

Ad ſcribendum ſe dedere, *Cic. to apply himſelf entirely.* Deditâ operâ, *id. on purpoſe.*

DEFERRE ſtudium ſuum & laborem ad aliquem, *id. to offer one's ſervice to him.* Opes ad aliquod negotium deferre alicui, *id.* Deferre aliquid in beneficii loco, *id. to preſent a thing to a perſon in order to oblige him.* In beneficiis delatus, *id. one that has a penſion from the ſtate.*

Deferre aliquem, *id. to inform againſt him.*

DEFENDERE aliquem contra iniquos, *id.* Aliquem ab injuria, *id.* Injuriam alicujus, *id. to avenge the wrong done to him.* Injuriam alicui, *Plaut. to take care that no harm is done him.*

Defendere & obſiſtere injuriæ, *Cic.*

Defendere ac propulſare injuriam, *id.*

Defendere civem à periculo, *id.* Myrtos à frigore, *Virg. to preſerve them.* Æſtatem capellis, *Hor.* Solſtitium pecori, *Virg. to ſhelter them from the heat.*

DEFICERE ab aliquo, *Cic. Liv. to deſert his party.* Animo vel animi, *Cic.* Animum, *Varr. to loſe courage*

Dies & latera & vox me deficiunt, *Cic. begin to fail me.*

Deficiunt mihi tela, *Cæſ. do fail me.*

Animus ſi te non deſicit æquus, *For. has not left you.*

Si memoria deficitur, *Col. if it comes to fail you.*

Deficio à te ad hunc, *Suet. I leave you to go to him.*

Mulier abundat audaciâ; conſilio et ratione deficitur, *Cic.*

Deficiórque prudens artis, ab arte mea, *Ovid.*

DEFIGERE oculos in rem aliquam, *Cic.* Mentem in aliquo, *id. to fix one's mind on a thing.*

Defigere farta alicujus in oculis populi, *id. to expoſe them.*

DEFINIRE aliquid alicui, *id. to ſhew him,* or *to lay down to him.* Imperium terminis, *id. to limit.* Magnitudinem alicujus rei, *id. to define,* or *mention preciſely.*

Certus & definitus locus, *id. a particular and determined place.*

DEFLECTERE iter, *Lucan.* Ex itinere, *Plin. Cic. to turn out of one's road.*

Declinare propoſito & deflectere ſententiam, *id.*

Amnes in alium curſum deflectere, *id. to turn or divert their bed.*

DEGENERARE à gravitate paternâ, *id. to degenerate.*

A familia ſuperbiſſima, *Liv. to degenerate, to be unlike.*

In feritatem, *Plin.*

Hoc animos degenerat, *Colum. enervates, weakens.*

DELINQUERE aliquid & in aliquæ re, *Cic.* In aliquam, *Ovid, to fail, to do wrong.*

DEPELLERE loco, *Cæſ.* De loco, *Cic. to drive away.*

Suſpicionem à ſe, *id. to remove.*

DEPERIRE aliquem, *or* aliquem amore, *Plaut.* Amore alicujus, *Liv. to be paſſionately in love with.*

Naves deperierunt, *Cæſ. are loſt.*

DEPLORARE, vitam, *Cic. to deplore, or bewail.*

De ſuis miſeriis, *id. to lament.*

DEPONERE in gremio, *Plin. Cic.* Stratis, *Ovid.* Sub ramis, *Virg.* In terram, *Colum.* In ſilvas, *Cæſ. to put in, upon, or under ſomething.*

Deponere

Deponere ædificationem, *Cic. to lay aſide the deſign of building.*

Ægrum, *id. to deſpair of a ſick perſon.*

Aliquid, *Virg. to pledge or pawn, to ſtake.*

Deponere aliquid in alicujus fide, *Cic.* In fidem, *Liv.* Apud fidem, *Trajan. Plin. to entruſt him with.*

DEPRECARI aliquid ab altero, *Cic. to aſk him for a thing.* Aliquem pro re aliqua, *id.* Alicui ne vapulet, *Plaut. to intercede for him.*

Calamitatem abs ſe, *Cic. to avert and keep off by prayer.*

DEROGARE fidem alicui, *or* de fide alicujus, *id.*

Sibi derogare, *id. to derogate from himſelf.*

DESINERE artem, *id. to quit a profeſſion.*

DESISTERE à ſententia, *or* de ſententia, *id. to ceaſe, to deſiſt.*

DESPERARE ſalutem, ſaluti, *or* de ſalute, *id. to deſpair of.* Ab aliquo, *id. to have no further expectation from him.* Sibi, *Cæſ.* De ſe, *Plaut. Cic. to abandon one's ſelf to deſpair.*

Non deſpero iſta eſſe vera, *Cic.* Sive reſtituimur, ſive deſperamur, *in the paſſive, id.*

DESPONDERE filiam alicui, *id. to promiſe in marriage.* Sibi domum alicujus, *id. to promiſe it to one's ſelf, to be ſure of it.*

Deſpondere animis, *Liv. to think one's ſelf ſecure of.* Animum, *id. to fall into deſpair.*

DETRAHERE alicui, *Ovid.* De aliquo, *Cic. to backbite.* Aliquid alteri, *id. to leſſen or abate.* Laudem, *or* de laudibus, *id. to diminiſh his reputation.* In judicium, *id. to ſue one at law.*

DETURBARI ſpe, de ſpe, vel ex ſpe, *Cic. to fall from his hopes.*

DIFFERRE famam aliquam alicui, *Plaut. to ſpread a report.* Rumorem, *Ter.* Aliquid rumoribus, *Tac.*

Differre aliquem, *to put him off, and make him wait,* Mart. *to teaze and vex him,* Ter. Rationem ſperat inveniſſe ſe quî differat te, *Ter.*

Differri doloribus, *Tac. to feel violent pains.* Amore, cupiditate, lætitia, &c. *Plaut. to be tranſported with.*

Differre veſtitu ab aliquo, *Cic.* In candore, *Plin.* Differt ab hoc, *Cic.* Huic. *Hor.*

Differunt inter ſe, *Cic.*

Ad aliquod tempus aliquid differre, *id.* In annum, *Hor. to defer, to put off.*

DIMICARE de re, *Cic.* Pro re, *Plin. to fight, to diſpute about or for a thing.*

Dimicant inter ſe, *Plin.*

Dimicandum omni ratione, ut, &c. *Cic. we muſt uſe all our endeavours to obtain it.*

DISCEPTARE aliquid juſtè, *Cic. to judge, to decide, to diſpute,* Damni, *Calliſtr.* Eodem foro, *Plaut. to come and plead in the ſame court.*

Diſceptant inter ſe de negotiis, *Sall.*

DISCREPARE rei alicui, *Hor.* A re aliqua, *Cic.* the latter more uſual, *to vary, to diſagree.* Sibi, *id. not to be always one's ſelf.* In re aliqua, *id. in ſomething.*

Diſcrepant inter ſe, *id.*

DISCRUCIOR animi, *Plaut.* animo & animum, *from Diomedes, who gives no authority for it.*

DISPUTARE aliquid & de aliquo, *Plaut. Cic.* Circa aliquid, *Quint. to treat about ſomething.* Multa diſputat quamobrem is qui torqueatur, beatus eſſe non poſſit, *Cic.*

DISSENTIRE de veritate ab aliquo, *id.* In re aliqua ab altero, *id.* Cum aliquo de re aliqua, *id.* Alicui opinioni, *Quint. Colum to diſagree about.*

Ne orationi vita diſſentiat, *Sen.*

Diſſentiunt inter ſe, *Cic.*

DISSIDERE capitali odio ab aliquo, *id. to hate him mortally.* Diſſidere à ſe ipſo, ſecúmque diſcordare, *id.*

Inter ſe diſſident & diſcordant, *id.*

Si toga diſſidet impar, *Hor. if it be of different length, or uneven.*

DIVIDERE nummos viris, *Cic.* In viros, *Plaut. to diſtribute, to divide.* Factum cum aliquo, *Plaut.*

Dividere ſententiam, *Cic. to aſk to divide the judge's opinion, in order to follow one part, without being obliged to follow the other.*

DOCERE de re aliqua, *Cic. to give advice of it.* Rem aliquam aliquem, *Ter. to teach it him.*

DOLERE ab animo, ex animo, *Plaut.* Succeſſu alicujus, *Ovid.* Dolore alicujus, *Virg. to be deeply afflicted.*

Dolet mihi cor, *Plaut.* Hoc cordi meo, *id.* Caput à ſole, *id.*

Doleo me, *Plaut.* Vicem alterius, *Cic.* Caſum aliorum, *Cic.* Propter aliquem, *Quint.* De aliquo, *Ovid.*

DONARE aliquem re, vel rem alicui, *Cic to make him a preſent of a thing.*

DUBITARE de fide alicujus, *Ad Herenn. to doubt of his fidelity.*

Hæc dum dubitas, *Ter. while you are conſidering.*

DOMINARI alicui, *Cic.* in aliquem, *Ovid.* In re aliqua, *Sall. Cic.* Inter aliquos, *Cæſ. to domineer.*

Omne

Omne pecus indomitum curari ac dominari poteſt, *Nigid. may be tamed.*

O domus antiqua heu quàm diſpari dominare domino, *Cic. 1. Off. ex veteri poëta.*

DUCERE agmen, *id. to lead.* Sibi alapam gravem, *Phæd. to give one's ſelf a box on the ear*, Ilia, *Hor. to be broken winded, to be out of breath*, Æra. *Hor. to caſt in braſs.* Aliquem ex ære. *Plin.* Rationem ſalutis, *Cic. to have a regard.* Verſum, *Ovid, to write verſes.* Uxorem, *Cic. to marry*, Uſuras, *id. to continue the payment of uſury.*

Ducere laudi, *Ter. to eſteem it an honour.* In gloriæ, *Plin.* In hoſtium numero, *Cic.* Infra ſe, *id. to eſteem beneath one.* Pro nihilo, *id.*

Duci deſpicatui, *id. to be deſpiſed.*

E

EFFERRE pedem domo vel porta, *Cic. to go abroad.* Pedem aliquo, *id. to go ſome where.* De nave in terram, *id. to unload.*

Efferre laudibus, *id. to extol greatly.*

Efferre fruges, *id. to bear fruit.*

Efferri funere & cum funere, *id.* Pedibus, *Plin. to be interred.*

Efferri ſtudio in re aliqua, *Cic. to have a ſtrong paſſion for.*

Efferri in amorem, *Plin. to be beloved.*

EGERE conſilii et conſilio, *Cic. to have need.*

Egere multa, *active, Cenſorinus apud Gellium.* Hence Plautus uſeth *egetur* in the paſſive. And hereby Sanctius ſheweth that one may elegantly ſay, *Turpem egere egeſtatem.*

Nihil indigere, *Varr. See* INDIGEO.

EGREDI ab aliquo, *Ter. to go out of a perſon's houſe.* Ex provincia, *Cic.* Extra fines & terminos, *id.* Urbe, *id.* Officio, *id.* A propoſito, *id.*

Elabi de, è, ex manibus, *id. to ſlip away.* Inter tela et gladios, *Liv. to eſcape.* Pugnam aut vincula, *Tac.*

Paulatim elapſus Bacchidi, *Ter. weaning himſelf of her by degrees.*

ELABORARE in literis, *Cic.* In aliquid, *Quint.* Aliquid, *Plin.* Orationem eámque inſtruere, *Cic.* Ad judicium alterius, *id. to endeavour to pleaſe him, and to merit his approbation.*

EMERGERE ex malis, *Cic. Ter.* Incommodâ valetudine, *Cic.* Extra terram, *Plin.* Super terram, *Colum. to riſe out of.*

Se vel ſeſe emergere, *Colum.*

Unde emergi non poteſt, *Ter.*

EMINERE inter omnes, *Cic.* In novo populo, *Liv. to appear on high, to be conſpicuous.*

Eminebat ex ore crudelitas, *Cic.* In voce ſceleris atrocitas, *Curt.*

Moles aquam eminebat, *Curt. appeared above the water.*

EMUNGERE aliquem argento, *Ter. to cheat one of his money.* Alicui oculos, *Plaut. to pluck out his eyes.*

ENUNTIARE conſilia amicorum adverſariis, *Cic.* Apud homines quod tacitum erat, *id. to divulge.*

ERIPERE à morte aliquem, *id. to ſave him from dying.* Morti aliquem, *Virg.* Mortem alicui, *Sen.* Ex periculo aliquem, *Cic.*

ERUBESCERE in re aliqua, *id.* Ora alicujus, *id. to bluſh to be in his preſence.* Preces, *Claud.* Loqui, *Cic.* Fortunæ, *Q. Curt. to be aſhamed of his condition of life.*

Epiſtola non erubeſcit, *Cic. does not bluſh.*

Genis erubuit, *Ovid.*

Malis alterius erubeſcere, *Ovid, to bluſh at another's misfortunes.*

ERUMPERE ex tenebris, *Cic.* In aliquam regionem, *id.* In hoc tempus, *id.* In actum, *id.* In effectum, *Quint.* Portis, *Virg.* Per caſtra, *Plin.*

Loco aliquo, *Cæſ.* Subito clamore, *Virg.*

Erumpunt ſeſe radii, *Virg.* Seſe portis foras, *Cæſ.* Stomachum in aliquem, *Cic.* Gaudium, *Ter.*

Vereor ne iſthæc fortitudo in nervum erumpat denique, *Ter. leſt you bend the bow ſo as to endanger the ſtring.*

EVADERE manus alicujus, *Virg.* E manibus, *Liv.* Pugna, *Virg. to make his eſcape.* Omnem viam, *Virg.* Ante oculos, *Virg. to come before one.* Ad ſummi faſtigia tecti, *Virg. to climb.*

In aliquod magnum malum, *Ter. to become very deſtructive.*

EXARDERE & -ESCERE irâ. indignatione, *Liv.* In iras, *Mart. to be inflamed.*

Dolor exarſit imis offibus, *Virg.*

Exarſit in id quod nunquam viderat, *Cic.* Exarſere ignes animo, *Virg.*

EXCELLERE ſuper alios, *Liv.* Longè aliis, *Cic.* Inter alios, *id.*

Præter ceteros, *id. to excel, to ſurpaſs.*

EXCUSARE ſe alicui & apud aliquem, *id. to excuſe himſelf.* Valetudinem alicui, *to alledge his indiſpoſition as an excuſe.*

——Ille Philippo

Excuſare laborem & mercenaria vincula, *Hor.*

Excuſare ſe de re aliqua, *Cæſ.*

EXIGERE aliquem è civitate, *Cic. to drive him out.* Honoribus, *Plin. to deprive him of honours.* Aliquid acerbius, *Cic. to demand it with menaces.* Columnas ad perpendiculum, *id. to try with the plummet whether they be ſtraight.* Ævum in ſylvis, *Virg.* vitam cum aliquo, *id. to paſs his life.* Enſem per medium juvenem, *Virg. to run him through the body.*

Sues paſtum, *Varr. to drive.*

Exigere de re aliqua, *Plin. Jun. to diſpute about a thing, to diſcuſs it.*

EXIMERE è vinclis, *Cic.* Vinclis, *Plaut.* Metu, *Plaut. to deliver.* In libertatem, *Liv. to ſet at liberty.* Aliquid de dolio, *Cic. to draw out.*

Eximere diem, *id. to waſte the time.*

Eximi noxæ, *Liv. to be diſcharged or forgiven.*

EXORARE, expetere et expoſcere aliquid Deos et à Diis, *Cic. & alii, to aſk.* See the 24th rule, p. 43.

EXPECTARE alicujus adventum in aliquem locum & in aliquo loco, *Cæſ. to wait for a perſon's arrival at a place.*

EXPELLERE, expedire, ejicere, exterminare, extrudere, exturbare, urbe, vel ex urbe, *Cic. to drive out, to put out.*

EXPLERE aliquem. *Cic. Ter.* Animum alicujus, *Liv.* Animum alicui, *Ter. to content, to ſatisfy him.*

EXPLICARE rem aliquam, vel de re aliqua, *Cic. to explain ſomething.*

EXPOSTULARE cum altero injuriam, *id.* De injuria, *Ter. to expoſtulate.*

EXPRIMERE vocem alicujus, *Cæſ. to make him ſpeak.* Riſum alicui, *Plin. Jun.* Pecuniam ab aliquo, *Cic.*

Exprimere effigiem, *id. to draw to the life.* Verbum verbo, de verbo, è verbo, exprimere, *id. to tranſlate word for word.*

Exprimere ad verbum de Græcis, *id.* Vim Græcorum poetarum, *id.*

EXPROBRARE vitia adverſariis vel in adverſarios, *id. to reproach.*

EXUERE jugum & ſe jugo, *Liv. to ſhake off the yoke.* Veſtem alicui, *Sen. to ſtrip him.* Hominem ex homine, *Cic. to diveſt one's ſelf of all humanity.*

EXULARE Romæ, *id. to live in exile at Rome.* Domo, *Ter. to be baniſhed from home.*

A patria, *Plaut.*

Per externas profugus pater exulat oras, *Ovid.*

Reſpubl. diſceſſu alicujus exulat, *Cic.* Exulatum abiit res patris, *Plaut.*

F

FACERE ab aliquo, *Cic.* Cum aliquo, *id. to be on his ſide,* Bona alicui et in aliquem, *Plaut. to do good.*

Conſilio alicujus, *or* de conſilio, *Plin. Cic. with his advice.*

Cùm pro populo fieret, *id. as they were offering ſacrifice for the people.*

Flocci non facere, *id.* Floccum facere, *Plaut. not to value a ruſh.*

Facis ex tua dignitate, *Cic. you act up to your dignity.*

Hoc facit ad difficultatem urinæ, *Plin. is a remedy againſt the ſtrangury.* Non facere ad Corenſem pulverem, *Quintil.*

But *facere alicui rei,* ſignifying *to ſerve for that uſe,* or *to be profitable,* is not good Latin. Some however have attempted to defend it by this paſſage of Pliny, book 23. chap. 1. *Muſtum capitis doloribus facit.* Which is repugnant not only to the rules of phyſic, but to the purity of the Latin tongue. Therefore the manuſcript copies, and all the beſt editions have *Capitis dolores facit,* cauſeth head achs, and not, is good againſt head achs.

Facite hoc meum conſilium, legiones novas non improbare, *Cic. ſuppoſe that.* Non faciam ut enumerem miſerias omnes in quas incidi, *id.*

Facere is likewiſe put with the accuſative an infinite number of ways, as

Nos magnum feciſſemus, *id. we ſhould have ſtruck a great blow.*

Facere gratiam alicui, *Liv. to ſhew him favour.* Facere poſſe, *Plaut.*

Facere ſtipendium, *Liv. to ſerve a campaign, or to follow the army.*

Facere nomina, *Cic. to borrow money.*

Facere rebellionem, *Cæſ. to raiſe a rebellion.* And the like.

FASTIDIRE aliquem, *Cic. Virg. Hor.*

Alicujus, *Plaut. to deſpiſe him.*

A me faſtidit amari, *Ovid.*

FATERI ſcelus & de ſcelere, *Cic. Hor. to confeſs, to acknowledge.*

FOENERARI aliquid alicui, *Cic. to lend out at uſury.*

FOENERARE (*and not* foenerari) ab aliquo, *Appul. & Juriſconſ. to borrow at intereſt.*

Hæc ſapit, hæc omnes fœnerat una Deos, *Mart.*

FIDERE nocti, *Virg.* terrâ, *id.*

Molirî

Moliri jam tecta videt, jam fidere terræ, *Æn.* 8.

FORMIDARE alicui, *Plaut. to be afraid leſt ſome harm befall him.* Ab aliquo, *or* aliquem, *Cicero, to fear and to dread him.*

FRAUDARE aliquem pecuniâ, *Cic. to cheat him.* Militum ſtipendium, *Cæſ. to keep back their pay.* Genium ſuum, *Plaut. to pinch his belly.*

FUGERE conſpectum alicujus, *Cic.* E conſpectu, *Ter.* Oppido, *Cæſ.* De civitate, *Quintil. to run away.* De illo fugit me ad te ſcribere, *Cic. I forgot.*

FUNGI officio, *Cic. Ter.* Officium, *Ter. to diſcharge his office.* Vice, *Hor.* Vicem alterius, *Liv. Suet. to perform the office of another.* Fungi munere, *to exerciſe an employment, Cic. Cæſ. Hor. and ſometimes to make a preſent, Cic.*

G

GAUDERE gaudio, *Plaut.* Gaudium, *Ter. to rejoice.* De aliquo propter aliquem, *Cic.*

Furit homines gaviſos ſuum dolorem, *id.* Mihi gaudeo, *id.*

GIGNI capite vel in caput, *Plin.*

GLACIARE. Poſitas ut glaciet nives Jupiter, *Hor. to congeal.*

Humor glaciatur in gemmas, *Plin.*

GLORIARI aliquid, de re aliqua, in re aliqua, ob rem aliquam, *Cic. to boaſt.*

GRATULARI adventu, *or* de adventu, *id. to congratulate him upon his arrival.*

Gratulari victoriam alicui, *id. to congratulate him upon his victory.*

Gratulor tibi in hoc, *or* de hac re, *or* pro hac re, *id.*

GRAVARE & RI, *Ovid, to burden, or weigh down.*

Gravari dominos, *Lucan, to bear no ſubjection.*

Cætera tanquam ſupervacua gravari ſolet, *Quint. he is loth to ſee them.*

Ne graverer exædificare id opus quod inſtituiſti, *Cic.*

Gravatus ſomno, *Ovid.*

Pluviâ cum ſorte gravantur, *Virg.*

H

HABERE rem certam, vel pro certo, *Cic. to know for certain.* Aliquid certi, *id.*

Habere quædam dubia, *id.* In dubiis, *Quint.* Pro dubio, *Liv. to doubt.*

Habere aliquem deſpicatui, vel deſpicatum, *Ter. to deſpiſe.*

Habere aliquem præcipuo honore, *Cæſ.* In honore, *Cic.* Honores alicui, *id.* De aliquo, *Tac. to praiſe, to honour.*

Habere aliquem loco patris, *Brutus.* In loco patris, *Cic.* Pro patre, *Liv. to eſteem him as a father.*

Pro ſtercore habere, *Plaut. to look upon as dirt.*

Habere aliquid odio, *Plaut.* In odium, *Cic. to hate it.*

Habere in numero & in numerum ſapientum, *id.*

Habere orationem apud aliquem, *Quint.* Ad aliquem, *Cic.* Cum aliquo, *Cæſ. to ſpeak to,* or *before a perſon.*

Habere in poteſtate & in poteſtatem, *Cæſ. to have in one's power.*

Bellè habere & bellè ſe habere, *Cic,*

Habere uſum alicujus rei, *Cic. Cæſ.* Ex re aliqua, *Cic.* In re aliqua, *Cæſ. to have experience, to be practiſed.*

Habet ſe erga ædem, *Plato, ſhe dwells.*

HABITARE in platea, *Ter.* Vallibus imis, *Virg.* Sylvas, *id.*

HÆRERE. Hæret peccatum illi & in illo, *Cic. ſtick to him, falls upon him.*

Obtutu hæret defixus in uno, *Virg. continues fixed.*

In multis nominibus hærebitis, *Cic.*

Si hic terminus hæret, *Virg. if this remains fixed and ſettled.*

HORRERE divinum numen, *Cic. to fear and to reſpect.* Omnium conſpectum, *id. to dread.*

Frigoribus hyemis intolerabiliter horrent, *Colum. to ſhiver.*

Horruerunt comæ, *Ovid, his hair ſtood an end.*

Horrebant denſis aſpera crura pilis, *Ovid.*

I

JACTARE ſe in re aliqua, & de re aliqua, *Cic.* Ob rem aliquam, *to boaſt.*

Jactare rem aliquam, *Virg.*

ILLABI. Illabitur urbi, *Virg. to ſlip into the town.*

Animis illabere noſtris, *Virg.*

Pernicies illapſa civium animos, *Cic.*

Medios illapſus in hoſtes, *or* delapſus, *Virg.*

Ad eos cum ſuavitate illabitur, *Cic.*

ILLUDERE alicui, aliquem, in aliquem, in aliquo, *Virg. Ter. Cic. to mock, to deride.*

Veſtes auro illuſæ, *Virg. embroidered.*

IMMINERE in occaſionem opprimendi ducis, *Liv. to ſeek the occaſion.*

Imminent duo reges toti Aſiæ, *Cic.*

Homo ad cædem imminens, *id.*

Imminenti avaritia eſſe, *id. to be extremely avaricious.*

Geſtus imminens, *id.*

IMPENDERE. Impendebat mons altiſſimus, *Cæſ. hung over, commanded.*

Contentio impendet inter illos, *Cic.*

Impendet nobis malum, *id.* Nos mala, *Ter. threaten us.*

IMPERTIRE & RI. Impertire alicui ſalutem, *Cic.* Aliquem ſalute, *Ter. to ſalute.*

Fortunas aliis impertiri, *Cic. to impart.*

Alteri de re aliqua impertire, *id.*

Collegæ meo laus impertitur, *id.*

IMPLERE veteris Bacchi, *Virg.* Meto pateram, *id.* De re aliqua, *Mart. to fill.*

IMPLICARE oſſibus ignem, *Virg. to throw into.*

Implicari morbo et in morbum, *Liv. to be taken ill.*

Vim ſuam cum naturis hominum implicant Dii, *Cic.* Implicat ad ſpeculum caput, *Plaut. to trim or dreſs.*

IMPONERE arces montibus, *Virg. to build.* In collum, in manum, in navim, *Plaut. to put upon,* or *in.*

Summam manum alicui operi, *Virg.* In aliqua re, *Quint.*

Imponere alicui, *Cic. to impoſe upon him, to deceive him.* See CLITELLAS in the firſt liſt of elliſes, p. 177.

Imponere vim alicui, *id. to conſtrain him.* Vulnera, *id. to wound him.* Nomen alicui, *id. to name him.* Regem regioni, *id. to appoint.* Partes alicui, *id. to give a charge.* Improbam perſonam alicui, *id. to make him paſs for a villain.* Leges alicui, *id. to enjoin him.* Exercitum Brundufii, *id. to garriſon.* Ita Stephan.

Imponere onus alicui, *id.* In aliquem, *Plaut.*

Frumentum imponere, *Cic. to tax at a certain quantity of corn.*

Imponere ſervitutem fundo, *id. to ſubject to certain duties.*

Hujus amicitia me in hanc perditam cauſam impoſuit, *id. has thrown me into this unfortunate party.*

IMPRIMERE aliquid animo, *Plin. Jun.* In animo & in animum, *Cic.*

INCESSERE hoſtes jaculis et ſaxis aut pilis, *Liv. to aſſault or ſet upon.* Inceſſere aliquem dolis, *Plaut.* Inceſſit eum cupido, *Liv. Curt.* Illi, *Sall. Liv. Curt. Val. Max.* In te religio nova, *Ter. Virg.* Morbus in caſtra, *Liv. has crept into.*

INCIDERE (*taken from* cædere) ſaxis, *Plin. Jun. to cut, or engrave.* In æs, *Liv.* In ære, *Cic. Plin. in Panegyr.* Ludum incidere. *Hor. to break off play.*

INCLINARE omnem culpam in aliquem, *Liv. to throw the whole blame upon him.*

Hos ut ſequar inclinat animus, *Liv. my mind inclines to.*

Inclinat acies vel inclinatur, *Liv. the army gives way.*

Se fortuna inclinaverat ut, *Cæſ. fortune had taken ſuch a turn that.*

INCLUDERE in carcerem et in carcere, *Cic.* Orationi ſuæ, *id. to ſhut up, to include.*

Vocem includit dolor, *id.*

Smaragdi auro includuntur, *Luc.*

INCUBARE ova et ovis, *Colum. to brood upon.*

Quod ſi una natura omnes incubaret, *Plin.*

INCUMBERE gladio, *Ad Heren.* Lecto, aratro, toro, *Virg. Ovid.* In gladium, *Cic. to lean upon.* In aliquem, *id. to fall upon him.*

In *or* ad aliquid, *Cic. Cæſ.* Alicui rei, *Sil. Plin. to apply one's ſelf to ſomething.*

Venti incubuere mari, *Virg.* In mare, *Quint.* Incumbit in ejus perniciem, *Cic. to endeavour to ruin him.*

Verbo incumbit illam rem, *Sall.*

Incumbit illi ſpes ſucceſſionis, *Suet. he is conſidered as next heir.*

INCURSARE aliquem pugnis, calcibus, &c. *Plaut. to aſſault with blows, &c.*

Incurſare in aliquem, *Liv, to run upon him.*

Lana cui nullus color incurſaverit, *Plin. that has not been dyed.*

INDICARE conjurationem, *Cic.* de conjuratione, *Sall. to diſcover or give information of a conſpiracy.*

Indicare in vulgus, *Cic. to divulge,* Se alicui, *id. to diſcover one's ſelf to a perſon.*

Poſtulabat ut ſibi fundus indicaretur, *id. that they would tell him the price.*

INDUCERE animum ad aliquid, *or* aliquid in animum, *Ter. to apply one's ſelf to ſomething.*

Inducere aliquid, *Cic. to introduce,* and likewiſe *to raſe or ſtrike out.* Aliquem, *id. to deceive him, to cajole, or draw him in.*

Inducere animum, *ſimply, or* animum ut, *or* ne, *or* ut ne, *Ter. to perſuade himſelf.*

Inducere ſcuta pellibus, *Cæſ. to cover with ſkins.* Inducere colorem picturæ, *Plin. to varniſh.*

INDUERE ſe veſte, *Ter.* Sibi veſtem, *Plaut. to dreſs himſelf.*

Cùm in nubem ſe induerint anhelitus terræ, *Cic. will be converted into clouds.*

Induere ſe in laqueos, *id. to entangle himſelf.* Induit ſe in florem, *Virg. bloſſoms.*

INDULGERE alicui, *Cæſ.* In aliquem, *Liv. to treat him gently.*

Nimis me indulgeo, *Ter.* Indulgent patientiam flagello, *Mart.*

Qui malis moribus nomen oratoris indulgent, *Quint. who grant the name of orator to a perſon of a bad life.*

Jus trium liberorum mihi princeps indulſit, *Plin. Jun. has granted me.*

Quando animus eorum laxari, indulgerique potuiſſet, *Gell.*

INFERRE litem capitis in aliquem, *Cic.* Periculum capitis alicui, *id. to draw up an indictment againſt him.*

In periculum capitis ſe inferre, *id. to bring himſelf into danger of his life.*

Inferre rationibus, *id. to charge to account.*

INFUNDERE in naribus & per nares, *Colum.* In nares, *Cic.* Cribro, *Sen. to pour.*

Infundere venenum alicui, *Cic.*

Ceris opus infundite, *Phæd. do your work in wax.*

INGERERE convicia alicui, *Hor.* In aliquem, *Plaut. to load a perſon with abuſive language.*

Pugnos in ventrem ingerere, *Ter.*

INGREDI orationem & in orationem, *to begin to ſpeak.*

Veſtigiis patris ingredi, *Cic. to follow his father's footſteps.*

INGURGITARE ſe cibis, *id. to cram one's ſelf with victuals.* Se in flagitia, *id. to plunge into debauchery.*

INHIARE hæreditatem, *Plaut. to gape after.* Uberibus, *Suet. the dative is moſt uſual.*

INIRE gratiam ab aliquo & cum aliquo, *Cic. to curry favour.*

INSANIRE amore, *Plin.* Amoribus, *Hor.*

Hilarem inſaniam, *Plaut. Sen.*

INSCENDERE currum, *Plaut.* In arborem, *id.* Supra pilam, *Cato, to mount, to climb up.*

INSERVIRE ſuis commodis, *Cic. to ſtudy his own intereſt.* Honoribus, *id. to ſtudy to obtain.*

Matronæ eſt, unum inſervire amantem, *Plaut.* Nihil eſt à me inſervitum temporis cauſa, *Cic.*

INSILIRE deſeſſos, *Suet. to leap in,* or *upon.* In equum, *Liv.* In ſcapham, *Plaut.*

INSISTERE viis, *Cic.* Viam, iter, *Virg. to proceed and hold on.* Haſtæ, *Plin. Jun. to lean upon.* Ignibus, *Cic. to ſtop, or ſtand ſtill.* In rem aliquam, *Plaut. Cæſ.* In re aliqua, *Quint.*

Alicui rei, *Plin. Tibull. to apply himſelf.*

Inſiſtebat in manu dextra Cereris, ſimulachrum victoriæ, *Cic. there was in the right hand.*

INSTITIO. Stellarum curſus, progreſſus, inſtitutiones, *id. their courſe, and their reſting.*

INSPUTARE aliquem, & alicui, *Plaut. to ſpit upon.*

INSTARE aliquem, *Plaut. to urge, to preſs him.* Currum *for* in currum, *Virg. to run upon.* Operi, *Virg. to make haſte with.*

INSTERNERE. Pelle leonis inſternor, *Virg. to cover one's ſelf.*

Tabulaſque ſuper inſtravit, *Virg.*

Terræ inſterni, *Stat.*

Tori inſtrati ſuper pelle leonis, *Silius.*

INSULTARE, *ſimply. Virg.* Solo, *Virg. to rebound.* Alicui & in aliquem, *Virg. Cic. to inſult, to deride.* Multos, *Sall. apud Serv.*

Inſultare fores calceis, *Ter. to bounce at the door with his heels.*

INTENDERE arcum, *Plin. to bend,* or *ſtretch.*

Animum ſtudiis, *Hor. to apply one's ſelf.*

Animum in *or* ad rem aliquam, *Liv.*

Intendere alicui rei, *or* curam alicui rei, *Plin. to employ his care about it.*

Intendi animo in rem aliquam, *Liv.*

Pergin' ſceleſte intendere? *Plaut.*

Repudio conſilium quod primum intenderam, *Ter. I alter my reſolution.*

INTERCLUDERE aditus ad aliquem *Cic. to ſtop up the paſſage.* Commeatum inimicis, *Plaut.* Inimicos comeatibus, *Plaut. & Cæſ.*

INTERDICERE hiſtrionibus ſcenam, *Suet.* Feminis uſum purpuræ, *Liv. to prohibit, to hinder.*

Omni Gallia Romanis interdixit, *Cæſ. forbad them to ſet foot in France.*

Malè rem gerentibus bonis paternis interdici ſolet, *Cic.*

Interdico tibi domo mea, *Liv.*

We may therefore ſay, *interdico tibi hanc rem,* (which is more rare) or *tibi hac re,* (which is uſual) but we do not meet with *interdico tibi hac re,* ſays Voſſius. Yet we may uſe it, ſince

we find in the paſſive, Interdicor aquâ & igni, *as well as* ignis & aqua mihi interdicuntur, *Cic. Suet. I am forbid, I am deprived.*

Cui nemo interdicere poſſit, *Cic. whom none could withſtand.*

Interdicere veſtigiis, *Plin.*

Interdico ne hoc facias, *Ter. ſup.* tibi.

Prætor interdixit de vi hominibus armatis, *Cic. decreed that thoſe who had forcibly ejected their antagoniſts out of their ſhare of the eſtate, ſhould be obliged to make a reparation.*

INTERESSE conviviis & in convivio, *id.* In cædem, *id. to be preſent.*

Inter belluam & hominem hoc maxime intereſt, quod, *id. the greateſt difference betwixt man and beaſt, is that,* &c.

Nihil intereſt hoc & illa, niſi diviſim legas, *Senec.* Hoc morari victoriam, quod intereſſet amnis, *Liv.*

Hoc pater ac dominus intereſt, *Ter. this is the difference betwixt a father and a maſter.*

Stulto intelligens quid intereſt? *Ter.*

Quoniam νεμεσᾶν intereſt τῷ φθονεῖν, *Cic.*

Seri radices illitas ſimo intereſt, *Colum.*

Intereſt regis, *Liv. it behoves.*

Intereſt omnium rectè agere, *Cic.*

Magni mea intereſſe putavi, *id.*

Ad noſtram laudem non multum intereſſe video, *id.*

INTERJACERE. Planicies Capuam Tipharamque interjacet, *Liv. lies betwixt.*

Spatium quod ſulcis interjacet, *Colum.*

Interjacet hæc inter eam, *Plin.*

INTUERI aliquem & in aliquem, *Cic. to look at.*

INVADERE aliquem & in aliquem, urbem & in urbem, *Cic. Virg. to invade, to ſeize.*

In pecunias alieniſſimorum hominum invadere, *Cic.*

Invaſit cupiditas pleriſque & pleróſque, *Varro. Sall.* Furor invaſerat improbis, *Cic. ad Tiron.*

Laſſitudine invaſerunt huic in genua ſemina, *Plaut. he was troubled with the falling down of blood to the ancles, by reaſon of overmuch walking.*

INVEHERE per mare, *Plin. to tranſport.*

Invehi ex alto in portum, *Cic.*

Portum, urbem, *Plin. to be imported.*

In aliquem, *to inveigh or ſpeak bitterly againſt.*

INVIDERE laudes alicui, *Liv. Her. Cic.* Laudibus alicujus, *Cic. to envy a perſon's praiſe.*

Invidere alicui, *Ter.* Aliquem, *Ovid. to bear him envy.* Alicujus, *Plaut.* In hac re tibi invideo, *Cic.*

Invideat Hermogenes quod ego canto, *Hor.*

The accuſative only, without the dative of relation, after this verb, is more rare. Yet Cicero, in the third book of his Tuſculan queſtions, obſerveth, that as we ſay *videre florem*, ſo *invidere florem* would be better than *fori*, if the cuſtom was not againſt it. Hence Quin. lib. 9. c. 3. enumerates among the incorrect phraſes of his time, HUIC REI INVIDERE, *pro qua*, adds he, *omnes veteres, & Cicero ipſe* HANC REM, Whereby we ſee that the cuſtom has varied.

But the accuſative with the dative is common enough.

Ut nobis optimam naturam invidiſſe videantur qui, &c. *Cic.*

Jampridem nobis cœli te regia, Cæſar, invidet, *Virg.*

INVITARE hoſpitio & in hoſpitium, *Liv. Cic.* Ad legendum, *Cic.* Domum, *Liv.* Tecto ac domo, *Cic. to invite, to deſire to come.*

INVOCARE ſubſidium, *id. to ask for ſuccours.* In auxilium aliquem, *Quint.*

IRE viam, *Virg. to go.* Itineribus alicujus, *Cic. to keep the ſame road.* Subſidio, *Cæſ.* In ſubſidium, *Cic.*

Accerſitum, *Ter. to go to fetch.*

Si porrò ire pergant, *Liv. if they have a mind to go further.*

Eamus viſere, *Ter.*

JUBERE. See the annotation to the 12th rule.

JUNGERE prudentiam cum eloquentia, *Cic.* Dextram dextræ, *Virg.* Leones ad currum, *Virg. to put to.*

Rhedam equis, *Cic.* Res inter ſe, *id.*

JURARE alicui, *Plin. Jun.* per ſidera, *Virg.*

In leges, *Cic.* In verba aliqua, *Cæſ.*

Maria aſpera, *Virg.* Pulcherrimum jusjurandum, *Cic.*

Qui denegat & juravit morbum, *id.*

Bellum ingens juratur, *Stat.*

Jurandáſque tuum per nomen ponimus aras, *Hor.*

The latter examples ſhew plainly that this verb may govern the accuſative of itſelf, and that Voſſius had very little ground to affirm that it never did govern this caſe but by virtue of the preposition *per*. For beſides its being hard to ſay that *jurare jusjurandum*, or *morbum*, is *jurare per jusjurandum*,

randum, or *per morbum*; it is moreover evident that ſince we ſay *jurandas aras* in a paſſive ſenſe, we might likewiſe ſay *jurare aras* in a real active ſenſe. And adding *per tuum nomen*, he plainly intimates that the force of the verb and the prepoſition are two different things, which ought therefore to be diſtinguiſhed. So that when we ſay *per ſidera juro*, we are to underſtand *juramentum per ſidera*, juſt as *jurandas aras per tuum nomen*, &c.

L

LABORARE invidia vel ex invidia, *Cic. to be envied and hated.* Ex pedibus, *id.*

De verbo, non de re, *id. to trouble himſelf about terms.* A veritate, *Liv. to be examined for not telling the truth.*

Laborare arma, *Stat. to work*, or *make.* Ad rem aliquam, *Cic.*

Ambitioſè circa aliquid, *Quint. to take great care.*

Ad quid laboramus res Romanas, *Cic.* Laboratur vehementer, *id. they are in great pain*, or *concern.*

LATERE alicui, *id.* Aliquem, *Virg.* See the Syntax, rule 15, p. 31.

LEGARE ad aliquem, *Cic. to ſend an ambaſſador to.* Alicui, *id. to bequeath.* Ab aliquo, *id.*

Sibi aliquem legare, *id. to make him his deputy.*

LEVARE metum alicui, vel aliquem metu, *id. to eaſe him of*, or *to remove his fear.*

LIBERARE aliquem metu, *Ter.* Aliquem culpæ, *Liv. to acquit.* Fidem ſuam, *Cic. to fulfil his word.* Aliquem à creditoribus, *Sen. to ſet him free.*

LOQUI alicui, *Ter.* De aliquo, *Cic.* Apud aliquem, *id.* Cum aliquo, *id. to ſpeak.*

LUDERE pilâ, *id.* Ludum, *Ter.* Aleâ & aleam, *Suet.* In numerum, *Virg.*

LUERE æs alienum, *Curt. to pay his debts.* Pœnas, *Cic. to be puniſhed.* Se, *Ulp. to pay a ranſom.*

Oblatum ſtuprum voluntariâ morte luit Lucretia, *Cic. expiated.*

M

MALEDICERE alicui, *Cic. & alii.* Aliquem, *Tertul. Petron.*

MANARE. Mella manant ex ilice, *Hor. flow.*

Manat picem hæc arbor, *Plin.*

Manat cruore cultor, *Liv.*

MANERE ad urbem, ad exercitum, *Liv.* In urbe, in exercitu, *Cic. to ſtay* or *abide there.* Aliquem, *Plaut, Hor. Virg. to wait for him.*

In propoſito, *Cic.* Statu ſuo, *id.*

Sententia manet, *vel* in ſententia maneo, *Cic.* Manere promiſſis, *Virg. to keep his word.*

Manent ingenia ſenibus, *Cic.*

Ad te pœna manet, *Tibul.*

Maneat ergo iſtud, *Cic. let this ſtand good.*

Maneat ea cura nepotes, *Virg. let our poſterity take care for that.*

MEDERI alicui rei, *Cic. to remedy.*

Quas minus mederi poſſis, *Ter.*

Contra ſerpentium ictus medentur, *Plin.*

Hæc mederi voluerunt, *Cic.*

MEDICARE capillos, *Ovid.* Semina, *Virg. to give an artificial preparation or tincture to a thing.* Alicui, *Ter.* Cuſpidis ictum, *Virg. to dreſs a wound.*

MEDITARI rem aliquam, aut de re aliqua, *Cic. to meditate* or *think on a thing.*

MEMINI me videre & vidiſſe, *id.*

Rem aliquam & rei alicujus, *id.*

De alicujus periculo, *id. to recollect.* Ciceronis & Ciceronem, *See the annotation to the 17th rule.*

MEMOROR, which Valla denies to be ever found with the genitive in claſſic authors, occurreth in Cicero, *Sui oblitus, alii memoretur*, for *alius*, in 4 *Catil.* which ſhews the little foundation this author had to cenſure the following paſſage of the Vulgate, *Memorari teſtamenti ſui ſancti.*

MERERE & RI bene vel malè de aliquo, *Cic. to deſerve well or ill of a perſon.* Apud aliquem, *Liv. to ſerve or to bear arms under him.* Sub aliquo, *id.*

Stipendium in aliquo bello, *Cic.* Equo, pedibus, *Liv. to ſerve on foot, or on horſeback.* Alicui, *Stat. Lucan. to ſerve to the profit of any one.*

Mereri laudem, *Cæſ.* Offenſam, *Quint.*

Scio hanc meritam eſſe ut memor eſſes ſui, *Ter. ſhe deſerved a place in your memory.*

Sæpe quod vellem meritam ſcio, *Ter. that ſhe often did whatever I would have her.*

MERGERE aliquem Æquore, *or* ſub Æquore, *Virg.* Unda vel in undis, *Ovid. to put under water, to ſink.*

METUERE alicui, *Plaut.* Pro aliquibus, *Celſ.* Propter aliquos, *Plaut.* Aliquem, *Cic.* Ab aliquo, *id.* De vita, *id. to fear.* Metuo ut & metuo ne. *See* p. 159.

MINISTRARE vires alicui, *id. to*

furniſh, to afford. Furor arma miniſtrat, *Virg.*

MIRARI aliquem, *Cic.* De aliquo, *id.* In aliquo, *id.* Juſtitiæ ne prius mirer, bellique laborum, *Virg. to be ſurprized.* Mirari ſe, *Mart. to value or eſteem himſelf.*

MISCERE vinum aquâ & aquam vino, *Plin. to mix.*

Miſcere in aciem, *Liv.* Miſtos in ſanguine dentes, *Virg.*

Miſcere ad, *Colum.* Cum, *Cic. Colum.*

Miſcere ſacra profanis, *Hor.*

MISERERE & RI, *or* MISERESCERE. Laborum miſereri, *Virg. to have compaſſion, or pity.* Mei miſeret nemo, *Plin. no body pities me.* Miſeret me tui, *Ter.* Atque inopis nunc te miſereſcat mei, *Ter.*

Sanctius pretends that theſe verbs govern alſo the dative. And it muſt be allowed that examples hereof are to be found in authors of the latter ages, as in Boetius,

Dilige jure bonos & miſereſce malis.

But there is no authority for this from writers of pure Latinity, if we believe Voſſius. Hence in Seneca, lib. 1. contr. 4. where ſome read, *Ego miſereor tibi puella*, the beſt editions have *tui*. And in regard to that paſſage which Linacer quotes from the 2d Tuſc. it is to be obſerved that thoſe are verſes tranſlated from Socrates, and they are to be pointed thus,

Perge aude nate, illacryma patris peſtibus:
Miſerere, gentes noſtras flebunt miſerias.

For we find likewiſe in another place that Cicero has joined the dative with *illacrymo. Quid dicam de Socrate? Cujus mortui illacrymari ſoleo, Platonem legens*, 3. de nat. And Livy alſo, *Meo infelici errori unus illacrymaſti*, lib. 10.

MODERARI animo, orationi, *Cic.* Cantus numerôſque, *id. to regulate.*

MOERERE mortem filii, *id.* Incommodo ſuo, *to grieve.*

MONERE aliquem rem, *Cic. Ter.* Alicui rem, *Plaut.* Terentiam de teſtamento, *Cic.* Aliquem alicujus rei, *Sall.* See the 24th rule, p. 43.

MORARI in re confeſſa, *Plin.* Circa aliquid, *Hor.* Apud aliquem, *Cæſ.* Cum aliquo, *Pompon.* In urbe, *Ovid.* Sub dio, *Hor. to ſtay, to dwell.*

Iter alicujus morari, *Cic. to delay him.* Quid moror? *Virg. What do I ſtay for?*

Purpuram nihil moror, *Plaut. I do not value.*

MOVERE ſe loco vel ex loco, *Cæſ.* De convivio, *Cic.* Ab urbe, *Liv. to be gone, to move.*

Movere aliquem ſenatu, vel è ſenatu, *Cic. to depoſe him, to degrade him.* A ſe moram, *Plaut. to make no delay.* Riſum & jocum movere alicui, *Hor. to make him laugh.*

Ego iſthæc moveo aut curo? *Ter. Is it I that am the cauſe of this buſtle?*

MUTARE rem alia re, *Hor.* Bellum pro pace, *Sall.* Aliquid cum aliquo, *Ter. to change with him.*

Mutare locum, *Cic. to change place.* Mutari civitate, *id. to be removed from one town to another.*

MUTUARI auxilia ad rem aliquam, *Cæſ.* In ſumptum, *Cic. to aſk, to borrow.*

A viris virtus nomen eſt mutuata, *id. has borrowed its name.*

N

NARRARE aliquid, *or* de re aliqua, *Cic. to tell,* or *to relate.*

NATARE aquas, *Virg.* Unda natatur piſcibus, *Ovid.* Pars multa natat, *Hor. the generality of mankind are inconſtant and wavering.* Natabant pavimenta vino, *Cic. ſwam with wine.*

NITI ſub pondere, *Virg.* In adverſum, *Ovid.* Ad ſidera, *Virg. to tend towards.* Gradibus, *Virg. to mount.* Haſta, *Virg. to lean upon.* Humi, *Virg. to walk upon the ground.* Contra honorem alicujus, *Cic. to oppoſe.* Pro aliquo, *Liv.* De æquitate, *id. to defend and maintain.*

Cujus in vita nitebatur ſalus civitatis, *id. was ſupported, depended.*

Alternos longa nitentem cuſpide greſſus, *Virg.*

Tantum quantum quiſque poteſt nitatur, *Cic. let him do what he can.*

NOCERE alicui, *id.* Aliquem, *Plaut. Sen. to hurt.* Qui Deorum quemquam nocuerit, *Liv.*

NUBERE alicui *or* cum aliquo, *Cic.* the former more uſual. The ſecond occurs in *the 3d epiſtle of the 15th book.* Quocum nupta regis Armeniorum ſoror. *And againſt Verres.* Virorum quibuſcum illæ nuptæ erant.

Now *nubere*, as we have obſerved p. 30. ſignifieth properly *velare*, to cover or to veil. *Mulier nubit*, ſays Caper in his orthography, *quia pallio obnubit caput ſuum & genas.* Hence *nubere alicui*, is to hide and to reſerve herſelf for him. And *nubere cum aliquo*, is *tegere & operire ſe uno cubiculo cum illo*, according to Donatus, on Terence's Hecyra. So that the accuſative is always underſtood. This

This verb is never ſaid but of the woman, for which reaſon we uſe only *nupta ſum* in the participle. It is true Plautus ſaid, *Novum nuptum*, but it was only through theatrical buffoonry, when a man appeared upon the ſtage in women's apparel.

But it is obſervable that in Pliny *gubere* is applicable alſo to trees and vines, when they are joined together.

O

OBAMBULARE muris, *Liv. to walk round the walls.* Ante portas, *Liv.*

OBEQUITARE ſtationibus hoſtium, *Liv.* Agmen, *Curt. to ride round about.*

OBJICERE feris, *Cic. to expoſe to wild beaſts.* Ad omnes caſus, *id.* Se in impetus hominum, *id.* Aliquid criminis, *Plin.* Loco criminis, *id.* & *Cic.*

OBLIVISCI aliquem, *Virg.* Suæ dignitatis, *Cic. to forget.*

Artificium obliviſcatur licebit, *id.*

OBREPERE ad magiſtratum, *id. to ſteal by degrees, to creep in privately.* Adoleſcentiæ ſenectus obrepit, *id. ſucceeds immediately.* Nullæ imagines obrepunt in animos dormientium extrinſecus, *id.*

Statim te obrepet fames, *id.*

OBRUERE telis, *id. to oppreſs with darts.* Terrâ, *Cato.* In terra, *Ovid, to bury.* Se vino, *Cic. to get drunk.*

Nox terram obruit umbris, *Luc. covers it.*

OBSTREPERE portis, *Liv. to make a noiſe.* Litteris alicui, *Cic. to importune him by letters.* Hinc illi geminas vox avium obſtrepit aures, *Virg.* Clamore obſtrepi, *Cic. to be ſtunned with noiſe.*

OBTRECTARE laudibus & laudes alicujus, *Liv. to backbite.*

Obtrectare legi, *Cic. to oppoſe it.*

OBVERSARI oculis, *Liv.* Ante oculos, *Cic.* In ſomnis, *Liv. to preſent itſelf before us.*

OBVERTERE ſigna in hoſtem, *Liv. to turn againſt the enemy.* Terga alicui, *Virg. to run away.*

OBUMBRARE. Oleaſter obumbrat veſtibulum, *Virg. overſhadows.*

Sibi ipſa non obumbrat, *Plin.*

OCCUMBERE morti, *Virg.* Morte, *Cic.* Mortem, *Liv. Suet. to dye.*

Ferro occumbere, *Ovid, to be killed.*

OCCUPARE aliquem, *Cic. Curt. to be beforehand with him, to ſurprize him.* Se in aliquo negotio, *Cic. Ter.* Ad aliquod negotium. *Plaut. to buſy or to employ one's ſelf.* Occupare pecuniam alicui, *vel* apud aliquem, *Cic. to put money out to uſe.*

Quorum magnæ res aguntur in veſtris vectigalibus occupatæ, *id.*

OFFENDERE aliquem, *id.* Apud aliquem, *id.* Aliquo, *id. to offend a perſon, to be upon bad terms with him.*

At credo ſi Cæſarem laudatis, in me offenditis, *Cæſ. but very likely if you commend Cæſar, you offend me.* Offendere in arrogantiam, *Cicer. to give into pride or arrogance.*

Sin quid offenderit, ſibi totum, tibi nihil offenderit, *id. but if he takes any wrong ſtep, it will be all to himſelf.*

Cecidiſſe ex equo & latus offendiſſe, *id. that he fell from his horſe and hurt his ſide.* Si in me aliquid offendiſtis, *id. if you have found any fault with me; if in ought I have offended you.*

Cum offendiſſet populum Athenienſium prope jam deſipientem ſenectute, *id. having found.*

Offendere in ſcopulis, *Ovid.* Ad ſtipitem, *Colum. to run, or hit againſt.*

Naves in redeundo offenderunt, *Cæſ. were unfortunate, fell into the enemy's hands.*

Offendere alicujus exiſtimationem, *Cic. to hurt his reputation.* Alicui animum, *id. to ſhock, or to vex him.*

OLERE. Olet unguenta, *Ter. he ſmells of perfume.* Olet huic aurum meum, *Plaut. he hath got ſome inkling of my gold.*

Olent illa ſupercilia malitia, *Cicer.*

Olentia ſulphure, *Ovid. that ſmells of ſulphur.*

Redolentque thymo, *Virg.*

OPPONERE periculis, *Cic. to expoſe to danger.* Ad omne periculum, *id.*

Opponere pignori, *Plaut. Ter. to pawn, or to pledge.*

Opponere manum fronti, *or* ante oculos, *Ovid. to put before.*

OPPUGNARE aliquem clandeſtinis conſiliis, *Cic. to endeavour to ruin him by underhand doings.* Oppugnare conſilia alicujus, *Plaut.*

P

PALLERE argenti amore, *Hor. to grow pale.* Pindarici fontis hauſtus non expalluit, *Hor. he was not afraid of.*

PALPARE & RI. Palpare aliquem, munere, *Juv. to careſs, to flatter.*

Cui male ſi palpêre, recalcitrat, *Hor.*

Pectora palpanda manu, *Ovid.*

PARCERE labori, *Ter. to ſpare,* Aliquid alicui, *Ter. to forgive him.* Parcite oves nimium procedere, *Virg. do not ſuffer them to go too far.*

Pre-

Precantes ut à cædibus, & incendio parceretur, *Liv.* *that they would abſtain from.*

PARTICIPARE ſervum conſiliis, *Plaut.* *to impart your ſecrets to him.*

Suas laudes cum aliquo, *Liv.*

Rem aliquam, *Cic.* *to partake,* or *have his ſhare.*

PASCERE pratum & in prato, *Ovid,* *to feed.*

Animum picturâ paſcit inani, *Virg.*

Hic paſcor bibliotheca Fauſti, *Cic.* *id.* Delector.

PASCI, *depaſcunt.* Apes paſcuntur arbuta, *Virg.* Armenta paſcuntur per herbas, *Virg.* *and Ovid.*

PELLERE tectis, *Ovid.* A foribus, *Plin.* E foro, *Cic.* Ex aliqua regione, *Plin.* Domo, regno, civitate, agro, ſedibus, &c. *Cic.* *to drive from.*

PENDERE promiſſis, *id.* *to depend on promiſes.* Animi et animis, *id.* *to be in doubt.* Pendet animus, vel animus tibi pendet, *Ter.* *you are in ſuſpence.* Cui ſpes omnis ex fortuna pendet, *Cic.* De te pendentis, te reſpicientis amici, *Hor.* Pendent opera interrupta, *Virg.* *remain imperfect.* Caſu pendemus ab uno, *Lucan,* *we depend on.* Ad ſua vota pendentes, *Sen.* In ſententiis civium fortunam noſtram pendere, *Cic.*

Dumoſa pendere de rupe, *Cic.* *to be at the top of a rock.*

Hi ſummo in fluctu pendent, *Virg.* *are toſſed to the top of the waves.*

Illiſáque prora perpendit, *Virg.* *ſtuck there.*

Scopuli pendentes, *Virg.* *hanging as it were in the middle of the air, and leaning over us.* Nubila pendentia, *Virg.*

PENDERE pœnas temeritatis, *Cic.* Pœnas pro ſcelere, *Lucr.* *to pay.*

Pater is nihili pendit, *Ter.* *gives himſelf no ſort of trouble.* Magni pendi, *Lucr.* *to be greatly eſteemed.*

PENETRARE in cœlum, *Cic.* *to enter into heaven.* Atlantem, *Plin.* *to paſs beyond.* Sub terras, *Cic.* Se in fugam, *Plaut.* *to run away.* Pedem intra ædes, *Plaut.* *to enter.* Ad Romanos, *Plin.* *to go towards.*

PENSARE una laude crimina, *Plin.* *to recompenſe.*

Laudem cum crimine, *Claud.*

Penſari eadem trutina, *Hor.* *to be weighed in the ſame balance.*

PERCUNCTARI aliquem, *Quint.* *Hor.*

Ab aliquo, *Cic.* Aliquid, aliquem, *Plaut.*

Aliquid ex alio, *id.* & *Cic.* Aliquem de re aliqua, *id.* *to inform one's ſelf, to inquire, to aſk.*

PERGO præterita, *id.* *to wave, or paſs over in ſilence.*

Perge facere, *Ter.* *go on.*

PERMITTERE ſe in fidem vel fidei alicujus, *Cæſ.* *to put one's ſelf under his protection.* Equum in hoſtem, *Liv.* *to put on, to ride full ſpeed againſt.* Vela ventis, *Quint.* *to ſet ſail.*

PERSEQUI veſtigia alicujus, *Cic.* Aliquem veſtigiis ipſius, *id.* *to follow his footſteps.* Artem aliquam, *id.*

PERSONARE æquora conchâ, *Virg.* *to make the ſea reſound.*

Eſt mihi purgatam crebro qui perſonet aurem, *Hor.* Perſonabat domus cantu tibiarum, *Cic.* *echoed.* Ululatus perſonant tota urbe, *Liv.* *nothing elſe is heard.*

PERTÆDERE thalami, *Virg.* Ignaviam ſuam, *Cæſ.* Morum perverſitatem, *Suet.*

PERVADERE. Pervaſit murmur totam concionem, *Liv.* *was ſpread every where.* Incendium per agros, *Cic.* Pars belli in Italiam, *id.* Conſul ad caſtra, *Liv.*

PETERE ab aliquo, *Cic.* *to aſk.* Aliquem, *Virg.* *to ſupplicate.* Auxilium ſibi ab aliquo, per aliquem, *Cic.* Pœnas ab aliquo, *id.* *to have him puniſhed.* Veniam errati & errato, *id.* Aliquem gladio, lapide, &c. *to ſtrive to hit him.* Locum, *id.* *to go to a place,* and *make to it.*

PIGNERARE & RI. Ex aure matris detractum unionem pigneravit ad itineris impenſas, *Suet.* *to pawn.*

Mars ipſe ex acie fortiſſimum quemque pignerari ſolet, *Cic.* *is uſed to take them as a pledge.*

PLAUDERE aliquem, *Stat.* *to applaud him.* Sibi, *Hor.* *to applaud himſelf.* Pedem ſupplaudere, *Cic.* *to ſtamp on the ground, to knock with the foot.*

Propter vicinum malum nec victoria quidem plauditur, *Cic.* *Attico.*

POLLERE moderatione & conſtantiâ, *Cic.* *to be famed for moderation and conſtancy.* Pollet ejus autoritas, *Sall.* *is very ſtrong, has a great weight.*

PONERE coronam in caput vel in capite, *Gell.* Curam in re aliqua, *Cic.* Dies multos in rem aliquam, *id.* Fidem pignori, *Plaut.* *to pawn his word.* Cuſtodias portis, *Hirt.* Inſidias alicui vel contra aliquem, *Cic.* *to lay ambuſh.* Officium apud aliquem, *id.* *to oblige a perſon.* Sibi aliquid in ſpe optima, *id.* Spem in armis, *id.*

Ponere in beneficii loco, *id.* *to look upon it as a great favour.*

Ponere

Ponere de manibus, *id. to quit.*

Ponúntque ferocia Pœni——Corda volente Deo, *Virg.*

POSCERE munus ab aliquo, *Cic.* Aliquem cauſam diſſerendi, *id.* Filiam alicujus ſibi uxorem, *Plaut. to aſk.*

Poſcere majoribus poculis, *Cic. to require that one ſhould pledge him in larger glaſſes.*

POSTULARE aliquem de ambitu, *id. to accuſe one,* or *to ſue at law.* Servos in queſtionem, *id. to inſiſt that the plaintiff be obliged to expoſe his ſlaves to the torture, in order to come at the truth.*

Poſtulabatur injuriam, *Suet. he was accuſed of.*

POTIRI præſentibus, *Cic* Gaudia, *Ter.* Voluptatum; *Cic. to enjoy.*

Potiri hoſtium, *to have the enemy in his power:* and ſometimes (as in Plautus) *to fall into the hands of the enemy.* The reaſon hereof is, that the antients, to avoid a bad omen, frequently made uſe of a favourable expreſſion to denote a bad thing; whence cometh *ſacer* for execrable, and *benedicere* in the ſcripture, for *to curſe*, and the like. Hence it is that they have an infinite number of phraſes and turns to ſignify death, without hardly ever naming it.

PRÆBERE ſtrenuum hominem, *Ter. to ſhew himſelf brave.* Se æquum, *Cic. to ſhew himſelf juſt, or impartial.*

PRÆCAVERE ab inſidiis, *Liv.* Peccata, *Cic. to avoid.*

PRÆCEDERE, ut veſtræ fortunæ meis præcedunt, *Plaut.* Vinum aliud aliud amœnitate præcedit, *Colum.*

Præcedere in re aliqua, *Plin.*

PRÆCURRERE aliquem & alicui, *Cic. to run or make ſpeed before, to out run.*

PRÆIRE verbis, *Plaut.* Verba, *Liv. to ſpeak before.* De ſcripto, *Plin. to dictate.*

Præeunt diſcipulis præceptores, *Qu. to teach them.* But *præire alicui*, to ſignify *excelling*, is not uſed. See *præſtare.*

PRÆSTARE, PRÆCELLERE, PRÆCEDERE, PRÆVERTERE, alicui, vel aliquem, (*but* præire alicui *only*, ſays Voſſius) *to ſurpaſs, to excel.*

Homo ceteris animantibus præſtat, *Cic.* Virtus præſtat ceteris rebus, *id.*

Quantum Galli virtute alios præſtarent, *Liv.* Præſtat tamen ingenio alius alium, *Quint.*

Vel magnum præſtet Achillem, *Virg. even if he were more valiant than Achilles,* or *were he another Achilles.* Præſtare alicui ſcientia, ætate, &c. *Cic.*

Inter ſuos æquales longè præſtare, *id. to excel, to be foremoſt.*

Præſtare benevolentiam alicui, *id. to ſhew him affection.*

Sapientis non eſt præſtare niſi culpam, *id. a wiſe man ought to anſwer for (*or *be ſure of) nothing but his own faults.* Sed motos præſtat componere fluctus, *Virg. it is better.*

Præſtare rempoblicam, *Cic. to ſupport the republic.* Se & miniſtros ſocios reipub. *id. to anſwer for himſelf and his officers to the allies of the republic.* Factum alicujus, *id. to approve of it.*

Aliquem ante ædes, *Plaut. to bring him out.* Hoc finibus his præſtabis, *Cic.*

Se incolumem præſtare, *id. to preſerve his health.*

Principem præſtare, *Suet. to act the part of a prince.*

Præſto hæc, *Cæcil. I give this, I bring this.*

Præſtare vitium, *Cic. to take it upon himſelf.*

PRÆSTOLARI aliquem, *Ter.* alicui, *Cic. to wait for a perſon.*

PRÆVERTERE aliquem præ repub. *Plaut. to prefer, to ſet before.* Aliquid alicui rei, *Cic. Plaut. to prefer it,* or *to lay it before.*

Huic rei prævertendum exiſtimavit, *Cæſ. that it muſt be prevented.*

Illuc prævertamur, *Hor. let us ſee this firſt.*

PROCEDERE in virtute, ad virtutem, ad virtutis aditum, *Cic. to advance in virtue.*

Ætate proceſſit, *id. he is advanced in age.*

Omnia ut ſpero proſperè procedent, *id. all will go very well.*

PROCUMBERE genibus, *Ovid.* Ad genua, *Liv.* Ante pedes alicujus, *Ovid, to proſtrate one's ſelf at his feet.* Ad arborem, *Mart. to lean againſt.*

Procumbit humi bos, *Virg. falls down.*

Procumbere in aranos, *Mart.* In caput, *Ovid, to fall upon.*

PRODERE memoriæ, *Cic.* Memoriâ, *Cæſ.* Monumentis, *Cic. to commit to poſterity.*

Prodere memoriam alicujus feſti, *id.*

Prodit memoria, *Colum. we find in writing.*

PROHIBERE vim hoſtium ab oppido, *Cæſ. to repel, to keep away, to ſtay.* Aditum alicui vel aliquem aditu, *Cic. to debar or hinder him from coming.*

Dolorem dentium, *Plin. to give eaſe, to keep under.* Aliquem ab injuria, *Sall. to defend him.*

Uxorem prohibent mihi, *Plaut. they keep her away from me.*

PROPERARE in campum, *Cic.* Ad exitum, *Brutus.*

Properare proficiſci, *Cæſ. to make haſte to be gone.*

Pecuniam indigno hæredi properare, *Hor. to hoard in a hurry.*

Hoc opus hoc ſtudium parvi properemus & ampli, *Hor.*

Lanæ properabantur, *Hor.*

PROPUGNARE commoda patriæ, *Cic. to defend them againſt the enemy.* Pro ſalute alicujus, *id. to fight for.*

Propugnat nugis armatus, *Hor.* that is, *Pro nugis.*

PROSPICERE ſibi, ſaluti ſuæ, &c. *Ter. Cic. to take care of.* In poſterum, *Cic.* Futura, *id. to foreſee.* Senectutem, *Sen. to be near.*

Ni parum proſpiciunt oculi, *Ter. if my eyes do not deceive me.*

Nec oculis proſpicio ſatis, *Plaut.*

Villa quæ proſpicit Tuſcum mare, *Phæd. that has a proſpect over the ſea.*

PROVIDERE in poſterum, *Cic.* Alicui contra aliquem, *id. to protect him.* Rei frumentariæ, vel rem frumentariam, vel de re frumentaria, *Cæſ. to make proviſion, to look after.*

Hæc ſi non aſtu providentur, me aut herum peſſumdabunt, *Ter. if they are not looked after,* or *prevented.*

Proviſum eſt rationibus multis ne, &c. *Cic.* A diis immortalibus, &c. *id.*

PUGNARE pugnam, *Plaut.* Prælia, *Hor. to fight battles.* Cum hoſte, *Cic.* Contra pedites, *Plin.*

Adverſus latrones, *Plin. to fight againſt.*

Illud video pugnare te ut, &c. *Cic. I plainly ſee that you pretend.*

Pugnare de re aliqua, *Cic. Ter.* Pro aliquo, *Cic.*

In aliquo loco, *id.*

Pugnata pugna cum rege, *Liv.*

Pugnata bella ſub Ilio. *Hor.*

Quod à vobis hoc pugnari video, *Cic.*

PURGARE ſe apud aliquem vel alicui de re aliqua, *Ter. to clear* or *to juſtify himſelf.*

Purgare crimen, *Cic.*

Mores tuos mihi purgatos voluiſti, *id.*

PUTARE nihil, *Ter.* Pro nihilo, *Cic.* Aliquid minimi, *id. to make no account of.*

Rem ipſam putemus, *Ter. let us conſider the affair itſelf.*

Putare rationem cum aliquo, *Cic. to adjuſt,* or *caſt up accounts.*

Putatur prudens, *id. he is eſteemed prudent.*

Q

QUADRARE acervum, *Hor. to make ſquare.*

Omnia in iſtam quadrare apte videntur, *Cic.* ſpeaking of Clodia, *do ſuit her very well.*

Viſum eſt mihi hoc ad multa quadrare, *id. may ſerve for many purpoſes.*

Quare quoniam tibi ita quadrat, *id. ſince you judge fit.*

QUÆRERE aliquid ab aliquo, *Cic. Cæſ.* De aliquo, *Liv. Cic.* Ex aliquo, *id. to aſk or inquire of him.* In aliquem, *Cic. to make inquiſition,* or *to inform againſt him.*

Quærere omnes ad unum exemplum, *id. to want to reduce them all to one model.*

Quærere rem tormentis & per tormenta, *id. to put to the rack.*

Quærere rem mercaturis faciendis, *id. to endeavour to make a fortune by commerce.*

QUERI. Multa de mea ſententia queſtus eſt Cæſari, *id. he complained.*

Acceperam Milonem meum queri per litteras injuriam meam, *id.*

Is mihi queritur quod, *id.*

Quereris ſuper hoc quod, *Hor.*

Apud populum queſtus eſt, *Plin. Jun.*

QUIESCERE tota nocte, *Cic.* Viginti dies, *id.* Somnum humanum, *Appul. to ſleep, to repoſe.*

Quibus quidem quamfacilè poterat quieſci, ſi, &c. *Ter. how eaſy it would have been to have done without them?*

Nunquam per M. Antonium quietus fui, *Cic.*

Quieſcat rem adduci ad integrum, *id. let him ſuffer.*

R

RECIPERE alicui, *id. to promiſe.* Aliquem, *id. to receive him.* Urbem, *id. to take* or *to recover it.* In ſe omnia, *id. to take upon him.* Se ad *or* in locum, *id. to betake himſelf to.* Se ex loco, *id. to return.* Se ad aliquem, *Cæſ. to retire to.* Se ad frugem, *Cic. to grow better.* Se proximo caſtello, *Hirtius, to ſhut himſelf up, to retire to.*

Recipere tectis, *Cic. to entertain,* or *harbour.* In navem, *id. on board.*

Recipitur in cibum hæc herba, *Plin. is good to eat.*

RECORDARI alicujus rei, aliquam rem, de re aliqua, *Cic.* Cum animo ſuo

ſuo vitam alicujus, *id. to call to mind, to remember.*

REDDERE colori aliquid, vel colorem alicui rei, *Plin.*

Vitam pro republ. *Cic. to die in the ſervice of the republic.* Spiritum alicui, *Liv. to expoſe his life for another's ſervice.*

REFERRE alicui, *Ovid. to relate, to tell.* Ad aliquem, *Cic. to aſk his opinion, to refer to him.* Omnia ad aliquem finem, *id.*

Aliquem ore referre, *Cic. to reſemble him.*

In acceptum referre, *Cic. to acknowledge the receipt of.*

Referre mandata ad aliquem, *Cæſ.* Alicui, *Virg.*

In vel inter reos referre, *Cic.*

Referre alicui ſalutem, *id.*

Acceptam ſalutem alicujus benevolentiæ referre, *id. to think you owe your life to his goodneſs.*

Referre enſem vaginæ, *Sil. to put it up in the ſcabbard.* Aliquid in commentarium, *Cic. to write* or *ſet down.* Se in gregem ſuum, *id.*

Rettulit ad me pedem, *Plaut. is come back to me.*

Me referunt pedes in Tuſculanum, *Cic. I return on foot to Tuſculanum.*

Referunt hæc ad rem, *Plaut. This relates to the matter.*

Par pari referre, *Cic. to return like for like.*

Hæc ego illorum defenſioni retuli, *id. This I ſaid to obviate what they might alledge in their defence.*

Referre cum aliquo, *id. to confer with a perſon.*

RENUNTIARE alicui vel ad aliquem, *id. to advertiſe,* or *acquaint.*

Renuntiare aliquid. *id.* De re aliqua, *Plaut. to ſpeak of an affair.*

Renuntiare conſulem, *Cic. to proclaim the conſul.*

Renuntiare alicui amicitiam, *Suet.* Hoſpitium, *Cic. to renounce his friendſhip and alliance.* Repudium, *Ter.*

Renuntiare vitæ, *Suet.* Societati, *Paul. Juriſc.* Matrimonio, *Licin. Juriſc.* Muneri officio, *Quint. to renounce.*

Prætor renuntiatus eſt, *Cic. was declared prætor.*

REPONERE in numero & in numerum, *id. to place among the number.* Omnia ſuo loco, *id. to put in their proper place.*

REPOSCERE aliquid alterum & ab altero, *id. to aſk again, to claim.*

Ad pœnas aliquem repoſcere, *Virg. to inſiſt on his being brought to juſtice.*

REPUGNARE alicui rei, *Cic.* Contra veritatem, *id.* Circa aliqua, *Quint. to oppoſe, to reſiſt.*

REQUIESCERE lecto, *Tibull.* Humo, *Ovid.* In ſella, *Cic. to reſt, to repoſe.* In miſeriis, *id.* A malis, *id. to have ſome reſpite.*

Et mutata ſuos requieſcunt flumina curſus, *Virg. do ſtop.*

RESCRIBERE litteris, *Cic.* Ad litteras, *Brutus ad Cic. to anſwer.* Argentum alicui, *Ter. to pay money by bill.* Legionem ad equum, *Cæſ. to make horſe of foot.*

RESIDERE humo, *Ovid. to ſit upon the ground.*

Si quid reſidet amoris in te mei, *Cic. if you have any love for me ſtill left.*

Culpa reſidet in te, *Brutus ad Cic.* Penes te, *Alphen.*

Pecunia publica apud eum reſedit, *Martian.*

Reſidet ſpes reliquis, *Cic. the reſt have hopes ſtill.*

Quum tumor animi reſediſſet, *id. being abated.*

Venter guttúrque reſident eſuriales ferias, *Plaut. cap. act.* 1. that is, *Sedendo agunt,* ſays Sanctius.

Reſidentur mortui, *Cic.* 2. *de leg. when the corpſe is watched or attended.*

RESPICERE aliquem & ad aliquem, *Ter. to look,* or *to reſpect.*

Summa imperii ad nos reſpicit, *Cæſ. belongs to us, regards us.*

RESPONDERE alicui, *Cic. Virg.* Ad aliquem, *Pliny, to anſwer,* or *to correſpond.*

Contra elata mari reſpondet Gnoſia tellus, *Virg. preſents itſelf, ſhews itſelf.*

RESTITUERE ſanitatem alicui & aliquem ſanitati, *Plin. to heal, to reſtore to health.*

In poſſeſſionem reſtituere, *Cic.*

Retinere memoriam alicujus rei, & memoriâ retinere aliquid, *id. to remember.*

Pudore & liberalitate retinere pueros, *Ter. to reſtrain* or *govern.*

RIDERE aliquem, *Cic. Ter. to laugh at one.*

De re aliqua, *Cic.*

Ridere riſum, *id.*

Domus ridet argento, *Hor. ſhines.*

RORARE. Rorat, *ſimply. Colum. to fall down like dew, to bedew.*

Si roraverit quantulumcunque imbrem, *Pliny, if it drops never ſo little rain,*

Rotare

Rorare aliquem cruore, *Sill. to beſprinkle him with blood.*

Lacrimis oculi rorentur obortis, *Ovid.*

Roratæ roſæ, *Ovid. bedewed.*

RUERE ad interitum voluntarium, *Cic.* In ferrum pro libertate, *Virg. to ruſh upon.*

Ruere illa non poſſunt, *Cic. cannot fall to the ground.*

Vide ne quid imprudens ruas, *Ter.*

Spumas ſalis ære ruebant, *Virg.*

Cæteros ruerem, agerem, proſternerem, *Ter.*

S

SALTARE laudes alicujus, *Plin. Jun. to dance ſinging his praiſes.*

Paſtorem ſaltaret uti Cyclopa rogabat, *Hor. that he would act the part of Polyphemus in dancing.*

Nemo ferè ſaltat ſobrius, *Cic.*

SAPERE. Palatus ei ſapit, *id. he has a ſmack of.*

Mare ſapit, *it has the taſte of ſea-water.*

Si recta ſaperet, *Cic. if he were wiſe.*

Ego meam rem ſapio, *Plaut. I know my own affairs.*

SATISFACERE alicui de viſceribus, *Cic. to pay him with his own money.* Alicui de re aliqua, *Cæſ. concerning ſomething.* Alicui in pecunia, *Cæl. ad Cic.*

Donicum pecuniam ſatisfecerit, *Cato de RR. till he has paid the money.*

Satisfactum eſt promiſſo noſtro, *Cic.*

SATURARE. Hæ res me vitæ ſaturant, *Plaut. give me a ſurfeit of life.*

Pabulo ſe ſaturare, *Varro.*

SCATERE moleſtiarum, *Gell.* Ferarum, *Lucr. to be full of, to overflow.*

Pontus ſcatens belluis, *Hor.*

SEDERE in equo, *Cic.* Equo, *Liv. Mart. to ride.* Poſt equitem, *Hor. to ride behind.* Supra leonem, *Plin.* Ad latus alicujus, *Cic.*

Dum apud hoſtes ſedimus, *Plaut. ſo long as we were near.*

Si ſedet hoc animo, *Virg. if it be your pleaſure.*

Memor illius eſcæ, quæ tibi ſederit, *Hor. which agreed with you beſt.*

Veſtis ſedet, *Quint. ſits well.*

Omnes conſurrexiſſe, & ſenem illum ſeſſum recepiſſe, *Cic. roſe up, and made room for the old man.*

SEQUI veſtigiis aliquem, *Liv. to follow his track.* Sententiam alicujus, *Cic. to be of his opinion.*

SERPERE humi, *Hor.* Per humum, *Plin. to creep along the ground.*

Serpit draco ſubter ſupraque revolvens ſeſe, *Cic.*

SERVIRE tempori, valetudini, rei familiari, &c. *id.* Servitutem, *id. Plaut. Liv.*

Æternum ſervite, *Hor.* Apud aliquem, *Plaut. Servius.*

Liber ſervibo tibi, *Plaut.* Martis ſervibo commodis, *Ter.* Ut communi utilitati ſerviatur, *Cic.*

Non bene crede mihi ſervo ſervitur amico, *Mart.*

SITIRE ſanguinem, *Cic. to thirſt after blood.*

Sitiunt agri, *id.* Sitientes loci, *Plin. dry places.*

Quo plus ſunt potæ plus ſitiuntur aquæ, *Ovid.*

SOLVERE crimine, *Stat. to abſolve, to diſcharge.* Fidem, *to break his word. Ter. to fulfil his vow. Ovid.* Argumentum, *Quint. to ſolve.* Pecuniam, *Cic. to pay.* Vitam alicui vel aliquem vita, *Plaut. to put him to death.* Obſidionem urbis, & urbem obſidione, *Liv. to raiſe a ſiege.* Fœdera, *Virg. to break.*

Solvere *ſimply, or* ſolvere navem, *or* ſolvere è portu, *Cic. Cæſ. to weigh anchor, to put to ſea.*

Solvere ab Alexandria, *Cic. to ſet ſail from Alexandria.*

Solvere ab aliquo, *id. to take money from a perſon in order to pay his debts.*

Nec ſolvitur in ſomnos, *Virg. cannot ſleep.*

Solvendo non eſſe, *Cic. to have not wherewithal to pay.*

Soluturus ne ſit eos pro bonis, *id. whether he will pay them away as good money.*

SPECTARE orientem, *Plin.* Ad orientem, *Cæſ.* In meridiem, *Cato, to look towards.*

Spectare animum alicujus ex ſuo, *Tertul. to judge of another perſon from one's ſelf.*

Spectare aliquem ex cenſu, *Cic. to reſpect him according to his income.*

In unum exitum ſpectantibus, *id. tending to the ſame end.*

Stare ad curiam, *id. not to ſtir from the court.* In æquo alicui, *ſup. loco, Sen. to be upon a level with him.* Autore certo, *Liv. to abide by a particular author.* Ab aliquo, *Cic.* Cum aliquo, *id. & Liv. to be of his ſide or party.* Contra aliquem, *Cic. Virg. to be againſt him.* Pro judicio erroris ſui, *Phæd. to maintain obſtinately.* Animis, *Cic. to take courage.* Fide, *Liv.* In fide

fide, *Cic. to ſtand to his word.* Multorum ſanguine ac vulneribus, *Liv. to coſt the blood of many.*

Quorum ſtatuæ in roſtris ſteterunt, *Cic. were faſtened to.*

Cum in ſenatu pulcherrimè ſtaremus, *id. being in a very good poſture, when our affairs went very well.*

Stant lumina flammâ, *Virg. are full of fire.*

Ubi jus ſparſo croco ſteterit, *Hor. will begin to grow thick.*

Qui ſi ſteterit idem, *Cic. if he continues reſolute.*

Modo ſtet nobis illud, *id. provided we continue reſolute.*

Omnis in Aſcanio cari ſtat cura parentis, *Virg. is fixed on him.*

Per me ſtat, *Quint. Plin. it depends on me.*

Standum eſt epiſtolis Domitiani, *Plin. we muſt abide by.*

Quid agitur? Statur. *Plaut.*

STATUERE exemplum in hominem & in homine, *Cic. to inflict an exemplary puniſhment.* Capite aliquem in terram, *Ter. to fling headlong againſt the ground.*

Statuere in aliquem, *Cæſ. to give ſentence againſt him.* Apud animos vel in animum, *Liv. to determine within himſelf.* Statuam alicui, *Cic. to erect a ſtatue to him.*

Statutum eſt, *it is decreed.*

STRUERE calamitatem alicui, *id. to contrive ſome miſchief againſt him.* Odium in aliquem, *id. to endeavour to render him odious.* Mendacium, *Liv. to forge a lye.*

STUDERE alicui, *Cic. to favour,* or *to bear good will and affection to one.* Laudi & dignitati, *id. to aſpire to.* Aliquid, *id. Ter. Hor. to have a ſtrong deſire for a thing.* In aliqua re, *Gell. to ſtudy or apply the mind to it.* In aliquid, *Quint. to aim only at that.*

Non tui ſtudet, *Cic. he does not trouble his head about you.*

Studet rem ad arma deduci, *Cæſ. he endeavours to puſh things to extremity.*

STUPERE in aliquo, *Val. Max.* Re aliquâ, *Hor.* Ad rem aliquam, *Ovid. to be ſurprized* or *amazed at a thing.* Rem aliquam, *Virg. to look on with amazement.*

Hæc cum loqueris nos Varrones ſtupemus, tu videlicet tecum ipſe rides, *Cic.*

SUADERE legem, *id. to perſuade the people to accept of a law.*

Pacem & de pace, *Cic. Quint.*

SUBIRE tectis & ad tecta, *Virg.* In cœlum, *Plin.* Limina, *Virg to go, to draw near.* Onus, *Liv. to undergo, to ſuſtain.*

Mihi cunctarum ſubeunt faſtidia, *Ovid. they diſpleaſe me.*

Humeris ſubire aliquem, *Virg. to carry on the ſhoulders.*

Subire animos, *Liv.*

SUBJICERE aliquid oculis, *Plin. Jun. Liv.* Sub oculos, *id. & Quint. to put before one's eyes.* Senſibus, *Cic.*

Subjicere teſtamenta, *id. to forge.*

SUCCEDERE Penatibus, Muro, *Virg. to come within.* Murum, *Salluſt. to draw near.* Sub primam aciem, *Cæſ. to move towards the van-guard.* Alicui, *Cic. to ſucceed him.* Oneri, *Virg. to take it upon his back.* In locum, *Cic.*

SUCCENSERE alicui, *id.* Injuriam alicui, *Gell.*

Si id ſuccenſeat nunc, *Ter. if he is vexed at this.*

SUDARE ſine cauſa, *Cic.* Pro communibus commodis, *id. to work.*

Sanguine multo ſudare, *Liv. to ſweat blood.*

Et duræ quercus ſudabunt roſcida mella, *Virg.*

Et vigilandæ noctes & in ſudata veſte durandum, *Quint.*

Sudatáque ligno ——— Thura ferat, *Cic.*

SUFFICERE omnibus, *Lucan. Cic. to be ſufficient for all.*

Nec obniti contra nec tendere tantum ſufficimus, *Virg. we are not able.*

Ad quas nec mens, nec corpus, nec dies ipſa ſufficiat, *Quint.*

Ipſe Danais animos vireſque ſuffecit, *Virg. furniſhes them.* Aliam ſufficere prolem, *id. to ſubſtitute.* Ardentéſque oculos ſuffecti ſanguine & igni, *id. whoſe eyes were red and inflamed.*

SUPERESSE alicui, *Plaut. to ſurvive.* Suet. *to defend as a patron his client in law.* Labori, *Virg. to overcome and ſurmount the trouble.* Supereſt mihi, *Cic. it remains for me.* Populi ſuperſunt auxilio, *Virg. there are more than we want for our aſſiſtance.* Tu planè ſuperes nec ades, *Gell. you are one too many, you are not wanted.* Modò vita ſuperſit, *Virg. if I do but live.*

SUSPENDERE arbori, in arbore, & de arbore, *Cic. to hang upon a tree.* In furcas, *Ulp.*

Suſpendit picta vultum mentémque tabella, *Hor.*

T

TACERE aliquid, *Ter. Cic. Plaut.* De re aliqua, *Quint. to keep it ſecret.*

Poteſt

Poteſt taceri hoc, *Ter.*

Dicenda, tacenda locutus, *Hor.*

TEMPERARE iras, *Virg.* *to moderate.*

Cædibus, *Liv.* *to refrain from.*

A lacrymis, *Virg.* Alicui, *Cic.*

Ætati juvenum temperare, *Plaut.* *to govern them.*

Sibi temperare, *Cic.* *to command himſelf.*

TENDERE ad littora, *Liv.* In Latium, *Virg.* *to go towards.*

Tendit iter velis, *Virg.* *begins to make ſail.*

Rete tenditur accipitri, *Ter.*

Manibus tendit divellere nodos, *Virg.* *endeavours.*

Tendere adverſus autoritatem ſenatus, *Liv.* *to reſiſt,* or *withſtand.*

Tendere alicui metum aut ſpem, *Cic.* *to ſhew* or *hold out to him.*

Hic ſævus tendebat Achilles, *ſup.* pelles, *or* tentoria, *Virg.* *pitched his tent.*

TIMERE aliquem, *Ovid.* *to fear him.* Alicui, *Ter.* *to fear leſt ſome misfortune happen to him.* Ab aliquo, *Cic.* *to be afraid of him, to miſtruſt him.* De republica, *id.* *to be afraid for the republic.* De vita, *Cælius Ciceroni, I am afraid of my life.*

Timeo ut, & timeo ne, See p. 159.

TRADERE in cuſtodiam, *Cic.* Cuſtodiæ. *Colum.* *to deliver up,* or *ſend to priſon.* Se totum alicui, *Cic.* *to give one's ſelf up intirely to him.*

TRANSFIGERE gladio aliquem per pectus, *Liv.* Cum armis corpus alicujus, *Liv.* *to run through, to ſtab.*

V

VACARE morbo vel à morbo, *Celſ.* *to be free from illneſs.* Sibi, *Mart.* *to work for himſelf.* Philoſophiæ, *Cic.* *to ſtudy philoſophy.* In aliquod opus, *Ovid.*

Vacare culpâ, *Cic.* à culpa, *Senec.* *to be free from fault.* Ab omni adminiſtratione, *Cic.* *to be exempt from.* Animo, *id.* *to be at leiſure, to have nothing to do.*

Vacat locus, *Cæſ.* *the place is empty.*

Vacat mihi, *Quint.* *I am at leiſure.*

Vacat annales audire, *Virg.*

Tantum huic ſtudii relinquendum, quantum vacat a publicis officiis, *Cic.*

Eorum animus ponendi pecuniam nunquam vacavit, *Val. l.* 4. *c.* 3. *ſup.* vacationem, *ut vult Sanctius, lib.* 3. *never gave their minds to the amaſſing of money.*

VAGARI paſſim toto foro, *Cic.* In agris, *id.* *to wander about.*

Vagatur errore animus, *id.*

VALERE. Valet oculis, *Gell.* Valent ejus oculi, *Plaut.* *his eye-ſight is good.*

Autoritate valet, *Cic.* Valet ejus autoritas, *id.*

Valet tanti, valet nimio, *among the civilians.* Denos æris valebant, *Varro.*

Quid igitur? Valetur, *Plaut.* *we are very well.*

VAPULARE. See the preterits, vol. 1. p. 305. and the Syntax, vol. 2. p. 68.

VEHERE amne, *Ovid.* Per maria, *Plin.* *to convey by water, by ſea.*

Vehi curru, *Cic.* In curru, *Ovid.* Equo, *Ovid.* In equo, *Cic.* *to travel,* or *ride in a coach,* or *on horſeback.*

VELLE aliquem, *Plaut.* *to want to ſpeak to him.* Alicui, *Cic.* *to wiſh him well.* Alicujus causâ, *id.* Rem volo defenſam, *id.* *I will have it defended.* Quid ſibi vult iſtud? *Cic.* *What's the meaning of this?*

VENIRE alicui auxilio, *Liv.* Subſidio, *Cic.* Suppetias. *Hirt.* *to come to the aſſiſtance of.*

Venire alicui adverſum, *Plaut.* *to go to meet him.* In certamen cum aliquo, *Cic.* *to fight him.* In conſilium alicujus, *id.* *to come to give him counſel.* Sub jactum telorum, *Liv.* *to come within ſhot of.*

Inimicus alicui venire, *Cic.* *to be his enemy.*

Ad inimicitias res venit, *id.*

Venire viam, *id.* *to go his own way.*

Ad me ventum eſt, *id.*

Mihi venit in dubium fides tua, *id.* *I begin to doubt of.*

De ſorte venio in dubium, *Ter.* *I am in danger of loſing the principal.*

Venit mihi in mentem Platonis, *Cic.* *I call Plato to mind.*

In ventem venit de ſpeculo, *Plaut.*

Venit in mentem P. Romani dignitas, *Cic.*

VERTERE aliquid in laudem, *Tac.* *to turn to praiſe.* Stultitiæ aliquid alicui, *Plaut.* *to impute it to his folly.* In rem ſuam, *Ulp.* *to turn to his profit.* In privatum, *Liv.* *to his private uſe.* Ad ſe partem alicujus rei, *Cic.* *to appropriate to himſelf.*

Vertere Platonem, *Cic.* *to tranſlate Plato.* Græca in Latinum, *Quint.* De Græcis, *Cic.* Ex Græcis, *Ter.*

Tribus in rebus ferè vertitur omnis virtus, *Cic.* *conſiſts in, is included.*

Intra fines hos vertuntur omnia, *Cæl. ad Cic.*

In priorem partem ſunt verſa & mutata omnia, *id. are changed.*

Jam verterat fortuna, *Liv. was now changed.*

Quæ te genitor ſententia vertit? *Virg. has made you change opinion.*

VIGILARE ad multam noctem, & de multa nocte, *Cic. to ſit up very late.*

Noctes vigilare ad ipſum mane, *Hor.*

Vigilare ſtudiis, *Propert.* In ſcelus, *Stat.*

Noctes vigilantur amaræ, *Ovid.*

VINDICARE ſe ab aliquo, *Sen.* De aliquo, *Cic. to be revenged of a perſon.*

Te valdè vindicavi, *Cic. Attico, I have got my full revenge of you.* Ita Man.

Peccatum in altero vindicare, *Cic. to puniſh.*

In aliquem ſcelera alterius vindicare, *id.*

Vindicare à labore, *id. to exempt.*

Graiis bis vindicat armis, *Virg.*

Vindicare in libertatem, *Cic. to ſet at liberty, to reſtore.* Libertatem, *Cæſ. to defend the liberty.* Se ad ſuos, *Cic. to return ſafe and ſound to them.* Se exiſtimationi hominum, *id. to maintain his reputation.*

* Some write the following examples with an *e*, VENDICARE. But we ſhall make it appear in the ninth book, of Letters and Orthography, that we ought always to write VINDICARE.

Aliquid pro ſuo vindicare, *Cic. to claim.*

Sibi aſſumere & vindicare, *id.*

Dicere ſuum & vindicare, *id.*

ULULARE. Ululant canes, *Virg. to howl.*

Ædes ululant plangoribus femineis, *Virg. do ring with.*

Triſtia ululârunt Galli, *Lucan.*

Centum ululata per urbes, *Lucan.*

UTOR. See the Syntax, rule 93. p. 70.

BOOK VIII.

PARTICULAR OBSERVATIONS.

On the Roman names. On their figures or arithmetical characters. On their manner of counting the ſeſterces. And on the diviſion of time.

Uſeful for the underſtanding of authors.

CHAPTER I.

Of the names of the antient Romans. Taken from VAL. MAXIMUS, SIGONIUS, LIPSIUS, *and other authors.*

THE Greeks had only one name, but the Romans had ſometimes three or four, which they called PRÆNOMEN, NOMEN, COGNOMEN, and ſometimes alſo AGNOMEN.

The *prænomen* is that which agreeth to each individual; the *nomen* that which denotes the family from which he is deſcended; and the *cognomen*, that which agreeth to a particular branch of this family.

I. *Of the proper name*, PRÆNOMEN.

The *prænomen* was therefore, as the very word expreſſeth, what was prefixed to the general name, and amounts to the ſame thing as our *proper name*, by which we diſtinguiſh brothers of the ſame family, as when we call them, *Peter*, *John*, *James*, &c.

The *prænomen* was not introduced till a long time after the *nomen*. Hence it was cuſtomary among the Romans to give the family name to children, of the male ſex, the ninth day after their nativity; and of the female the eighth, according to Feſtus and Plutarch. And thoſe days were called *dies luſtrici*, becauſe it was a ceremony whereby they were acknowledged as legitimate, and of ſuch or ſuch a family, whoſe name was given them. Whereas they did not receive the *prænomen*, till they took the *toga virilis*, that is, about the age of ſeventeen, as appeareth by the epitome of the 10th book attributed to Valerius Maximus, *Pueris*, ſays he, *non priuſquam togam virilem ſumerent, puellis non antequam nuberent, prænomina imponi moris fuiſſe Q. Scævola autor eſt.* This is farther confirmed by Tully's epiſtles, where the children are called *Cicerones pueri*, till that age, after which they are ſtiled *Marcus filius*, *Quintus filius*.

And though Cicero in the laſt epiſtle of the 6th book to Atticus calleth his nephew, *Quintum Ciceronem puerum*; yet it is very pro-

bable

bable that Cicero wreſteth the ſenſe of the word *puer*, to diſtinguiſh him from his father who was alſo called *Quintus*; or perhaps becauſe he had but very lately taken the *toga virilis*. And in regard to what Sigonius mentions from Plutarch and Feſtus, who, according to him, are of a different opinion from Valerius Maximus, we are to take notice that thoſe authors do not ſpeak of the *prænomen*, but of the *nomen*, which, as hath been above mentioned, was given to children the 8th or 9th day after their nativity. And there is no manner of doubt but this is what led Sigonius into a miſtake.

In conferring this *prænomen*, they took care generally to give that of the father to the eldeſt ſon, and that of the grandfather and the anceſtors of the family to the ſecond, and to all the reſt.

Varro obſerveth that there were thirty of thoſe *prænomina*, in his time, or thereabouts, whereof the moſt uſual may be reduced to eighteen, ſome of which were marked by a ſingle letter, others by two, and others by three, as we ſhall here exhibit them, together with their etymology.

1. With a ſingle letter we find eleven.

A. ſtands for AULUS, ſo called from the verb *alo*, as being born *Diis alentibus*.

C. ſtands for CAIUS, ſo called *à gaudio parentum*.

D. ſtands for DECIMUS, that is, the tenth born.

K. ſtands for KÆSO, taken from *cædo*, becauſe they were obliged to open his mother's womb to bring him into the world.

L. ſtands for LUCIUS, from *lux, lucis*, becauſe the firſt who bore this name, was born at break of day.

M. ſtands for MARCUS, as much as to ſay, born in the month of March.

But M' with an acute accent on the top, or M' with a comma, ſignifieth MANIUS, that is, *born in the morning*, or rather *quite good*, becauſe *manis* heretofore, as we have already obſerved, p. 150. ſignified *good*.

N. ſtands for NUMERIUS, which cometh from *numerus*, number.

P. makes PUBLIUS either from the word *pubes*, or from *populus*, as much as to ſay *popular and agreeable to the people*.

Q. ſtands for QUINTUS, that is, the fifth child of his family.

T. ſtands for TITUS from the word *tueri*, as if the *defender* or preſerver of his country.

2. With two letters we find four.

AP. ſtands for APPIUS, which cometh from the Sabine word *Attius*. For *Attius Clauſus* was the firſt, who having been expelled his country, came to Rome and changed his name into that of *Appius Claudius*.

CN. ſtands for CNEUS, as much as to ſay *nævus*, from ſome mark on his body.

SP. ſtands for SPURIUS, which denotes ſomething ignominious in birth. For this word in the Latin tongue ſignifies alſo *ſpurious* or illegitimate. *Spurii, quaſi extra puritatem, & immundi*, ſays St. Iſidore.

TI. ſtands for TIBERIUS, that is, born near the Tiber.

3. With three letters, we find three.

MAM. that is, MAMERCUS, which in the Tuſcan language ſignified *Mars*, according to Feſtus.

SER. that is, SERVIUS, from the word *ſervus*, a ſlave, becauſe the perſon who firſt took this name, was not free born.

SEX. that is, SEXTUS, as much as to ſay *the ſixth born*.

Theſe are the eighteen proper names moſt uſual among the Romans. To which we might likewiſe add ſome that are very well known in antient ſtory, as *Ancus*, *Aruns*, *Hoſtilius*, *Tullus*, and ſome others.

II. *Of the general name*, NOMEN GENTIS.

The *nomen* or name was what agreed to the whole race or family with all its branches, and anſwered to the Greek patronymics, according to Priſcian, lib. 2. For as the deſcendants of Æacus were called *Æacides*, ſo the deſcendants of Iulus ſon of Æneas, had the name of *Julii*; thoſe of the Antonian family, *Antonii*, and the reſt in the like manner. Hence we may obſerve that all thoſe general names which they called *Gentilitia*, are properly adjectives, and that they all terminate in ius, except two or three, namely, *Peducæus*, *Poppæus*, and perhaps *Norbanus*; though Lipſius queſtions whether the latter be one of thoſe names.

III. *Of the particular ſurname*, COGNOMEN *and* AGNOMEN.

The particular ſurname called *cognomen*, was properly the name by which the different branches of the ſame ſtock or houſe, *in eadem gente*, were diſtinguiſhed; as when Livy ſays that the houſe of the Potitians was divided into twelve families. For *gens & familia* were like the whole and its parts. Thoſe of the ſame ſtock or houſe were called *Gentiles*; and thoſe of the ſame branch or family, *Agnati*. As we ſee in France that the royal houſe hath been frequently divided into different branches, as thoſe of Valois, Bourbon, Orleans, Montpenſier, &c. Thus when we ſay that the family of the Cæſars were of the race of Julius; Julius is the general name of the race, or *nomen gentis*; and *Cæſar* that of the family, *cognomen familiæ*. But if you add *Caius* for his proper name, this will give us the *prænomen* Therefore all three will be *C. Julius Cæſar*.

There are ſome who hereto add the *agnomen*, which ſignifieth as it were an increaſe of the ſurname, and was conferred on ſome particular occaſion, as when one of the Scipios was entitled *Africanus*, and the other *Aſiaticus*, becauſe of their great exploits in thoſe parts of the world. And no doubt but a man might in this manner have ſometimes a particular ſurname, and as it were a fourth name. Hence the author *ad Herennium* makes mention of this *agnomen*, when he ſays, *Nomen autem cùm dicimus, cognomen quoque & agnomen intelligatur oportet*.

Yet it is certain that the word *cognomen* comprehendeth likewiſe this ſort of nouns, witneſs Salluſt, when he ſays of Scipio himſelf, *Maſiniſſa in amicitiam receptus à P. Scipione, cui poſtea Africano cognomen fuit ex virtute*: and Cicero writing to *Pomponius*, who was ſurnamed *Atticus*, for having performed his ſtudies at Athens, ſays,

ſays, *Téque non cognomen Athenis ſolùm deportaſſe, ſed humanitatem & prudentiam intelligo.*

And indeed if we examine cloſely into the thing, we ſhall find that there are no ſurnames, I mean of thoſe which are called *cognomina*, and diſtinguiſh families, but what are thus derived from ſome particular occaſions; ſince even the proper names (*prænomina*) are originally owing to ſuch occaſions, as we have above demonſtrated in pointing out their etymology.

IV. OBSERVATIONS on the names of ſlaves, freedmen, women, and adoptive children.

And firſt of ſlaves and freedmen.

Slaves formerly had no other name than that of their maſter, as *Lucipor*, *Marcipor*, for *Lucii puer*, *Marci puer*. Yet in proceſs of time they had a name given them, which was generally that of their country, as *Syrus*, *Davus*, *Geta*, &c. Juſt as in France the lackeys are ſometimes called *Champagne*, *Baſque*, *Picard*, &c.

When they were enfranchiſed, they took the *prænomen* and the *nomen* of their maſters, but not the *cognomen*, inſtead of which they retained their own *prænomen*. Thus Cicero's learned freedman was called *M. Tullius Tyro*, and others in the ſame manner. The like was obſerved in regard to allies and foreigners, who aſſumed the name of the perſon, by whoſe intereſt they had obtained the freedom of the city of Rome.

2. *Of women.*

Varro takes notice that the women had heretofore their proper and particular name, as *Caia*, *Cæcilia*, *Lucia*, *Volumnia*. And Feſtus ſays that Cæcilia and Tarratia were both called *Caiæ*. We likewiſe meet with *Titia*, *Marca*, &c. in Sigonius and others. And thoſe names, as Quintilian obſerveth, were marked by inverted letters thus, Ↄ, Ⅎ, Ⅿ, &c. In proceſs of time they were diſcontinued: if there was only one, it was cuſtomary to give her the name of her race or ſtock; or ſometimes it was ſoftened by a diminutive, as *Tullia* or *Tulliola*. But if there were many, they were called after the order of their birth, *Prima*, *Secunda*, *Tertia*, *Quarta*, *Quinta*, &c. or theſe were formed into diminutives, *Secundilla*, *Quartilla*, *Quintilla*, &c.

But as ſeveral are miſtaken in affirming that the women had no *prænomen*; ſo they are alſo in an error in pretending that they had no *cognomen*. For it is certain that Sylla's daughter, who was married to Milo, had the ſurname of Cornelia; and Cælius writing to Cicero, ſpeaks of Paula, who had the ſurname of Valeria.

3. *Of adoptive children.*

It was cuſtomary for thoſe who were adopted, to take the names and ſurnames of thoſe who adopted them. And in order to mark their birth and deſcent, they only added at the end the name of the houſe or ſtock from which they were deſcended, or the ſurname of their own particular branch; with this difference however,

that if they made uſe of this ſurname, they wrote it ſimply; whereas if they uſed the name, they formed it into an adjective; *& cognomen, integrum ſervabant; ſi nomen, mutatum & inflexum*, ſays Lipſius.

For example, *M. Junius Brutus* having been adopted by *Q. Servilius Cæpio Agalo*; he took all his names, and preſerved only the name of his own branch, calling himſelf *Q. Servilius Cæpio Agalo Brutus*. On the contrary, Octavius having been adopted by his grand uncle, *Julius Cæſar*, he preſerved the name of his houſe, changing it into an adjective, and was called *C. Julius Cæſar Octavianus*; which did not hinder them from preſerving alſo any ſurname they might have acquired, as *Atticus*, who having been adopted by *Q. Cæcilius*, had the ſurname of *Q. Cæcilius Pomponianus Atticus*; or from acquiring any new one by their merit, as Octavius, who had afterwards the ſurname of Auguſtus given him.

To this rule of adoption we muſt refer what Suetonius ſaith, that Tiberius having been adopted by M. Gallius, a ſenator, he took poſſeſſion of his eſtate, but would not go by his name, becauſe he had followed the party that oppoſed Auguſtus; and what Tacitus ſays, that Criſpus Salluſtius adopting his ſiſter's nephew, made him take his name. And ſuch like expreſſions.

V. Other obſervations on changing the order of thoſe names.

Though the uſual cuſtom of the Romans was that above obſerved, of putting the *prænomen*, *nomen*, and *cognomen*, one after the other; yet we muſt take notice that this order hath not been always carefully adhered to, as Valerius Maximus teſtifieth: *Animadverto enim*, ſays he lib. 10. *in conſulum faſtis perplexum uſum prænominum & cognominum fuiſſe*. Concerning which there are ſeveral changes to be obſerved.

1. The *cognomen* before the *nomen*.

Manutius ſheweth that they ſometimes put the ſurname of the particular branch before the general name of the ſtock, *cognomen ante nomen gentis*, as in Cicero we find *Gallo Fabio*, *Balbi Cornelii*, *Papum Æmilium*; and in Livy, *Paullus Æmilius Coſſ.* and the like, though *Gallus*, *Balbus*, *Papus* and *Paullus*, were *cognomina non prænomina*.

2. The *cognomen* become *nomen*.

Sometimes the *cognomen* became a *nomen*. *Quin etiam cognomina in nomen verſa ſunt*, ſays Valerius Maximus.

3. The *prænomen* become *nomen*.

Sometimes the *prænomen* became a *nomen*, ſays Priſcian, as *Tullus Servilius*, *M. Tullius*.

4. The *prænomen* put in the ſecond place.

And ſometimes the prænomen uſed to be put only in the ſecond place, as Sigonius obſerveth. Thus we find in Livy, *Attius Tullus Manlius Cnæus*, *Octavius Metius*. In Cicero, *Maluginenſis M. Scipio*. In Suetonius, *ad Pompeium*.

5. The

5. The *prænomen* or proper name put laſt under the emperors.

But thoſe changes were ſtill more conſiderable under the emperors. For whereas during the time of the republic, the *prænomen* was the proper name which diſtinguiſhed brothers and individuals from one another, as *M. Tullius Cicero*, and *Q. Tullius Cicero*, brothers; on the contrary in the monarchical ſtate of Rome, the proper name which diſtinguiſhed individuals, was generally the laſt, whence it came that the brothers, commonly ſpeaking, had nothing in particular but that; as *Flavius Veſpaſianus*, and *Flavius Sabinus*, brothers in Suetonius.

This new cuſtom appeareth plainly in the caſe of the Senecas. For Seneca the father, a rhetor, was called *M. Annæus Seneca*; and he had three children, *M. Annæus Novatus*, *L. Annæus Seneca*, the philoſopher; and *L. Annæus Mela*, father of Lucan the poet. Yet the latter of each of thoſe names was ſo far the proper and particular appellation, by which they were diſtinguiſhed from one another, that the other two are common to them all; and that Seneca the rhetor, father of thoſe celebrated ſons, ſometimes gives both to himſelf and them only the latter of thoſe three names, as appeareth by the title of his firſt book of controverſies, *Seneca, Novato Senecæ, Melæ filiis ſalutem.* And his eldeſt ſon *Novatus*, having been adopted by *Junius Gallio*, he is called by Euſebius in his chronicle, *Junius Gallio frater Senecæ*; though his brother, Seneca the philoſopher, generally calls him by the laſt of thoſe three, which was his proper name, as in the title of his book on a happy life, and in his epiſtles; likewiſe St. Luke in the acts of the Apoſtles, c. 18. calls him by no other name than *Gallio*. Whence it is clear that in thoſe days it was the laſt name that diſtinguiſhed the brothers from each other, as might be demonſtrated by ſeveral other examples.

Hence alſo it comes that only this laſt name was generally given to the principal perſons of the empire in the firſt ages of the church, as ſufficiently diſtinguiſhing them from every body elſe. This is the reaſon that though St. Jerome in the preface to his commentaries on the epiſtle of St. Paul to the Galatians, ſpeaking of Victorinus, that famous profeſſor of eloquence at Rome, obſerves that he was called *C. Marius Victorinus*; yet *Victorinus* was in ſuch a manner his proper name, that this very St. Jerome in his treatiſe of eccleſiaſtic writers, chap. 101. and St. Auſtin in his confeſſions, book 8. chap. 2. call him only *Victorinus*

It appeareth likewiſe that St. Paulinus, biſhop of Nola, was called *Pontius Meropius Paulinus*; and yet St. Auſtin and other authors generally give him the latter of thoſe three names only, as that by which his perſon was particularly diſtinguiſhed. Thus Rufinus is called only by this name in the writings of S. Jerom, S. Auſtin, and S. Paulinus, though his name was *Tyrannius Rufinus*: nor has S. Proſper any other appellation in the antient writers of the church, tho' his name was *Tyro Proſper*. Nor is Voluſian, governor of Rome, mentioned by any other name in the 1ſt and 2d epiſtle of S Auſtin, though we find by an antient inſcription that he was called *Caius*

Cæionius Rufius Voluſianus; nor Boetius by any other than this name, though he was called *Anitius Boetius*; this name of *Anicius*, which is here put firſt, being nevertheleſs the name of the noble family from which he was deſcended.

6. *Exception to this rule of taking the laſt name under the emperors.*

Contrary to this general rule of the Roman names under the emperors, it is to be obſerved however, (as Father Sirmond hath obſerved in his notes on St. Sidonius) that we call *Palladius* the perſon who wrote on agriculture, though his name being *Paladius Rutilius Taurus Æmilianus*, we ſhould call him *Æmilianus*, as he is ſtiled by St. Iſidorus. In like manner we give the name of *Macrobius* to the perſon whom Avien and Boetius call *Theodoſius*, becauſe his real name was *Macrobius Ambroſius Aurelius Theodoſius*: and we give the name of Caſſiodorus to that great man, who was called *Caſſiodorus Senator*, the word *Senator*, which was his real name, having been taken by many rather as the name of his dignity than of his perſon.

But though a few ſuch particular caſes may occur, they muſt be conſidered notwithſtanding, either as exceptions to the general rule, or as errors that have crept into the title of the works of thoſe authors, through the negligence of thoſe, who chuſing only to put one of their names, did not reflect that the cuſtom of the antients was changed, and that the laſt name was become the proper name of individuals.

7. *Other names changed as well as the latter.*

It is alſo obſervable, as Father Sirmondus ſheweth extremely well in the ſame place, that whereas the antients always retained the name of their family together with their proper name, this cuſtom was ſo far altered in the latter ages, that not only the proper name, but likewiſe all the others were changed in regard almoſt to every individual, not attending ſo much to the general name of the family, as to thoſe which had been particular to the illuſtrious men of that ſame family, or to their relations and friends. Thus the ſon of the orator Symmachus was called *Q. Flavius Memmius Symmachus*, having taken the name of *Flavius* from his uncle by the father's ſide, and of *Memmius* from his uncle by the mother's ſide. Thus St. Fulgentius was called *Fabius Claudius Gordianus Fulgentius*, having taken the name of Claudius, from his father, and that of *Gordianus* from his grandfather, which is oftentimes the cauſe of our not being able to trace the antiquity of families.

Chapter II.

Of figures, or arithmetical characters among the Romans.

I. *In what manner the Romans marked their numbers.*

THE Romans marked their numbers by letters, which they ranged thus:

1	I	One.
5	V	Five.
10	X	Ten.
50	L	Fifty.
100	C	One hundred.
500	IↃ	Five hundred.
1000	cIↃ	One thouſand.
5000	IↃↃ	Five thouſand.
10000	ccIↃↃ	Ten thouſand.
50000	IↃↃↃ	Fifty thouſand.
100000	cccIↃↃↃ	One hundred thouſand.

Theſe are the figures of the Roman numbers, with their ſignification and value; for, as Pliny obſerveth, the antients had no number above a hundred thouſand; but to reckon higher, they put this number twice or thrice. Whence comes the manner of computing by *bis*, *ter*, *quater*, *quinquies*, *decies centena millia*, and others, of which we ſhall have occaſion to ſpeak in the chapter on ſeſterces.

II. *Proper obſervations in order to underſtand theſe figures thoroughly.*

In order properly to underſtand theſe figures, we muſt conſider:

1. That there are only five different figures, which are the firſt five, and that all the reſt are compounded of I and C; ſo that the C is always turned towards the I, whether it comes before or after, as may be ſeen above.

2. That as often as there is a figure of leſs value before a higher, it ſignifies that we are to deduct ſo much from the latter, as IV. four: XL, forty: XC, ninety, &c. Whereby we ſee that there is no number but what may be expreſſed by the firſt five figures.

3. That in all thoſe numbers, the figures go on increaſing by a fivefold and afterwards a double proportion, ſo that the ſecond is five times the value of the firſt, and the third twice the value of the ſecond; the fourth five times the value of the third; the fifth twice the value of the fourth, and the reſt in the ſame manner.

4. That the figures always begin to be multiplied on the right ſide, ſo that all the Ↄ which are put on that ſide, are reckoned by five

five, as thoſe on the other ſide are reckoned by ten; and thus we may eaſily find out all ſorts of numbers how great ſoever: as when an author in the 16th century giving a liſt of the number of citizens in the Roman empire, puts contrary to the cuſtom of the antients, CCCCCCCIↃↃↃↃↃↃↃ. IↃↃↃↃↃↃↃ. CCCIↃↃↃ. CCIↃↃ. taking the firſt C after the I for one thouſand, or the firſt C on the right hand for five hundred, and proceeding through the whole with a tenfold progreſſion, in each figure on either ſide, I ſee immediately that the whole comes to one billion, five hundred millions, a hundred and ten thouſand citizens; which we ſhould expreſs thus by Arabic cyphers, 1500,110,000. But as we have already obſerved, the antients did not paſs CCCIↃↃↃ. one hundred thouſand in thoſe figures.

III. *What this manner of reckoning has been owing to, and whence theſe figures have been taken.*

Now if I may be permitted to reflect a little on this manner of counting, it is eaſy to judge that it is owing to this, that mankind having begun at firſt to count by their fingers, they told as far as five with one hand, then adding the other hand, they made ten, which is double; and hence it is that their progreſſion in theſe numbers is always from one to five, and then from five to ten.

To this ſame cauſe the very formation of theſe figures is owing. For what is more natural than to ſay, that I is the ſame as if an unit was ſhewn by raiſing one finger only; and that the V is as if depreſſing the middle fingers no more was ſhewn than the little finger and the thumb, to include the whole hand; and adding the other to this, they formed as it were two V, one of which was inverted under the other, that is an X, which is equivalent to ten.

Manutius ſhews further that all the other figures are derived from the firſt, becauſe as the V is only two I joined at the bottom, ſo the L is only two I, one upright and the other couchant; and adding thereto a third on the top, they expreſſed by this figure a hundred, inſtead of which the tranſcribers, for greater currency in writing, have borrowed the C. And if we join a fourth I to ſhut up the ſquare thus ↀ, this makes five hundred, inſtead of which they afterwards took the Ↄ, and at length the D. Doubling this ſquare ↀ they formed their thouſand, inſtead of which the tranſcribers, either for the ſake of ornament, or for greater conveniency, began likewiſe to round this figure, and with a daſh of the pen to frame it thus ∞, afterwards thus ω, for which reaſon we frequently meet with the couchant cypher ∞, or a Greek ω to mark a thouſand. But afterwards they marked it thus CIↃ, and after that CD, and at length becauſe this has a great relation to the Gothic l' ☞, they took a ſimple M to denote a thouſand, as likewiſe C for a hundred, and D for five hundred. And hence it comes that there are but juſt ſeven letters which ſerve for this ſort of numbers, namely, C. D. I. L. M. V. X. except we have a mind to add alſo the Q, which ſome have taken for five hundred, according to Voſſius.

IV.

IV. *Whether there are other methods to mark the Roman cypher than the preceding.*

We muſt alſo take notice of the opinion of ſome, that when there is a——bar over the cyphers, this gives them the value of a thouſand, as $\overline{V}$, $\overline{X}$, five thouſand, ten thouſand. But Priſcian's manner of computing, namely, that to expreſs a thouſand, the X muſt be put between the Cs, thus CXↀ, and to expreſs ten thouſand we ſhould put the M there, thus CMↀ, is abſolutely falſe and contrary to antiquity; and it is owing to this only, that not knowing the real foundation of this manner of computing, which I have here explained, they thought to adjuſt it to ours, which proceeds by a tenfold progreſſion. And though we ſometimes find the L between the Cs, thus CLↀ, or the like, this is only a miſtake of the tranſcribers, who perceiving that on thoſe occaſions the I is generally bigger than the Cs, they took it for an L. So that even then the L ought to be reckoned only as an I, and to mark no more than one thouſand.

CHAPTER III.

Of the Roman ſeſterces.

AS I have ſome notion of publiſhing a ſeparate eſſay on the antient coins, with their reſpective value reduced to the ſtandard of the preſent currency in France, I ſhall therefore ſpeak here of ſeſterces, only in regard to grammar.

The ſeſterce was a little ſilver coin in value the fourth part of a Roman denarius, or two *aſſes* and a half, which *as* was alſo called *libra*, becauſe at firſt it was of copper and weighed a pound. Hence the word *as* (*quaſi æs*, ſays Varro) came from the matter; and the word *libra*, from the weight that was given it. And when they added the ablative *pondō*, it was to determine the word *pound* or weight, which of itſelf was alſo by meaſure.

Hence it is that heretofore they marked the ſeſterce thus L. L. S. the two Ls making two pounds, and the S ſignifying *ſemi*, two pounds and a half. Whereas the tranſcribers have ſince given us an H with the S, thus H. S. And this ſeſterce, purſuant to the valuation which we have elſewhere obſerved, was equivalent to a ſou and two deniers, French money, or ſomething more.

In order to count the ſeſterces, the Romans proceed three ways.

From one to a thouſand they reckon them ſimply by the order of the numbers, without underſtanding any thing; *Seſtertii decem, viginti, centum mille*, &c.

From a thouſand to a million they reckon three ways, either by the numeral nouns, which they make agree with *ſeſtertii*, as *mille ſeſtertii*; or by putting the neuter *ſeſtertia* with *millia* expreſſed or underſtood, as *decem ſeſtertia*, or *decem millia ſeſtertia*; or in ſhort by putting *ſeſtertiūm* in the genitive plural formed by ſyncope for *ſeſtertiorum*, as *octo millia ſeſtertiūm, centena millia ſeſtertiūm*. Which they likewiſe mark ſometimes by putting a bar over the capital letters, thus $\overline{C. H. S.}$ which

which bar ſheweth that the number is taken for a thouſand; ſo that the C which makes a hundred, ſtands here for a hundred thouſand, though they frequently put this bar, where it is impoſſible to judge of the ſum but by the ſenſe.

From a million upwards they reckon by adverbs, as *decies*, *vicies*, *centies*, *ſeſtertiûm*, &c. where we muſt always underſtand *centena millia*, *ſeſtertii* or *ſeſtertiûm*, or elſe *millia* only, when *centena* has been already expreſſed, as when Juvenal ſaith:

——— *Et ritu decies centena dabuntur*
Antiquo: that is, *decies centena millia.*

But if the adverb alone is expreſſed, then we are to underſtand all theſe three words *centena millia ſeſtertiûm*. Thus *bis millies*, for example, is the ſame as *bis millies centena millia ſeſtertiûm.*

We are to obſerve however that *ſeſtertius* and *numus* frequently ſignify the ſame thing: thus *mille numûm*, *mille ſeſtertiûm*, or *mille numûm ſeſtertiûm*, may be indifferently ſaid one for the other.

II. *Reaſon of theſe expreſſions, and that* mille *ſtrictly ſpeaking is always an adjective.*

Various are the opinions concerning the reaſon for this conſtruction and theſe expreſſions: for not to mention thoſe of Varro, Nonius, and ſome antients, who without any probability imagined that theſe genitives, *nummûm* and *ſeſtertiûm* (formed by ſyncope, inſtead of *numorum* and *ſeſtertiorum*) were accuſatives; *mille* is generally taken as a noun ſubſtantive that governeth the genitive *nummûm* or *ſeſtertiûm.*

Scioppius on the contrary pretends that *mille* is always an adjective, in the ſame manner as other numeral nouns; and therefore that we muſt ſuppoſe another noun on which the government of this genitive depends. And therefore he endeavours to ſhew in his fourteenth letter, that then we muſt underſtand *res* or *negotium*, juſt as when Juvenal ſays,

Quantum quiſque ſuâ nummorum poſſidet arcâ:

Where *quantum* being an adjective ought neceſſarily to ſuppoſe *negotium.* So that if we were to ſay, *res*, or *negotium mille nummorum eſt in arcâ*, the conſtruction would be quite ſimple and intire: but if we ſay *Mille nummorum eſt in arcâ*, it is figurative, and then we muſt underſtand *res*, which governs *mille nummorum* (which are the adjective and ſubſtantive) in the genitive. Now *Res mille nummorum*, is the ſame thing as *mille nummi*, juſt as Phædrus ſaith, *res cibi* for *cibus.* Which we have ſhewn elſewhere more at large.

Perhaps we might make uſe of this principle to ſolve ſome difficult paſſages, which coincide with this ſame conſtruction, as when Terence ſaith, *Omnium quantum eſt qui vivunt ornatiſſime*, the moſt vain fellow in the whole world. For it meaneth, *Quantum eſt negotium omnium hominum qui vivunt*, for *quanti ſunt homines qui vivunt.* Juſt as the Greeks ſay χρῆμα θαυμαστὸν γυναικὸς, for θαυμαστὸς γυνὴ, an admirable woman. And as Paul the learned Civilian ſaid, *Si juraverit ſe filio meo decem operarum daturum, liber eſto.* And in another place, *Cùm decem operarum juſſus eſt dare*, for

decem

decem operas. And it is certain that he might likewiſe have ſaid; *Cùm decem talentûm juſſus eſt dare*, where there cannot be the leaſt doubt but he muſt have underſtood *rem*, ſince Terence hath even expreſſed it, *Si cognatus talentûm rem reliquiſſet decem*, &c. Where it is alſo obvious, that *rem decem talentûm* and *decem talenta*, are the ſame thing, and therefore that *decem* is the adjective of *talentum*, let it be in whatever caſe it will. Therefore if I ſay, *Reliquit mihi decem talentûm* (omitting *rem*, as this Civilian has done) there is no manner of doubt but they are both in the genitive, and but that this word *res* is underſtood upon the occaſion.

For which reaſon when we ſay *mille hominum*, *mille nummûm*, it is the ſame conſtruction as *decem operarum*, *decem talentum*; and we may further affirm that it is a conſtruction of the adjective and ſubſtantive in the genitive governed by *res*, or *negotium*, which is underſtood. At leaſt this is the opinion of Scioppius.

This ſeems even to be the principle, by which we ought to account for theſe expreſſions framed in the plural, as when St. Jerom ſaith, *Si Origenes ſex millia ſcripſiſſet libros.* And Livy, *Philippei nummi quatuor millia viginti quatuor.* And Cicero, *Tritici medimnos duo millia.* For if this principle of Scioppius be juſt, we muſt reſolve theſe phraſes, and ſay, *Scripſit libros ad ſex millia negotia illorum librorum: tritici medimnos ad ſex millia negotia illorum medimnorum.* And in like manner the reſt. Which will not peradventure appear ſo extraordinary, when we once conceive, that the word *res* or *negotium* with the genitive of a noun, always ſuppoſeth this very noun in the nominative, *res cibi* for *cibus*. *Millia negotia medimnorum*, for *mille medimni*, &c. For that *millia* in the plural is an adjective, is beyond all doubt, notwithſtanding what Linacer, L. Valla, and Scaliger pretend; ſince we find in Pliny, *Millia tempeſtatum præſagia:* in Tully, *Decem millia talenta Gabinio eſſe promiſſa*, and the like.

Such is the principle laid down by Scioppius, and in the main it ſeems to be undeniable. This however does not hinder but in practice, which is the maſter of ſpeech, *magiſter & dictator loquendi*, as Scaliger expreſſeth himſelf, one may ſay that *mille* is frequently taken as a ſubſtantive, being then rather for χίλια than for χίλιοι, according to A. Gellius, as when we ſay *unum mille*, *duo millia*, &c. one thouſand, two thouſand, &c. And thus we are furniſhed with an eaſy method of reſolving thoſe expreſſions. For it is not to be imagined that the cuſtom of language ſhould be ſo confined to general rules, but it may ſometimes make a ſubſtantive of an adjective, and ſometimes an adjective of a ſubſtantive; nor that the human mind will take a perplexed and dark winding in order to apprehend things, when it can find a ſhorter and clearer method. Hence there are a great many nouns taken ſubſtantively, though in the main they are adjectives, as *vivens*, *mortalis*, *patria*, *Judæa*, *molaris*, &c. which ſtrictly ſpeaking, do refer to *homo*, *terra*, *deus*; and the ſame may be ſaid of the reſt.

And therefore when we ſay *mille denarium eſt in arca*, *mille equitum eſt in exercitu*, I ſee nothing that can hinder us from looking upon *mille* as a ſubſtantive; or at leaſt as a noun taken ſubſtantively,

ly, which ſhall govern the genitive *denariûm, equitum*, &c. And thus it is that Lucilius ſays,

Tu milli nummûm potes uno quærere centum:

With a thouſand ſeſterces you can gain a hundred thouſand.

Therefore when we ſay *Sex millia ſcripſit libros, tritici medimnos recepit duo millia*, we may take it, either as an appoſition, *libros ſex millia*; or reſolve it by *ad, libros ad ſex millia:* which does not hinder but in the main we may alſo reſolve it by *negotium*, according to Scioppius's principle: juſt as, ſtrictly ſpeaking, *mortalis* ought to be reſolved by *homo, judæa* by *terra*, and the reſt in the like manner.

Be that as it may, we muſt obſerve that when a verb or an adjective is joined to this word *mille*, it is generally made to agree in the ſingular, whether we are to underſtand *negotium*, as Scioppius pretends, or whether we take it, not for χίλιοι, but for χιλιάς, a thouſand, as A. Gellius will have it. *Qui L. Antonio mille nummûm ferret expenſum*, Cic. *Quo in fundo mille hominum facilè verſabatur*, Cic. *Ad Romuli initium plus mille & centum annorum eſt*, Varro. *Ibi occiditur mille hominum* and not *occiduntur*, ſays Quadrigar, in A. Gellius, lib. 1. c. 16*.

III. *Other remarkable expreſſions in regard to the ſame ſubject.*

When we meet with *Seſtertiûm decies numeratum eſſe*, Cic. act. 4. in Verr. it is a ſyllepſis of number, or *numeratum* which refers to *negotium*, underſtood, inſtead of *numerata*, which it ſhould have been; as indeed it is in ſome editions, becauſe we are to ſuppoſe *centena millia*. In like manner, *An accepto centies ſeſtertiûm fecerit*, Velleius lib. 2. de Curione, for *acceptis centies centenis millibus ſeſtertiûm*, and the like.

Now as the antients ſaid, *decies ſeſtertiûm*, or *decies centena millia ſeſtertiûm*; ſo they ſaid likewiſe *decies æris*, or *decies centena millia æris*; *decies æris numeratum eſſe*, &c. where the word *æs* is generally taken for the *aſſes*, which at firſt were of braſs, as already hath been obſerved.

* And this is ſo much the more to be obſerved, as in French it is quite the reverſe, the conſtruction being always in the plural with this numeral noun as well as with the reſt, ſince we ſay for inſtance, *Les cent* or *les mille ſoldats venus d'Italie furent tués en ce combat, the hundred*, or *thouſand ſoldiers who came from Italy, were killed in this battle*. Again, *il y en a eu mille tués*, or rather *mille de tués* and not *tué*, nor *de tué, there were a thouſand killed*. Where it appears likewiſe that the above noun hath this in particular, that it does not take an *s* at the latter end, except it be to mark the miles on the highway; for every where elſe we write in French *un mille, dix mille, trente mille*, &c. *one thouſand, ten thouſand, thirty thouſand*, &c. though we ſay *deux cens, two hundred, quatre-vingts, fourſcore*, and the like with an *s*. But when we ſay *mille de tués*, it is a partition, as if it were *mille occiſorum* or *ex numero occiſorum*.

Chapter IV.

Of the diviſion of time according to the antients.

THE antients had a particular manner of reckoning and expreſſing time, which is neceſſary to be known for the right underſtanding of authors.

I. *Of Days.*

We ſhall begin with a day, as the part of time moſt known and moſt natural.

The antients divided a day into natural and artificial. The natural day they called that which is meaſured by the ſpace of time the ſun takes in making his circuit round the earth, which includes the intire duration of day and night. Artificial day they called that ſpace of time which the ſun ſtays above the horizon.

The natural day is alſo called the civil, inaſmuch as it is differently computed by different nations, ſome beginning it one way, and others another.

Thus the Babylonians began their day with the ſun riſe.

The Jews and the Athenians began it with ſun ſet, and in this they are imitated by the modern Italians, who reckon their firſt hour from the ſetting of the ſun.

The Egyptians began it at midnight, as we do.

The Umbrians at noon.

The day which commences at the ſetting or riſing of the ſun, is not altogether equal. For from the winter ſolſtice to the ſummer ſolſtice, that which begins from ſunſet, has a little more than 24 hours: and quite the contrary from the ſummer ſolſtice to the winter ſolſtice. But the natural day which begins at midnight, or at noon, is always equal.

On the contrary the artificial day is unequal in all parts of the earth, except under the equinoctial line. And this inequality is greater or leſſer according to different climates. Now from thence ariſeth the difference of hours, of which we are going to ſpeak.

II. *Of Hours.*

There are two ſorts of hours, one called equal, and the other unequal.

Equal hours are thoſe which are always in the ſame ſtate, ſuch as thoſe which we make uſe of, each of which conſtitutes the four and twentieth part of the natural day.

Unequal hours are thoſe which are longer in ſummer, and ſhorter in winter for the day; or the reverſe for the night; being only the twelfth part of the day or of the night.

Therefore dividing the artificial day into twelve equal parts, we ſhall find that the ſixth hour will be at noon, and the third will be half the time, which precedes from ſun riſe till noon; as the ninth hour is half the time which follows from noon till ſun ſet; and the reſt in the ſame manner.

This

This is what gave occaſion to the naming of the canonical hours of prime, tierce, ſexte, none, and veſpers, in honour of the ſacred myſteries that were accompliſhed in thoſe hours, in which the church hath therefore been uſed to ſay thoſe prayers.

III. *Of the watches of the night.*

The twelve hours of the night were divided into four watches, and each watch contained three hours. Hence we frequently find in Cicero and other writers, *Prima vigilia, ſecunda vigilia*, &c.

IV. *Of Weeks.*

Weeks were compoſed of ſeven days, as the ſcripture ſheweth. And almoſt all the oriental nations have made uſe of this method to compute their days. Whereas the weſtern world did not adopt it till the Chriſtian religion was eſtabliſhed, the Romans generally reckoning their days by nines, and the Greeks by decads or tens.

But the pagans called their days by the names of the ſeven planets; thus the firſt was *dies Solis*, the ſecond *dies Lunæ*, the third *dies Martis*, the fourth *dies Mercurii*, the fifth *dies Jovis*, the ſixth *dies Veneris*, the ſeventh *dies Saturni:* and theſe names are ſtill in uſe, except that inſtead of *dies Saturni*, we ſay *dies Sabbati*, that is, the day of reſt; and inſtead of *dies Solis*, we call the firſt day of the week *dies Domini*, in memory of the reſurrection of the ſon of God: the other days from the cuſtom of the church are called *Feriæ* according to their order, thus Monday, *Feria ſecunda*, Tueſday, *Feria tertia*, and ſo on.

V. *Of Months.*

Months are compoſed of weeks, as weeks of days. But months properly ſpeaking are no more than the ſpace which the moon takes either in her courſe through the Zodiac, and is what aſtrologers call the periodical month, or in returning from one conjunction with the ſun to the next conjunction following, and is what they call the ſynodical month.

Yet this name hath been alſo given to the time which the ſun takes in its courſe through the twelfth part of the Zodiac, whereby two ſorts of months are diſtinguiſhed; lunar and ſolar.

The lunar ſynodical month, the only one conſidered by the antients, is little more than twenty nine days and a half.

The ſolar month is generally computed at thirty days, ten hours and a half.

But the month is further divided into aſtronomical and civil. Aſtronomical is properly the ſolar month; and the civil is that which has been adapted to the cuſtom and fancy of particular nations, ſome making uſe of lunar, and others of ſolar months.

The Jews, the Greeks, and the Romans heretofore made uſe of lunar months; but to avoid the different fractions of numbers, they made them alternately of nine and twenty and thirty days, calling the former *cavi*, and the latter *pleni*.

The Egyptians preferred the ſolar months, each of which they made of thirty days only, adding to the end of the year the five days that

that aroſe from the reſt of the hours, and neglecting the ſix hours or thereabouts that aroſe from the half hours, which was the reaſon that every fourth year their ſeaſons fell back a day.

We may be ſaid likewiſe to make uſe of thoſe months, though we render them unequal, reſerving moreover the ſix hours to make a day thereof every fourth year, as hereafter ſhall be explained.

VI. *The antient manner of reckoning the days of the month.*

The Romans made uſe of three terms to denote the ſeveral days of the month; theſe were the calends, the nones, and the ides, which they marked thus, *Cal.* or *Kal. Non. Id.*

The calends they call the firſt day of every month, from the verb καλέω, *voco*, becauſe as the antients computed their months by the revolution of the moon, there was a prieſt employed to obſerve the new moon, and upon his firſt perceiving it, to give notice thereof to the perſon who preſided over the ſacrifices; then the people were called to the Capitol, and information was given them how many days were to be reckoned till the nones, and upon the day of the nones all thoſe employed in huſbandry were obliged to be in town, that they might receive the direction for the feſtivals and other ceremonies to be obſerved that month. Hence ſome are of opinion that the nones were called *nonæ*, quaſi *novæ*, as much as to ſay new obſervations; though it is more likely the reaſon of this denomination, was becauſe from that time to the ides there were always nine days.

The word ides, according to Varro, was owing to this, that in the Etruſcan language, *iduare* ſignified *dividere*, becauſe they divided the month into two almoſt equal parts.

After the firſt day, which went by the name of calends, the ſix following in the month of March, July, and October; and the four in the other months belonged to the nones: and after the nones there were eight days belonging to the ides; and the remainder after the ides was reckoned by the calends of the next month. Theſe particulars may be eaſily retained by theſe two Latin verſes,

Sex Maius, nonas, October, Julius & Mars;
Quatuor at reliqui: dabit idus quilibet octo.

So that in the months abovementioned, each of which had ſix days for the nones after the calends, the day of the nones was properly the ſeventh; and of courſe the ides were the fifteenth. But in the other months that had only four days betwixt the calends and the nones, the nones were the fifth, and of courſe the ides the thirteenth. And the proper day of the calends, nones, and ides was always put in the ablative, *calendis*, *nonis*, *idibus*, *Januarii*, *Februarii*, &c. But the other days were reckoned by the following term, expreſſing the number of days till then, and including both terms, whether nones, ides, or calends, as *quarto nonas*, ſup. *ante*: *ſexto idus*: *quinto calend*, &c.

Now they never ſaid *primo nonas*; but *nonis*, &c. nor *ſecundo nonas*, becauſe *ſecundus* cometh from *ſequor*, and the buſineſs here is

to mark the preceding day. For which reaſon they made uſe of *pridie*; juſt as to ſignify the following day they made uſe of *poſtridie*, as *pridie nonas*, or *nonarum*. *Poſtridie calendas* or *calendarum*, where we are to underſtand the prepoſition *ante* or *poſt*, when there is an accuſative; whereas the genitive *nonarum*, or the like, is governed like the ablative *die*.

VII. *Of the Year.*

A year is properly the time which the ſun takes in performing its revolution through the twelve ſigns of the Zodiack. It is divided into aſtronomical and civil.

The aſtronomical or tropic year, is that which includes the exact time the ſun is in returning to the ſame point of the Zodiack from which he ſet out; this the aſtronomers have not yet been able exactly to determine, though by the niceſt obſervations it is found to conſiſt of 365 days, 5 hours, and 49 minutes.

The civil year is that which hath been adapted to the cuſtom and fancy of different nations.

This year appears to have been of three ſorts among the Romans. That of Romulus, who made the year only of ten months, beginning it in the month of March, for which reaſon the laſt month was called *December*.

That of Numa, who corrected this groſs error of Romulus, adding two months to the year, January and February, and compoſing it of 355 days only, which are twelve lunar months.

That of Julius Cæſar, who finding this calculation alſo erroneous, added ten days and ſomething more, whereby he made the year to conſiſt of 365 days and ſix hours exactly, reſerving the ſix hours to the end of four years in order to form an intire day, which they inſerted before the ſixth of the calends of March, and therefore that year they reckoned twice the ſixth of the calends, ſaying the ſecond time *bis ſexto calendas*, whence came the word *biſſextus*, and then the year had 366 days, and was called biſſextile. This manner of computing has continued down to our times, and becauſe of its author is ſtill called the Julian year. Now the ten days which Cæſar gave the year above what it had before, were thus diſtributed: to January, Auguſt, and December, each two: to April, June, September, and November, each one.

But as in theſe latter times this calculation hath been likewiſe found imperfect, and the equinoxes had inſenſibly retrograded, inſtead of remaining where Julius Cæſar had fixed them, thence it clearly appeared that the year did not contain exactly 365 days and ſix hours, but that it wanted eleven minutes: this in 131 years made the equinoxes fall back almoſt a day, becauſe an hour containing ſixty of thoſe minutes, a day muſt contain 1440 of them, which being divided by 11. give $130.\frac{10}{11}$, ſo that the equinoxes were fallen back to the tenth of March. For which reaſon in the year 1582, Pope Gregory XIII, in order to correct this error, left out ten days of that year, by which means he reſtored thoſe equinoxes to the 21ſt of March, and to the 22d or 23d of September: and that the like inconveniency might be

avoided

voided for the future, he ordained that as 131 multiplied by three make 393, that is near 400 years, the computation ſhould be regulated by hundreds, in order to make a round number; and therefore that in 400 years, the firſt three terminating three centuries ſhould be common without reckoning the biſſextile. And this is properly what is called the Gregorian account.

So that in this calculation, there is never a hundredth year a biſſextile, except thoſe that can be meaſured by four. Thus 1700. 1800. 1900. 2100. 2200. are not biſſextile. But the years 1600. 2000. 2400. &c. are biſſextile.

VIII. Of the ſpaces of time compoſed of ſeveral years.

And firſt of Olympiads and Luſtres.

I ſhall but juſt touch upon theſe matters, becauſe to treat of them fully, requires too copious a diſſertation, and properly belongs to another ſubject.

The Greeks reckoned by Olympiads, each of which contained the ſpace of four intire years. And thoſe Olympiads took their name from the Olympic games, which were celebrated in the neighbourhood of *Piſa*, heretofore called *Olympia*, in Peloponneſus, whence they had the name of Olympic. Thoſe years were likewiſe denominated *Iphiti*, from Iphitus, who inſtituted, or at leaſt revived the ſolemnity of thoſe games.

The Romans reckoned by luſtres, that is, by a ſpace of four or five years: for the word *luſtrum*, according to Varro, cometh from *luo* to pay; becauſe at the beginning of every fifth year, the people uſed to pay the tax impoſed upon them by the cenſors, whoſe offices had been eſtabliſhed at firſt for that ſpace of time, though afterwards they became annual.

2. *Of the indiction and the golden number.*

The INDICTION is a revolution of 15 years, which according to Hotoman was eſtabliſhed by the emperor Conſtantine, who publiſhed an edict ordaining that the ſubjects of the Roman empire ſhould no longer reckon by Olympiads but by indictions. Their name perhaps was borrowed from ſome tax that was paid to the emperors every fifteenth year; for *indictio* ſignifieth a tribute or tax.

The GOLDEN NUMBER is a revolution of 19 years, which was invented by Meto the Athenian, in order to reconcile the lunar to the ſolar year; at the expiration of which term of 19 years it was found that the moons returned to the ſame days, and that the moon recommenced her courſe with the ſun, within an hour and ſome minutes. And this was called the golden number, either for its excellence and great utility, or becauſe, according to ſome, the inhabitants of Alexandria ſent it to the Romans in a ſilver calendar, on which thoſe numbers from 1 to 19 were in gold letters. This number was likewiſe called THE GREAT LUNAR CYCLE, or *decennovennalis*, and ἐννεακαιδεκαετηρὶς of 19 years, or *Metonicus*, from the name of its author; and has been of great uſe in the eccleſiaſtic calendar, to ſhew the epacts and the new moons,

ſince the council of Nice had ordained that the feaſt of Eaſter ſhould be celebrated the firſt Sunday after the full moon in March.

3. *Of the ſolar cycle, and the dominical letters.*

THE SOLAR CYCLE, or the dominical letters, is a revolution of 28 years, at the end of which the ſame dominical letters revert again in the ſame order.

To underſtand this properly we are to obſerve, that as the year is compoſed of months and weeks, every day of the month is marked out in the calendar by its cypher, or by one of the following ſeven letters, A, B, C, D, E, F, G, the firſt beginning the firſt day of the year, and the others continuing in a conſtant round to the end.

Hence thoſe letters would invariably diſtinguiſh each feria or day of the week, as they are invariable in regard to the days of the month, if the year had exactly but a certain number of weeks; ſo that as A always ſignifies the 1ſt of January; B the 2d, C the 3d; in like manner A would always ſtand for Sunday; B, for Monday, &c. But by reaſon the year has at leaſt 365 days, which make 52 weeks, and a day over, it happens to end with the ſame day of the week as it began; and therefore the next year begins not with the ſame, but with the following day. That is, as the next year 1651 begins with a Sunday, it will finiſh alſo with a Sunday; conſequently the following year 1652 will begin with a Monday. And thence it comes of courſe that the letter A, which always anſwers to the firſt of January, having ſtood for Sunday one year (which is being the DOMINICAL LETTER) it will ſtand only for Monday the next year, in which of courſe the G will be the dominical letter or characteriſtic of Sunday: and ſo for the reſt.

Hereby it appears that if the year had only 365 days, this circle of dominical letters would terminate in ſeven years, by retrogreſſion, G, F, E, D, C, B, A. But becauſe from four to four years there is a biſſextile, which has one day extraordinary, two things enſue from thence.

The firſt, that this biſſextile year hath two dominical letters, whereof one ſerves from the 1ſt of January to the 25th of February, and the other from thence to the end of the year. The reaſon of which is extremely clear, for reckoning the ſixth of the calends twice, it follows, that the letter F, which anſwers to that day, is alſo reckoned twice, and therefore it fills two days of the week, the conſequence of which is, that the letter which had hitherto fallen on the Sunday, falls now on the Monday, and the precedent by retrogreſſion takes its place in order to be the characteriſtic of Sunday.

The ſecond thing that follows from thence is, that as there are thus two dominical letters every fourth year, the circle of theſe letters does not terminate in ſeven years, as it otherwiſe would; but in four times ſeven years, which make twenty eight. And this is exactly what they call the ſolar cycle, which before the reformation of the calendar, began with a biſſextile year, the dominical letters of which were G, F.

4. *The*

4. *The Julian period, the ſabbatic years, a jubilee, an age.*

The JULIAN PERIOD is formed of thoſe three cycles or revolutions multiplied into one another, that is of 15 for the indiction, of 19 for the golden number, and of 28 for the dominical letters; which makes 7980 years. The uſe of this period is very common among chronologers, and of vaſt advantage for marking the time with certainty; becauſe in all that great number of years, it is impoſſible to find one that has all the ſame cycles as another: for inſtance 1. the cycle of the Sun, 2. the cycle of the moon, and 3. the cycle of indiction. This period was invented by Joſeph Scaliger, and is called Julian, from its being adapted to the Julian year, and compoſed of three cycles which are proper to that year.

The Jews reckoned their years by weeks, of which the ſeventh was called SABBATIC, during which they were not allowed to till the land, and their ſlaves were to be ſet at liberty. They had likewiſe their years of JUBILEE or remiſſion, which was every 50th, or according to ſome every 49th year; ſo that every jubilee year was likewiſe ſabbatic, but more ſolemn than the reſt; and the years of both terms, that is, of the preceding and following jubilee, were likewiſe included in the number 50. And then each eſtate, and whatever had been alienated, was to revert to its former maſter.

The word AGE which is frequently uſed, includes the ſpace of one hundred intire years, according to Feſtus, Servius obſerveth that *ſæculum*, which we render *age*, was alſo taken ſometimes for the ſpace of thirty years, ſometimes for a hundred and ten years, and ſometimes for a thouſand.

5. *Of Epochas, and the word* ÆRÆ.

We may likewiſe take notice of the different EPOCHAS, which are certain principles, as it were, and fixed points, that chronologers make uſe of for the computation of years; theſe they likewiſe call ÆRÆ, from a corrupt word taken in the feminine for the neuter *æra*, a name they gave to the little nails of braſs, with which they diſtinguiſhed the accounts and number of years.

The moſt remarkable of all is that of the birth of Chriſt, as ſettled by Dionyſius Exiguus, which commences in the month of January of the 4714th year of the Julian period, and is that which we make uſe of.

That of the Olympiads begins 776 years before the birth of our Saviour.

That of the foundation of Rome of the year 752 before Chriſt, according to the moſt probable opinion.

And ſeveral others, which may be ſeen in thoſe who treat more diffuſely of theſe matters.

BOOK IX.

Of LETTERS,

And the Orthography and Pronunciation of the Antients.

Wherein is ſhewn the antient manner of pronouncing the Latin tongue, and occaſion is taken to point out alſo the right manner of pronouncing the Greek.

Extracted from the beſt treatiſes both of antient and modern writers on this ſubject.

THE Reader may conſult what hath been ſaid in regard to Letters in the GENERAL AND RATIONAL GRAMMAR *. But here we follow a different order in favour of beginners. For whereas, one would imagine, that we ought to ſet out with a treatiſe of letters, as the leaſt conſtituent part of words, and conſequently of ſpeech; and afterwards proceed to quantity and pronunciation, before we entered upon the analogy of the parts of ſpeech, and the ſyntax or conſtruction which includes their arrangement; we have reſerved the two former parts for the preſent treatiſe, after having previouſly diſcourſed of the other two; not only for this reaſon, that there can be nothing more ſerviceable to thoſe who begin to learn a language, than to introduce them immediately into the practical part, but likewiſe becauſe there are ſeveral things in thoſe two latter parts which ſuppoſe ſome progreſs, and knowledge of the former.

And indeed if the point be only to know how to aſſemble the letters, children ought to be well acquainted with this, when they enter upon the ſtudy of languages, and therefore they have no occaſion here for any inſtructions about it; which made Quintilian ſay that this is beneath the office of a grammarian. But if we would examine this point with any degree of accuracy, and develop the ſeveral difficulties that entangle the ſubject, we ſhall find the truth of the following remark of an antient writer;

Fronte, exile negotium
Et dignum pueris putes,
Aggreſſis labor arduus. Terentian. Maurus.

But I hope this labor will not be unprofitable, ſince it may contribute, as Quintilian ſaith, *not only to ſharpen the wits of young people, but likewiſe to try the abilities of thoſe who are more advanced.* And I perſuade myſelf that it will help to demonſtrate the

* A tranſlation of this work was lately publiſhed by J. Nourſe in the Strand.

nature

nature and mutual relation of letters; which is indeed the groundwork of pronunciation and orthography; the reaſon of the quantity of ſyllables and dialects; the ſureſt way of arguing from the analogy and etymology of words; and frequently ſerves as a clue to find our way through the moſt corrupt paſſages of the antients, while it ſhews us the manner of reſtoring them to their genuine ſenſe and purity.

CHAPTER I.

Of the number, order, and diviſion of letters.

THEY generally reckon three and twenty letters in the Latin alphabet. But, on the one hand, K being hardly any longer of uſe, and the I and U being not only vowels, but alſo conſonants, and thus forming two new letters, as conſonants, which the moſt ſkilful printers diſtinguiſh even from I and U vowel, by writing J conſonant with a tail, and the V conſonant with a ſharp point, even in the middle of words; it would be better to reckon twenty-four letters in the alphabet, giving the Hebrew names *Jod* and *Vau* to the J and V conſonant.

Thus of theſe twenty-four letters there are ſix vowels, that is which have need of a vowel to form an articulate ſound and compoſe a ſyllable.

The ſix vowels are A, E, I, O, U, and Y.

Of the eighteen conſonants X and Z, as pronounced by the antients, are properly no more than abbreviations; X being only a *c* and an *s*; and Z a *d* and an *s*, as we ſhall demonſtrate preſently. For which reaſon they are called *double letters*.

Of the ſixteen remaining there are four called liquids or gliding letters, L, R, M, N; though, properly ſpeaking, none but L and R deſerve that name, the other two, eſpecially M, being hardly gliding.

There are ten which may be called mutes, and divided into three claſſes, according to the relation they have to one another, and as they may more eaſily be changed one for the other, thus,

Mutes, { B, P, F, V. / C, Q, G, J. / D, T.

Of the two remaining S makes a claſs by itſelf, only that we may join it to X and Z, as it conſtitutes the principal part of the double letters. And thoſe three may be called *hiſſing letters*, though it is a fault in ſome to give them too hiſſing a ſound.

In regard to H, it is only an aſpiration, though it ought not to be ſtruck out of the order of letters, as hereafter we ſhall more particularly obſerve.

This is, in my opinion, the cleareſt and moſt uſeful diviſion of letters. As to the diſtinction of conſonants into ſemi-vowels and

mutes, whoſoever will take pains to examine into the matter, muſt find that this half ſound which he gives to the ſemi-vowels, L, M, N, R, S, X, does not proceed from their nature, but only from the vowel which he prefixes to them in telling over the alphabet, *el*, *em*, *er*, *es*, *ex*; for if it had been cuſtomary to prefix the vowel to all the others which they call mutes, and ſay *eb*, *ec*, *ed*, &c. they would have an half ſound as well as the precedent. And it is eaſy to ſhew that it was merely through caprice, and without any ſolid reaſon, that the Latins prefixed the vowel to ſome letters rather than others.

1. Becauſe the Hebrews and the Greeks, of whom the Romans borrowed their alphabet, have always begun with a conſonant in naming thoſe letters in general.

2. Becauſe *x* being compoſed of *c* and *s*, it is evident that according to reaſon it ought rather to be pronounced after the manner of the Greeks *cſi*, than *ecs*, as it is generally ſounded, which is difficult and diſagreeable, not only to young people, but to grown up perſons.

3. The F has ſo great an affinity with the Greek φ, that, the φ being a mute, there is no reaſon to think but F was a mute likewiſe, and yet they put a vowel before *ef*.

Upon the whole there is room to believe that this diſtinction ought not to be minded, though we retain the name of mutes in oppoſition to that of liquids, and not of ſemi-vowels. Therefore letters may be divided into

Vowels	open,	A, E, I.	6
	ſhut,	O, U, Y.	
Conſonants	Liquids,	L, R.	4
		M, N.	
	Mutes,	B, P, F, V.	10
		C, Q, G, J.	
		D, T.	
	Hiſſing,	S.	3
		X, Z.	
	Aſpiration,	H.	1
			24

CHAPTER II.

Of vowels in general, as long or ſhort.

THERE is no one article in which the moderns have varied more from the pronunciation of the antients than in this. For the diſtinction of the vowels, long or ſhort, on which depends the whole quantity of ſyllables, ſave only thoſe which are long by poſition, is now no more obſerved, except on the penultima of words of more than two ſyllables. Thus

Thus in pronouncing *amábam* and *circumdăbam*, it is plain that *ma* is long in the firſt word, and *da* ſhort in the ſecond. But in pronouncing *dabam* and *ſtabam*, it is impoſſible to tell whether the firſt ſyllable of either be ſhort or long. In ſounding *legimus* in the preſent, and *legimus* in the preterite, we give no mark that the *e* in the firſt ſyllable of the preſent is ſhort, and in the preterite is long. Reciting *menſa* in the nominative, and *menſa* in the ablative, one cannot judge whether the laſt be ſhort in one, and long in the other.

Now the antients, in uttering thoſe vowels, diſtinguiſhed exactly the long and ſhort ones, whereſoever they occurred. Hence St. Auſtin takes notice, that when we find this paſſage in writing, *Non eſt abſconditum à te os meum*, it is impoſſible to tell at firſt whether the *o* of this word *os* be long or ſhort; but if it be pronounced ſhort, it comes from *os*, *oſſis*; and if it be pronounced long, it comes from *os*, *oris*. And this, without doubt, added greatly to the beauty of verſification. For which reaſon the ſame father ſays likewiſe, that in this verſe of Virgil,

Arma virumque cano, Trojæ qui primus ab oris.

if we were to put *primis*, the laſt of which is long, inſtead of *primus*, where it is ſhort, the ear would be offended, and ceaſe to find the ſame harmony. And yet there is no ear, however ſo delicate, that, without knowing the rules of Latin quantity, and hearing this verſe recited with *primus ab oris*, or *primis ab oris*, would be able to diſtinguiſh any thing that gave offence more in one than the other.

The antients alſo obſerved this diſtinction of long or ſhort vowels in their writing, in which they frequently doubled the vowel, to denote a long ſyllable; which Quintilian acknowledged to have been practiſed till the time of Attius.

Sometimes they inſerted an *h* between theſe two vowels, in order to ſtrengthen the pronunciation, as *Ahala* for *Ala* or *Aala*; and, after dropping the firſt *A*, they likewiſe made *Hala*; for this is ſtill the ſame noun, though ſome learned men have been dubious about it.

And it is for this ſame reaſon that we find in the antients *mehe* for *mee* or *me* long, *mehecum* for *mecum*, and the like; juſt as we ſay *vehemens* for *vecmens*; *prehendo* for *preendo*; and *mihi* for the antient *mi* or *mii*.

But afterwards, for the ſake of brevity, they were ſatisfied with drawing only a ſmall ſtroke over the vowel, to ſhew it was long, thus Ā, Ē, Ō, Ū. Though for the vowel I they never uſed this mark, as we ſhall ſhew hereafter. And hence it is that we ſtill meet with *totiens* for *totiēs*, *quotiens*, *viceſimus*, *formonſus*, *aquonſus*, and ſuch like; which is owing intirely, as Lipſius obſerves, to the ignorance of tranſcribers, who took this ſmall ſtroke for a tittle, that ſtood for an *n* or an *m*, as is ſtill practiſed, not knowing that among the antients it ſerved only as a mark of quantity.

Chapter III.

Of vowels in particular. And particularly of thoſe that are called open.

THE three firſt vowels, A, E, I, are called open, becauſe in pronouncing them the mouth ought to be opened wider than in pronouncing the reſt.

I. *Of* A.

Nothing more remains to be ſaid of the A, after what hath been mentioned in the preceding chapter, except that this vowel hath a relation and affinity with a great many others, as we ſhall ſee in the ſequel. We may further obſerve that it is the moſt open of them all, as the moſt ſimple and the eaſieſt to pronounce; for which reaſon it is with this that children begin their alphabet. So that if we do but rightly conſider the natural order of thoſe vowels, we ſhall find, that from this, which is the moſt open, they diminiſh gradually down to the U, which is the moſt ſhut, and which of all the vowels has the greateſt need of the motion of the lips to pronounce it.

II. *Of* E.

There is ſcarce a letter that admits of more different ſounds in all languages than this; particularly in French. We may take notice of three of thoſe ſounds which ſometimes occur in a ſingle word, as *fermeté*, *netteté*, *breveté*, &c. The firſt is an *e* which I call open, becauſe it is pronounced with the mouth open. The ſecond is generally called *obſcure and mute*, becauſe it has a weaker ſound than the reſt; or *feminine*, becauſe it ſerves to form the feminine rhimes in French metre. And the third, oppoſite to this, is called *e* clear, or *maſculine*; as alſo *e ſhut:* it is frequently marked with a ſmall accent over it to diſtinguiſh it from the reſt.

Beſides this the French language hath another, which is pronounced like an *a*, and therefore ought rather to be called an *a*, ſince the figure is quite accidental in regard to letters: and perhaps it would be better to write it with an *a*, were it not for pointing out the derivation of words in the original languages. As *Empereur* for *Ampereur*, becauſe it comes from *Imperator*; *en* for *an*, becauſe it comes from *in*; *pendre* for *pandre*, becauſe it comes from *pendere*; *grandement*, *fortement*, *difficilement*, &c. *ment* for *mant*, becauſe they come from the Italian.

But as for the other open *e*, which ſome make uſe of, as in *bête*, *fête*, *tête*, or with an S, *beſte*, *feſte*, *teſte*, we ought to look upon it as the ſame with the firſt *e* in *breveté*, *fermeté*, &c. from which it hardly differs, except in ſome length of quantity or accent. This ſeems to be well illuſtrated by the compariſon of theſe two words, *fer* and *ferre*, where this *e*, which becomes longer in the firſt ſyllable of the ſecond word, is nevertheleſs the ſame as that

that of the firſt word. And therefore we may reduce all the French E's to three, or at moſt to four, if we likewiſe include that which is ſounded as an A; and theſe four different ſounds may be obſerved in a ſingle word, as *Déterrement*.

But the latter, which is called the long and open *e*, and appears particularly in theſe words, *bête*, *fête*, *tête*, &c. properly corre-ſponds with the Greek *eta*, whoſe ſound it perfectly repreſents, ſince the aforeſaid *eta* was introduced on purpoſe to diſtinguiſh the long E, ſaying βῆτα, as if it were *bêèta*. Which made Euſtathius ſay that βῆ βῆ, *bêè bêè*, expreſſeth perfectly well the bleating of the ſheep; wherein he is ſupported by the authority of the antient poet Cratinus. So that it is really amazing, there ſhould be people who ſtill pronounce it like an *i*, contrary to the general analogy of the language, ſince Simonides, who invented the two long vowels η and ω, did it with no other intent than to make them correſpond to the two ſhort ones ε and ο; contrary to the unanimous opinion of all the antients, and the teſtimony of the ableſt writers of the latter ages; and contrary, in ſhort, to the ſtanding practice of the beſt ſcholars both in France and other nations; which might be further evinced by a great number of authorities and arguments, drawn from the compariſon of all languages, if it had not been already ſufficiently demonſtrated by thoſe who before us have handled the ſubject.

On the contrary, the *é* ſhut expreſſeth the Greek ψιλὸν, like the laſt in *fermeté*. And the other, which is between both, gives a particular grace to the French language, the like of which is not to be found in any other; for it forms the feminine rhimes in verſe, as when they ſay *ferme*, *terme*, &c.

But it is very remarkable that this E, which conſtitutes almoſt one half of the French rhimes, hardly ever occurs twice ſucceſſively in the ſame word, except in a few compounds, as *devenir*, *revenir*, *remenir*, *entretenir*, *contrepeſer*, &c. and even here it is not at the end of the words. For which reaſon in verbs that have an E feminine in the penultima of the infinitive, as *peſer*, *mener*, it is changed into an open *e* in thoſe tenſes which finiſh with this E feminine: ſo that they ſay, *cela ſe péſe*, *il me méne*, as if it were *paiſe*, *maine*, &c. And in the firſt perſons which end with this ſame E feminine, it is changed into an E maſculine in interrogations, becauſe of the pronoun *je* which follows and is joined to it, and which hath alſo an *e* feminine. Thus we ſay, *j'aime*, *je joüe*, *je prie*. But in interrogating we ſay, *joüé-je? aimé-je? prié-je?* And if, to facilitate the pronunciation on thoſe and other occaſions, people would only accuſtom themſelves to put ſome little mark on the *e* feminine, as it is cuſtomary to put under the ç in particular words, it would be diſtinguiſhed from the *é* maſculine, which has its mark over it, and the plain letter *e* might remain for what we call the *e mute* and *obſcure*. And thus we might effectuate, almoſt without any trouble, ſuch a diſtinction in orthography and pronunciation; as may be deemed perhaps of all others the moſt neceſſary in the French language, ſince we ſee daily that not only foreigners, but even thoſe who are verſed in the language, are miſtaken and puzzled in the diſtinction of thoſe two *e*'s. The

The Latins had alſo their different ſounds of this letter. They had their E long and open, which anſwered to the Greek *Eta*, and for that reaſon was frequently doubled, as we ſee in medals and antient inſcriptions, *feelix*, *ſeedes*, &c.

The ſecond was like the E ſhort and ſhut of the French, and anſwered to the Greek ἐψιλόν. And theſe two differences of the E are plainly marked in the writings of the antients. *E vocalis*, ſays Capella, *duarum Græcarum vim poſſidet. Nam cùm corripitur E Græcum eſt, ut ab hoſte: Cum producitur,* ΕΤΑ *eſt, ut ab hac die.*

But beſide this, there was a middle ſound between the E and the I. Whence Varro obſerveth that they uſed to ſay *veam* for *viam:* and Feſtus, that they ſaid *me* for *mi* or *mihi:* and Quintilian that they put an E for an I in *Menerva*, *Leber*, *Mageſtet*, and that Livy wrote *ſebe* and *quaſe:* and Donatus, that by reaſon of the affinity of theſe two letters, the antients made no ſcruple to ſay *heri* and *here*, *mane* and *mani*, *veſpere* and *veſperi*, &c. Hence we ſtill find in antient inſcriptions, *navebus*, *exemet*, *ornavet*, *cepet*, *Deana*, *mereto*, *ſoledas*, and the like. And, as we have elſewhere obſerved, from thence alſo ariſeth the change of thoſe two vowels in ſo many nouns, either in the nominative, as *impubes* and *impubis*, *pulix* and *pulex*, *cinis* and *ciner*, &c. or in the accuſative, as *pelvem* or *pelvim*; or in the ablative, as *nave* or *navi*, and the like nouns of the third declenſion; and in the ſecond *Dii* for *Dei*. Concerning which ſee what has been ſaid in the firſt volume, when treating of the declenſions.

The fourth E of the French, which is put for A, was alſo found among the Latins; whence Quintilian witneſſeth that Cato wrote indifferently *dicam* or *dicem*, *faciam* or *faciem*. And hence, without doubt, it comes that the A of the preſent tenſe is ſo frequently changed into E, either in the preterite, as *facio*, *feci*; *ago*, *egi*; *jacio*, *jeci*, &c. or in compounds, as *arceo*, *coërceo*; *damno*, *condemno*; *ſpargo*, *aſpergo*, &c. To this alſo it is owing that they ſaid *balare* for *belare (to bleat)* which is ſtill to be found in Varro 1. de R. R. cap. 2. *Inceſtus* for *incaſtus*; *talentum* for τάλαντον; *damnum* for *demnum*, from *diminuo*, according to Varro. From this ſame cauſe it proceeds that we meet with ſo many words written with E or A in antient authors and in the old gloſſaries, as *æquiperare* for *æquiparare*. *Condamnare* for *condemnare*, V. Gloſſ. *Defetigari* for *defatigari*, Varr. *Effligi* for *affligi*, Chariſ, *Expars* for *expers*, ἄμοιρος, V. Gloſſ. *Expertæ* for *expartæ* or *effætæ*, Varr. *Imbarbis* for *imberbis*, V. Gloſſ. *Inars*, ἄτεχνος, for *iners*, id. *Reperare* for *reparare*, whence comes *recuperare*, and the like.

But it is further obſervable that the E had likewiſe ſome affinity with the O, as we ſhall ſhew hereafter; and even with the U. Whence cometh *diu* for *die*, *lucu* for *luce*, *allux* for *allex*, the great toe, *dejero* for *dejuro*, *Neptunus* for *Nuptunus*, *à nubendo terram, id eſt operiendo*, according to Cicero, *Brundufium* for βεντήσιοι, *ulcus* for ἕλκος. And hence it comes that the verbs in EO make UI, *moneo*, *monui*; *doceo*, *docui*, &c.

III. *Of* I.

The I, as we have already obſerved, was the only vowel over which they did not draw a ſtroke to mark its being long; which is further proved by the authority of Scaurus. But in order to ſhew the quantity thereof, they lengthened it in the nature of a capital letter among the reſt, PISO, VIVUS, ÆDILIS, and the like. Wherefore among all the letters it was called *Long* by Synecdoche.

Hence it is that in the *Aulularia* of Plautus, when Staphilus wants to hang himſelf, he ſays that he wanted to make a long letter of himſelf.

ex me unam faciam litteram
Longam, meum quando laqueo collum obſtrinxero.

This is the explication that Lipſius gives of it, which ſeems far more rational than that of Lambinus, who underſtands it of all ſorts of capital letters; not conſidering that the Romans had no ſmall ones, and that among the capitals, this alone ſurpaſſed the reſt.

But if we ſhould be aſked whether the I was not alſo doubled like the other vowels, to ſignify the long quantity, Lipſius anſwereth, that, abſolutely ſpeaking, it was not. And this is the opinion of the moſt learned critics, though we meet with ſome examples to the contrary, perhaps by corruption, as DIVII AUGUSTI, in an inſcription in the reign of Auguſtus.

As therefore the I by its length alone was equivalent to *ii* in quantity, ſo it has happened frequently to be put for two real *ii*, that is which ought to be expreſſed in diſcourſe, as DE MANIBIS, for *manibiis*. DIS MANIBUS, for *Diis manibus*. And to this are owing thoſe contractions which are looked upon as eſtabliſhed in the writings of poets. *Dî* for *Dei*, *otî* for *otii*, *urbem Patavî*, for *Patavii*, Virg. and the like.

But the antients marked likewiſe the quantity of this letter by the diphthong *ei*, as Victorinus obſerveth; ſo that it was the ſame thing to put DIVI, or DIVEI, and the like, the long I and *ei* having the ſame, or at leaſt a very ſimilar ſound. This is ſo far true, that Priſcian thought it was the only way to mark the long I; though what has been abovementioned, ſufficiently ſheweth there was another.

And this pronunciation of *ei* was become ſo common among them, that they even gave it to the ſhort words. This ſhews that it was not perhaps ſo much a mark of quantity, as of a fuller and more agreeable ſound, which ſufficiently appears from ſome verſes out of Lucilius which I ſhall preſently produce, and which made this its medium betwixt the two vowels, of which we have taken notice above. Hence it is, that in old copies we ſtill find *omneis*, not only for *omnes* in the plural, but moreover for *omnis* in the ſingular, and others in the ſame manner.

And indeed there is no manner of writing, ſays Victorinus, about which there have been ſuch diſputes among the antients, as this. Lucilius and Varro endeavoured to diſtinguiſh it, by laying down as a rule to put *i* only in the ſingular, and *ei* in the plural; ſo

ſo as to ſay *hujus pueri, amici,* &c. and in the plural, *hi puerei, amicei,* &c. And likewiſe in the dative *illi* with *i* only, but in the nominative plural *illei* with *ei.* This is proved from the following verſes out of Lucilius:

Jam puerei *venere,* E *poſtremum facito atque* I.
Ut plures puerei *fiant,* &c.
Hoc illi *factum* uni, *tenue hoc facies* I.
Hoc illei *fecere, addes* E, UT PINGUIS FIAT.

With the reſt which may be ſeen in Joſeph Scaliger, who extracted them partly from Quintilian, and partly from Victorinus, where it is obſervable, as I have mentioned, that this writing with *ei,* formerly made a fuller ſound; ſince he ſays, *ut pinguius fiat.*

Quintilian nevertheleſs finds fault with this manner of writing, as well becauſe he ſays it is ſuperfluous, as alſo becauſe it is only apt to confound thoſe who begin to learn to read. Whence we may conclude that the pronunciation had changed, and that there was no longer any difference betwixt *ei* and *i.* This made Lipſius ſay, that it is idle now to diſpute, whether we ought to write *omneis* or *omnis, puereis* or *pueris*; ſince according to Quintilian there was not the leaſt difference between thoſe two ſounds in the Latin language. Concerning which ſee what we ſhall further ſay in the 5th chap. n. 3. treating of this diphthong.

CHAPTER IV.

Of the three laſt vowels which are called ſhut.

THE three laſt vowels are O, U, Y. They are called ſhut, becauſe in pronouncing them the mouth is not opened ſo wide as in pronouncing the others.

I. *Of* O.

The O by its two ſounds, long and ſhort, perfectly repreſented the Greek *omega* and *omicron,* the pronunciation of which was very different, ſays Caninius after Terentianus. For the ω was pronounced in the hollow of the mouth with a full and thick ſound, as including two *oo*; and the *omicron* was pronounced on the edge of the lips with a clearer and more ſlender ſound.

The French have theſe two ways of pronouncing, expreſſing the long O by the addition of an S, *coſte, hoſte,* which are different from *cotte, hotte, motte*; or by the diphthong *au, haute, faute,* &c.

The affinity between this vowel *o* and the French diphthong *au,* is not without example among the Greeks, who ſay ἄυλαξ or ὦλαξ, *ſulcus*: τρᾶυμα or τρῶμα, according to the Dorics, whence it is that the Latins have alſo *caudex* or *codex, caurus* or *corus,* &c. And hence it is perhaps that as this diphthong *au* partook greatly of the A, ſo the O had alſo ſome affinity with A. For the Æolians ſaid τρότος for τρατὸς, *exercitus*; ὄνω for ἄνω, *ſupra.* Which the Latins have likewiſe imitated, borrowing *domo* from δαμῶ, and ſaying *Fabius* for *Fovius,* according to Feſtus; *Farreus* for *forreus,* &c. And in French the A and O are oftentimes joined in the ſame word, *laon, faon, paon,* which are pronounced with a long *A, lân, fân,*

fân, *pân*; though Ramus takes notice that in his time ſome marked the long O with theſe two letters AO, which they did perhaps in imitation of the Greeks, who change αο or αω, as well as οα, into ω long in their contractions.

The O hath likewiſe an affinity with the E; hence it is that of λέγω, *dico*, the Greeks have made λέλογα, *dixi*, and the like; that the Æolians ſaid τρομέω for τρέμω, *tremo*; that the Latins of σπένδω, *libo*, made *ſpondeo*; of *pendeo*, *pondus*; of *tego*, *toga*; and they ſay *adverſum* or *advorſum*; *vertex*, or *vortex*; *accipiter* for *accipitor*, or *acceptor*, ἱέραξ, according to Feſtus, a bird of prey: *hemo* for *homo*; *ambe* and *ambes*, for *ambo* and *ambos*, in Ennius: *exporrectus* for *experrectus*, &c. Hence alſo it is that there are ſo many adverbs in E and in O, *vere* and *vero*, *tute* and *tuto*, *nimie* and *nimio*, *cotidie* and *cotidio*, *rare* and *raro*, in Chariſius, and ſuch like. And it is by this very analogy, that the nouns in US make, ſome the genitive in ERIS, as *vulnus*, *vulneris*, and others ORIS, as *pecus*, *pecoris*; *ſtercus*, *ſterceris*, and *ſtercoris*, &c. And that the verbs have a reduplication in E and O, as *momordi* for *memordi*, *ſpopondi* for *ſpepondi*, &c.

But the O had ſtill a much greater affinity with the U. Hence it is that the antients, ſays Longus, were apt to confound thoſe two letters; and though according to him, they wrote *conſol* with an O, yet they pronounced *conſul* with an U. And Caſſiodorus informs us that they wrote *præſtu* for *præſto*; *poblicum* for *publicum*; *colpam* for *culpam*, &c. Pliny in Priſcian tells us the ſame thing, and thence it is that we ſay *huc*, *illuc*, for *hoc*, *illoc*, which Virgil himſelf hath made uſe of.

Hoc tunc ignipotens cælo deſcendit ab alto, Æn. 8.

Which is likewiſe proved by Servius on this paſſage. And Quintilian obſerveth that they ſaid, *Hecoba*, *notrix*, with an *o* for an *u*; that of *Odyſſeus*, the Æolians made *Udyſſeus*, whence the Latins had borrowed *Ulyſſeus*. And in ſhort his tutors had wrote *Servom* with an *o*, whereas in his time they wrote it with two *uu*, though neither of thoſe writings did perfectly expreſs the ſound which ſtruck the ear.

II. *Of U.*

From what has been ſaid it plainly appeareth that the U had a very full ſound, which bordered very much on the O. And Terentianus expreſsly declared that the U filled the ſound of the diphthong OY. In vain does Lipſius, as well as Voſſius, pretend that this pronunciation was only for the U long, and that the ſhort one was pronounced like an ὑ ψιλὸν, that is like a French *u*. For Priſcian teacheth the contrary, and doubtleſs his authority is preferable to theirs on this occaſion. And in regard to the argument which they draw from a paſſage of Varro's, which ſays that they pronounced *luit* in the preſent, differently from *luit* in the preterite; we ſhall ſhew hereafter in the treatiſe of accents that this difference was only in the quantity, and not in the ſound.

And if any body ſhould ſtill doubt of this truth, we might further produce the authority of antient marbles and inſcriptions, which being written according to the ſimple pronunciation, have frequently *ou* for *u*, not only in long words, as *loumen*, *nountios*, but

but likewiſe in the ſhort, as *fouom*, *ſous*, &c. And *fouis* for *fuit* is in Gellius, lib. 1. c. 12, according as we find it in the edition of H. Stephen, eſteemed by all the learned. And it is without foundation that Voſſius attempts to correct it.

Beſides, we find that Auſonius ſpeaking of the ſound of this vowel, does not make this diſtinction, but ſays abſolutely,

Cecropiis ignota notis, ferale ſonans U.

Where mentioning that there is no ſuch ſound among the Greeks, he plainly gives to underſtand that it could not have the ſound of ὐψιλὸν; as on the other hand he has ſufficiently pointed out the natural ſound of this letter by the word *ferale*, whereby he meant the note of the cuckoo, or of the night howl, to which a paraſite in Plautus alludeth where he ſays,

——Tu tu, *illic inquam, vin' adferri noctuam,*
Quæ tu, tu uſque dicat tibi? nam nos jam nos uſque deſeſſi ſumus,

Which perfectly repreſents the ſound of the U like *ou*, according to the note of that wild and well known bird.

And if any body ſhould object that Cicero in his book de Oratore takes notice that heretofore they wrote *Phryges* and *Purrhus* without Greek letters, and therefore that the *u* on thoſe occaſions had the ſound of ὐψιλὸν; I anſwer that on the contrary, writing *Purrhus*, they pronounced according to the value of the letters *Pourrhous*; as we ſee an infinite number of words, which paſſing from one language to another, aſſume the ſound as well as figure of the language they paſs to. And this anſwer is agreable to Quintilian, when he ſays, *Fortaſſe etiam quemadmodum ſcribebant, ita & loquebantur.* Though we may likewiſe ſay that perhaps ſometimes they erroneouſly pronounced the *u* like an *ipſilon*, and put it in the ſtead of ὐψιλὸν. But then this was no longer a Latin *u*, but a real Greek Y in power, though not in figure, which is merely accidental to all ſorts of letters.

And thus we are to underſtand the verſes of Terencianus, which Voſſius endeavoureth to wreſt to another meaning, where he ſays of the three common vowels among the Greeks, namely α, ι, υ;

Tertiam Romana lingua quam vocant Υ non habet,
Hujus in locum videtur U Latina ſubdita:
Quæ vicem nobis rependit interim vacantis Υ,
Quando communem reddit Latino & Græco ſonum.

For ſince he formally declares that this third vowel Y does not belong to the Latin tongue, he plainly ſheweth that the Latin U was not ſounded like the Greek Y, becauſe otherwiſe he would have had no reaſon to ſay that the Romans were without this letter. And adding that the U was ſometimes put inſtead of this Greek Y, *when*, ſays he, *it made a ſound that was common both to Greeks and Latins*, he lets us know that this U was put there improperly and inſtead of the Greek Y, which was owing merely to the ambition of the Romans, who made uſe of Latin characters, that they might ſeem to borrow nothing of the Greeks. Thus it is that Caſſiodorus obſerves they wrote *Suria* for *Syria*; and Donatus that they put *ſura* for *ſyra*.

Longus mentions the ſame thing, adding nevertheleſs that it is better to uſe the Y in thoſe Greek words. Which ſhews that they had

had ſtill retained the ſound thereof, even when they made uſe of the U. For if the U, as a Latin letter, might have been ſounded as the Greek Y, that is, like the French U, which is much ſofter than that of the Latin OU, Quintilian would not have ſaid that in the word *Zephyris*, for inſtance, *there were two letters*, (the Z and the Y, which he calls *jucundiſſimas litteras*) *which the Romans had not, but were obliged to borrow of the Greeks whenever they wanted to make uſe of Greek words, becauſe if they had attempted to write them with Latin letters, this would have produced a rough and barbarous ſound*, lib. 12. c. 10.

If after all this there can be any doubt that the real pronunciation of the Latin U was that of the French diphthong *ou*, we need only to obſerve the manner in which it is pronounced by the modern Italians: And ſhould it be imagined that this U might ſometimes have the ſound of the Greek Y in Latin; then the Greeks in all probability muſt have been very much in the wrong, when in making uſe of Latin words they had recourſe to υ to expreſs the force of the Latin U, when they needed only to have wrote their ὑψιλὸν.

To this genuine ſound of the Latin U it is owing, as already hath been mentioned, that it was ſo frequently changed into O, as *volt* for *vult*, &c. becauſe the U being pronounced like the French *ou*, it greatly partook of the nature of O. And for this ſame reaſon theſe two letters are ſo often changed for one another in analogy. For from *robur* cometh *roboris*, from *dominum* in the ſingular cometh *dominos* in the plural, and the like.

But it is to be obſerved that we ſtill retain ſomething of this antient pronunciation of the U in thoſe words where it is followed by an M or an N. *Dominum*, *dederunt*, &c. This is owing to the natural property of thoſe two conſonants, which produce a very particular ſound, and are always pronounced broader and fuller, let them be joined with whatever vowel they will: it being the ſame thing, according to Quintilian, to ſay *ſervom*, as *ſervum*, or *ſervoum*. Though we have loſt this pronunciation in ſome words where the *n* is followed by a *c*, as *nunc*, *tunc*, *hunc*, *cunctis*, and *defunctis* in the church ſervice.

But if it ſhould be aſked whether the U had intirely the ſame ſound as the diphthong ου? we may anſwer it had not, but ſomething very like it; becauſe the diphthongs, as the word implies, were productive of a double ſound compoſed of two vowels, as we ſee in the French diphthongs *ciel*, *beau*, *mien*, &c. though of one ſyllable. This was not the caſe of the U, which had but one, though a full ſound. And this is the opinion of Ramus, for otherwiſe, he ſays, *it would have paſſed for a diphthong*. Hence we ſee that Joſeph Scaliger had no right to find fault with Auſonius for ſaying in this verſe,

Cecropiis ignota notis ferale ſonans U.

that the ſound of this U, which is *ou*, was unknown to the Greeks, becauſe the ſound of the diphthong *ou* was not altogether the ſame.

But beſides this natural pronunciation of the U, there was another, according to Quintilian, that had a middle ſound, as it were, between I and U, which was the reaſon of its being variouſly written: and thence it is that we ſtill meet with *optimus* or *optumus*, *maximus* or *maxumus*, *monimentum* or *monumentum*, &c. And the antient inſcriptions abound with theſe variations, *ſtupendium* for *ſtipendium*, *aurufex* for *aurifex*: and in like manner we ſay, *capulum enſis*, the hilt, from *capio*: *clipeus* for *clupeus*; *exul* for *exil*, from *exilium*; *facul* for *facile*; *lubet* for *libet*; *manibiæ* for *manubiæ*; *volitare* for *volutare*, Varr. and the like.

III. *Of* Y.

There is hardly any thing further to be ſaid in regard to this ſixth vowel, after what has been obſerved upon this head, when ſpeaking of the U; we are only to take notice that it was always uſed in Greek nouns, and pronounced very near in the ſame manner as the French U, which has a middle ſound between the Latin *i* and *u*.

The French particularly make uſe of this letter Y in all words ending in *y*, as *epy*, *fourny*, *garny*, &c. though they have loſt its ſound, for they always pronounce it as an *i*. And this pronunciation they have even introduced into the Latin tongue, where there is in ſome meaſure a neceſſity for tolerating it becauſe of its being eſtabliſhed by cuſtom; but it is by no means to be admitted into the Greek language, where the ὑψιλὸν ought to be pronounced like a French U: which is demonſtrated by all the antient and modern grammarians, and may be further corroborated by an invincible argument, borrowed from thoſe words which are formed by the imitation of ſound, to ſignify the cries of animals. For it is beyond doubt that when we ſay ὑλακτίζειν, *ululare*, μυκάζειν, *mugire*, γρύζειν, *grunnire*, the original intent was not to convey the ſound of an I, but of an U, as the vowel that borders neareſt on the cry of thoſe animals.

Therefore it may be obſerved here in general, that uſe being the miſtreſs of living languages, and the Latin being now adopted by the church, and in every body's mouth, it would be imprudent to change the pronunciation of it in things univerſally received. But in regard to the Greek tongue, as it is confined to a ſmall number of litterati, it ſeems to be wronging their abilities to ſay, either that they are ignorant of the genuine pronunciation of the antients, of which ſo many learned men have wrote expreſs treatiſes, or that knowing it, they make a difficulty to conform thereto; ſince it is now received by the moſt learned of every nation: and were it not for this (as hath been obſerved by Mr. Cheek, the king's profeſſor in England, who wrote a learned diſſertation on this ſubject above a hundred years ago) we ſhould be deprived of the whole beauty of the analogy of this language, whether in regard to the numerouſneſs of periods, and the cadence of verſe, or to the ſurprizing relation which the words have to each other in the declenſions, conjugations, augments, dialects, and interchanging

changing of letters: which ſhews a moſt beautiful proportion in the whole, and greatly facilitates the principles to thoſe who have a mind to learn the Greek tongue.

CHAPTER V.

Of Diphthongs.

WE join the diphthongs to the vowels as the whole to its parts. Lipſius calls them BIVOCALES, double vowels, becauſe they are compounded of two vowels: and it may be obſerved that there are eight in Latin, Æ, *ætas*, AI, *Maïa*, AU, *audio*, EI, *eïa*, EU, *eurus*, OE, *pœna*, OI, *Troïa*, UI, *harpuïa*. For in this word there is a Greek diphthong, ſays Servius, though ſome write it alſo with a Y only, *harpya*.

Theſe diphthongs uſed to be pronounced with a double ſound, as their name implieth: but the two vowels were not diſtinguiſhed alike, one being ſometimes weaker, and the other ſtronger.

I. *Of the Diphthongs* Æ *and* AI.

Therefore in *æ* and *ai*, the firſt vowel had its full and complete ſound, becauſe the A of itſelf is ſtronger than the other vowels, and never loſeth the advantage it has over them in pronouncing, as Plutarch witneſſeth in his treatiſe of banquets: on the contrary the latter had a much weaker ſound, as may be experienced in *Aiax*. Hence it was that oftentimes they did not diſtinguiſh whether it was an E or an I, and for this reaſon they wrote heretofore with an AI, what afterwards they came to write with an Æ, *muſai* for *muſæ*; *Kaiſar* for *Kæſar*, whence the Germans and Flemings have ſtill preſerved the word *Keyſer*, to ſignify *Cæſar*; *Juliai* for *Juliæ*, and the like; as appears by the authority of Quintilian, Longus, Scaurus, and other grammarians. Hence it is that in ſome words the A hath remained by itſelf, as AQUA *ab æquando*, ſays St. Iſidorus, ſo that in the Greek the diphthong *ai* ought always to be more open than the η, and we ſhould lean more upon the A than upon the I. Though we muſt confeſs that after the corruption of the language, the Æ was alſo pronounced like a ſimple E, for which reaſon, inſtead of Æ they frequently put only an E, as *eger* for *æger*, *etas* for *ætas*, *es alienum* for *æs*. And on the contrary the Æ has been ſometimes put for a ſimple E, as *ævocatus* for *evocatus*, and the like, with which the old gloſſaries abound. And hence it is that Beda in his orthography ranks *æquor* among the words that are written with a ſimple E. Which he does likewiſe in regard to *comœdia*. Whereby it appears that the corruption which hath been introduced into the pronunciation of the diphthongs, was conteſted even in his time, that is ſo early as the ſeventh century.

II. *Of the Diphthongs* AU *and* EU.

The pronunciation ſtill obſerved in AU and EU, borders nearer upon that of the antients. For the AU had a great affinity with

the O, for which reaſon they wrote *caurus* and *corus*; *cauda* and *coda*, *lautus* and *lotus*, *plauſtrum* and *ploſtrum*, with a great many others which may be ſeen in Feſtus and in Priſcian, lib. 1. This the Latins had borrowed from the Dorians, who ſaid ὄλαξ for αὖλαξ, *ſulcus*; τρῶμα for τραῦμα, *vulnus*; where we likewiſe perceive that the pronunciation of the ω was much fuller than that of the *omicron*, ſince it bordered upon the *au*, only that they ſounded the A ſomewhat ſtronger in order to form a diphthong, whence it is that we find *Aorelius* for *Aurelius*. In Veter. Epigram,

The EU was pronounced almoſt in the ſame manner as we now pronounce *eudoxia*, *euchariſtia*, *euripus*, not joining the two letters all together, but dividing them as little and as nicely as poſſible, and leaning more upon the U than the E. Theſe two diphthongs had a relation to each other; for from *eurus* comes *aura*, and they have this in particular, that both in Greek, Latin, and French, they have nearly retained the ſame pronunciation. So that it is quite without reaſon or foundation that ſome attempt to pronounce αυ in Greek like *af*, and ευ like *ef*, as if ὐψιλὸν was an *f*, and not an *u*; or a diphthong could be formed of a vowel and a conſonant, inſtead of two vowels; or in ſhort the *u* ought to have any other effect on both thoſe occaſions than the diphthong *ou*, which is pronounced *ou* and not *of*, as one would think it ought to be pronounced if thoſe other two ſounds were to be admitted.

From this error nevertheleſs it comes that the French pronounce *un af-tomate*, *un e-vangile*, and not *au-tomate*, nor *eu-angile*, as they ſay *eu-nuque*, *eu-chariſtie*. And though it be ill founded, yet it ſeems to have been introduced a long time ago, ſince Beda in his poetry takes notice that they ſaid *a-vrum* for *au-rum*, *e-vangelium* for *eu-angelium*. But as to the verſes which are quoted out of Tertullian,

Tradit evangelium Paulus ſine crimine mundum,

it is not his, no more than the others which are attributed to him, according to what Monſ. Rigault hath obſerved in his notes on this author. And it is contrary to the practice of the antients, who always make *eu* long, as in *eu-ander*, *eu-ans*, and ſuch like.

Namque ut ab Evandro caſtris ingreſſus Hetruſcis, Virg.
Nec non Evantem Phrigium, Paridiſque Mimanta, Id.

Which they would never have done, ſays Voſſius, had the U been ſeparated from the *epſilon*, which is naturally ſhort.

But it is obſervable that Terentianus declares that theſe two diphthongs *au* and *eu* were pronounced ſomewhat ſhorter than the others.

AU & EU *quas ſic habemus cum Græcis communiter,*
Corripi plerumque poſſunt temporum ſalvo modo. And lower down.
Εὐπολιν, πευκὴν & ἰυνόυν, *aut poetam* Ἐυριπιδὴν,
Syllabas primas neceſſe eſt ore raptim promere;
Tempus at duplum manebit, nihil obeſt correptio.

III. *Of the Diphthong* EI.

In the diphthong EI, the E was very weak, ſo that ſcarce any other ſound was heard but that of the I; hence it is that this E was

was often loſt, and there remained only a long I, as in *eo*, *is*, *it*, for *eis*, *eit*, &c. becauſe, as we have already obſerved, the long I had almoſt the ſame ſound as this diphthong, as Cicero ſufficiently teſtifieth, when he makes an alluſion and compariſon betwixt *bini*, and βίνει, and as we likewiſe ſee in the old monumental inſcriptions, where they wrote indifferently *dico* or *deico*, *heic* or *hic*, *omneis* or *omnis*, &c. Which was owing to a delicacy of the language particularly uſed by well bred people; whereas the vulgar, or illiterate perſons, rather ſounded the E intire. For which reaſon Varro obſerves that the peaſants ſaid *vellam* for *villam*, which came from *vehillam* or *veillam*. And in Cicero, Craſſius reproves Sulpicius, becauſe by leaning too much on the E in this diphthong, *he did not pronounce like an orator, but like a plowman.* And hence alſo it is that heretofore ſome pronounced *leber*, and others *liber*, becauſe it came from *leiber*; and in like manner *Alexandrea* or *Alexandria*, as coming from *Alexandreia:* and the like.

IV. *Of the diphthongs* OE *and* OI.

Terence and Victorinus inform us that theſe two Latin diphthongs had a very great affinity with the Greek diphthong OI. And Ramus in the third book of his ſchools, expreſſeth the ſound of the latter by theſe French words *moi*, *toi*, *ſoi*. This has occaſioned the changes we ſometimes obſerve in the antient copies, as *Adelphoe* for *Adelphoi*, in Terence; and in another place *Oinonem* for *Oenonem*, with the like: and ſhews us the reaſon why in rendering words from Greek into Latin, they are always changed one for the other, ποινὴ, *pœna*, &c. where we ſee that as of AI they made Æ, ſo of OI they made OE, only by changing I into E.

Now as among the Latins the O bore a great relation to the U, it happened that OE hath been oftentimes changed into U, as when of *pœna* they made *punire*, that is *pounire*, after their manner of pronouncing the U. And therefore we find in antient inſcriptions, *oiſum* or *œſum* for *uſum*. *Coiravit* or *cœravit* for *curavit*. They ſaid likewiſe *moerus* for *murus*——*aggeribus moerorum*, Æn. 8. according to Servius, whence alſo cometh *pomœrium* quaſi poſt *moerum* ſive *murum*; we find alſo *moenus* for *moerus* (changing *n* into *r*) and in the plural *mœnia* for *munia*, from *munio*. In like manner *mœnera* for *munera*, &c. Thus it is that the Flemings write *goet*, and pronounce it *goot*, to ſignify *good:* and thus we ſtill ſay *Puni* for *Pœni*; *bellum Punicum* for *Pœnicum*; the Carthaginians having been called *Pœni*, *quaſi Phœni*, ſays Servius, becauſe they came from Phœnicia, where we may likewiſe take notice of the change of PH into P. For the Jews and other eaſtern nations, according to St. Jerom, had no P; whence it comes that he always tranſlates *Philiſtiim* to ſignify the people of *Paleſtine*, though now of one and the ſame letter, which is the ף, they make either a P or a PH, putting it with or without a *dagueſh*.

But we are to take notice that this change of the diphthong OI into U, was received only in thoſe words where the O was ſounded ſtronger than the I: whereas in moſt other places, it partook

a great deal more of the ſound of the I, as Lipſius ſheweth. Which makes us doubt whether Ramus hath ſufficiently explained the ſound of this diphthong, when he ſays it was the ſame as in the French words *moy*, *toy*, *ſoy*; and whether it would not be better repreſented by theſe verſes out of Virgil, Æn. 11.

Proinde tona eloquio ſolitum tibi; *meque timoris* ——*Argue.*

Where *proinde* being only a diſſyllable, perfectly expreſſeth the ſound of this diphthong, ſays Voſſius. Hence, as in theſe words where the O was ſtrongeſt, it has prevailed, and been afterwards changed into U; in like manner where I was ſtrongeſt, it has often remained by itſelf. For from λοίβω or λείβω comes *libare*; from *loiber* or *leiber* cometh *liber*; and thereby we ſee that it is no wonder that the Athenians did not all underſtand in the ſame manner this oracle pronounced at Delphi.

Ἥξει Δωριακὸς πολέμῳ ἢ λειμὸς ἐν αὐτῷ.

and that ſome took λιμὸς for λοιμὸς, *a famine* inſtead of the plague. Not that thoſe two words had intirely the ſame ſound, ſays Voſſius, but becauſe in reality there was very little difference.

CHAPTER VI.

Of the nature of I *and* V *conſonants. Whether there are any triphthongs, or other diphthongs among the Latins, than thoſe above explained.*

IN order to explain intirely what relates to the Latin diphthongs, it is neceſſary for us here to take notice of the I and V conſonants.

I. *Whether the* I *and* V *were conſonants among the antients.*

Scioppius pretends that the I and V were never any thing elſe but vowels among the Latins, and his principal argument is that in verſe we often ſee them unite into a diphthong, as *fuiſſet*, of two ſyllables in Lucilius; *pituita*, of three in Horace; *ſuadet*, *ſuaſit*, *ſuetus*, and others, of two in Virgil:

Suadet enim veſana fames——&c.

where the *u* in *ſua* is pronounced in the ſame manner as in *qua*. So that according to him the Latins pronounced *vinum*, *vale*, juſt as the Germans pronounce *win*, *wal*, &c.

Hence he believes that in *navita*, the firſt ſyllable was pronounced in the ſame manner as in *nauta*, becauſe it is only the ſame word: and the firſt in *favitor* (which we find in Plautus) in the ſame manner as in *fautor*, the I being loſt in thoſe words, merely becauſe it was ſcarce diſtinguiſhed in the pronunciation.

This may be ſupported by the authority of Tully, when he ſhews that there was no great difference between *cauneas* and *cave ne eas*. For the E of *cave*, being hardly diſtinguiſhed, no more than in *face*, *dice*, and the like imperatives, where it is now intirely diſuſed; they ſeem to have ſaid *cau-n'eas*, for *cave ne eas*.

II. *Whether*

II. *Whether there are any triphthongs.*

Now according to this opinion of Scioppius, we muſt alſo admit not only of more diphthongs than are commonly allowed, but of courſe of triphthongs, as UÆ in *aquæ*, VEA in *alvearia*, *laquearia*, &c.

Seu lento fuerint alvearia vimine texta, Virg.

And we find even by Cornutus, that they were admitted by ſome of the antients; for otherwiſe they would not have given themſelves the trouble to refute this opinion. Beſides that Chariſius expreſsly declares in the beginning of his firſt book, that ſyllables may be long either by a ſingle vowel, as A; or by three as UÆ.

On the contrary Quintilian ſays that there are never three vowels in a ſingle ſyllable, but one of them is changed into a conſonant. And Terentianus maintains the ſame thing.

Syllabam nec invenimus ex tribus vocalibus.

Voſſius likewiſe rejects theſe triphthongs, inſiſting that the Romans had at all times the J and V conſonants, and founding his opinion on this, that the oriental languages have their *vau* and their *jod*, which anſwer to theſe two letters, as we likewiſe find that they have been adopted by the French and by other vulgar languages.

We read alſo in Caſſiodorus, that according to Cornutus, Varro had taken notice of the V conſonant, which he called *va* or *vau*, becauſe of its rough ſound. Priſcian declares the ſame thing, and confirms it not only from Varro, but likewiſe from Didymus. And it does not ſeem at all probable, that the Latins after following the Æolians in every thing, ſhould not likewiſe have borrowed their *digamma*, that is the V conſonant which ſupplied its place every where, purſuant to the ſame Priſcian.

This is further corroborated by the figure invented by the emperor Claudius for this V, which was only an inverted *d*. Which doubtleſs he would never have done, had it not been received in the pronunciation. Whence one might infer that the uſe of this V conſonant was greater than that of the I, for otherwiſe he would have had no reaſon to order a new character for one more than for the other: though they are both marked as conſonants in the antients, as in Quintilian, Chariſius, Diomedes, Terentianus, Priſcian, and others.

St. Auſtin in his book of the principles of logic, obſerves alſo as a thing *beyond all ſort of doubt*, that in theſe words *venter*, *vaſer*, *vinum*, and the like, where V is a conſonant, *the ſound is ſtrong and full*. For which reaſon, ſays he, we drop it in ſome words, as *amaſti*, *abiit*, for *amaviſti*, *abivit*, &c. in order not to offend the ear. And hence it is, he addeth, that we derive the etymology of the word from *vis*, becauſe *ſonus verbi*, *quaſi validus*, *congruit rei quæ ſignificatur*. Which is conſonant to the opinion of Plato in his Cratylus, and to that of the Stoics, who believed there

were no words, but what could be ſome way accounted for by the ſound of the letters: though Cicero laughs at this opinion, which St. Auſtin likewiſe ſeems to diſapprove.

But beſide theſe reaſons and authorities, Scioppius's opinion is liable ſtill to three or four difficulties, which it will not be eaſy to ſolve.

The firſt is, that it deſtroys the poſition in verſe, where one would think that *ad*, for example, in *adjuvat* could not be long, if the I after the D were not a conſonant. And it ſignifies nothing to ſay with this author, that the *ad* is long by the appoſition of the diphthong *iu*, which being hard to pronounce, ſuſtains this firſt ſyllable. For if this length of *ad* proceeded only from the difficulty of pronouncing the ſecond ſyllable, how comes it that this ſyllable itſelf was not long, ſince according to him it laſted longer in pronouncing? And how came it to give to the firſt ſyllable a length of time and quantity by ſuſtaining it, when it was neither long, nor ſuſtained itſelf? But if the length of one ſyllable might be owing to the fullneſs of the next, how comes it that the firſt in *Adauctus*, is not rather long, ſince the ſecond is ſo full and ſo hard to pronounce, as to be long both by nature and poſition?

The ſecond objection that may be made againſt him, and which depends on the firſt, is, that if the j was a vowel in *ab Jove*, *adjuvat*, and the like, it would be a diphthong with the next vowel, and therefore would lengthen that ſyllable, whereas it is ſhort. To which it ſignifies nothing to anſwer, that all diphthongs are not long by nature, becauſe the firſt in *queror*, and the ſecond in *aqua*, *ſanguis*, and the like, are not ſuch. For it may be ſaid, I think, that thoſe ſyllables are not real diphthongs; the nature of the diphthongs, as we have already ſhewn, being to have a double ſound, whereas that of the U was always to become a liquid after theſe two conſonants, Q and G; as in *aqua*, *ſanguis*, &c. and even frequently after S, as in *ſuavis*, *ſuetus*, *ſuadet*, and the like, whoſe genuine pronunciation is to be only of two ſyllables. And then the U was loſt, and ſlipped away in ſuch a manner, that it had no power or force to lengthen the ſyllable, unleſs the following vowel was already long by nature, as in *quæro*, *ſuadet*, &c.

The third objection is that if this I and this V had been always vowels, they would have occaſioned an eliſion of the letter *m* or of the vowel in the preceding word, which they do not. As *tollere vento. Incute vim ventis. Interpres divûm Jove miſſus ab ipſo. Audentes fortuna juvat*, Virg. And not *toller, üento, fortun', üuüat*, &c.

The fourth objection is, that even the U and I vowels are frequently changed into conſonants, as in *gen-va labant. Ten-vis ubi argilla. Ar-jetat in portas. Par-jetibuſque premunt arctis*, according to Probus and Terentianus. Which is much more probable than the opinion of Macrobius, according to whom thoſe verſes would begin with a foot of four ſhort ſyllables.

But whatever may be the reſult of this queſtion which hath its difficulties on both ſides; what we are moſt to obſerve, is that in all probability the Latins did not pronounce this I, though a conſonant,

ſonant, ſo ſtrong as we do. As may be ſtill ſeen by the Italians, who always pronounce their I like a vowel, unleſs they put a G before it, to which they even give ſomething of the D; for though they write *Giacomo*, they pronounce it almoſt like *Dgiacomo*; but except on this occaſion, always *ïacomo*, or *ïacopo*. And in the Latin words where they do not put the *g*, becauſe they cannot alter the orthography, as *jacio*, *judico*, *adjuvo*, they pronounce this *j* in ſuch a manner, that we only perceive the ſound of the *i* vowel, though they call it *i* conſonant. And among the Hebrews the *vau* and the *jod* have a much greater affinity with the ſound of our *i* and *u* vowels, than of our conſonants.

It is for this reaſon very likely, that the poets join one of theſe vowels to others in verſe oftener than we imagine. For not to mention *ſuavis*, *ſuetus*, *ſuadet*, and others which have this ſound of themſelves, and not by poetic licence; we find *alveo* of two ſyllables only, *alvearia* of four, *fuiſſet* of two in Lucretius, and a great many more, whether this is to be called a diphthong or a triphthong, or a ſynereſis, that is, when two ſyllables are contracted into one; examples of which may be ſeen in the next book, in the ſection of Latin poetry, chap. 3. n. 5.

III. *Whether the* I *may ſometimes paſs for a double conſonant.*

From the foregoing diſcourſe it is eaſy to ſee that the Grammarians had very little foundation to ſay that the I was ſometimes a double conſonant, ſince it appears rather to have been only a ſemiconſonant. And little does it import to alledge that it makes the ſyllable which precedes it long by poſition, as the firſt in *major*; ſince it is certain that if the I was a double letter, it might be reſolved into two ſimple ones, which is not ſo much as imagined. And therefore the reaſon why the firſt is long, in *major*, *pejus*, and the like, is not that the *j* is a double conſonant in thoſe words, but on the contrary it is becauſe being there a vowel, it makes a diphthong with the firſt, *mai-or*, *pei-us*, &c.

And indeed it evidently appears that this *i* cannot form a long poſition of itſelf, ſince in *bĭjugus*, *trĭjugus*, *quadrĭjugus*, the *i* is ſhort in the antepenultima before this conſonant.

Interea bĭjugis infert ſe Leucagus albis, Æn. 10.

Which happens not only to the compounds of *jugum*, as ſome have fancied, but likewiſe to other words.

Aure rĕjectantem miſtos cum ſanguine dentes, Æn. 5.

as Pierius would have us read it; whereas others put *ejectantem*, which Macrobius, Farnaby and Voſſius ſeem to favour: though this makes nothing at all for the I conſonant, the firſt ſyllable being long in this word, only becauſe we are to read it with a diphthong *ei-ectantem*, and perhaps they even put two *ii*, as Priſcian witneſſeth that the antients wrote with a diphthong *eiius*, *peiius*, *Pompeiius*, examples whereof are ſtill extant in antient inſcriptions; and as we learn from Longus, that Cicero wrote *aiio*, *Maiiam*, and the like with *ii*.

For

For this very reaſon the firſt is long in *Caiius*, and *Caii*, and the like.

Quod peto da Caii, non peto conſilium, Mart.

and Lucretius has made it the ſame in *reii*, *eii*, as likewiſe Plautus.

CHAPTER VII.

Of Liquids.

THEY generally reckon four liquids, or gliding letters; that is, which run glib and ſmooth in pronouncing; namely L, R, M, N; though, as we have already taken notice, the two laſt are not very gliding.

The L and R have ſo great a relation to each other, that thoſe who want to pronounce an R, and are not able to effect it, becauſe of its great aſperity, do naturally fall into the L.

Hence ariſeth the mutual change betwixt theſe two letters. For not only the Attics ſay χείβανος for χλίβανος, *clibanus*; and the like; but the Latins have alſo taken *cantherus* from καυλήλιος, *lilium* from λείριον, *vermis* from ἕλμινς, or ἕιλμινς, *a worm*, &c. And by the ſame analogy, of *niger* they have made *nigellus*, of *umbra*, *umbella*, and ſuch like diminutives. They uſed alſo to ſay *conflacuit* for *confracuit*, Varr. *Parilia* for *Palilia*, Feſtus; juſt as we ſay *Alvernia* for *Arvernia*, Auvergne.

But the R was put alſo for D, as Priſcian obſerveth, *Arvocatos* for *advocatos*; *arvena* for *advena*. And in like manner *meridies* for *medidies*, taken from *media dies*, &c. And the R was likewiſe changed into S, as we ſhall ſhew hereafter.

The M hath a very obſcure ſound, and is pronounced on the edge of the lips, whence it was called *mugientem litteram*. It was often dropped in proſe, as it is ſtill in verſe. *Reſtitutu'iri*, in the civil law, inſtead of *reſtitutum iri*. *Salte* for *ſaltem*, vet. Gloſſ.

On the contrary the N was called *tinniens*, becauſe it had a clearer and neater ſound, the tongue reaching the palate of the mouth, as Nigidius and Terentianus obſerve. Which ſheweth that it was pronounced in *Manlius* the ſame as in *an*, in *menſis* the ſame as in *en*, &c. Though ſometimes it loſt great part of its force in particular words, and helped to form a middle ſound between it and *g*, as we ſhall more particularly take notice in the 9th chap. num. 7.

Scaliger in his book de emend. temp. obſerves that the Chaldeans frequently changed *nun* into *lamed*; *Nabonaſſar*, *Nabolaſſar*; *Nabonidus*, *Labonidus*.

It was alſo cuſtomary with the Greeks to change the *n* into *l*, ſaying for inſtance, λέτιες for νέτιες, from whence we have *lepus*: πλεύμων for πνεύμων, from whence we have *pulmo*: Μάλλιος for *Manlius*, &c. But ſometimes they dropped the *n* intirely, as Ὀρτήσιος, for *Hortenſius*: which made Lambinus imagine, that the real name of this Roman orator was *Horteſius*, contrary to the authority of antient copies and inſcriptions. Beſides, we find by a mul-

a multitude of other examples, that it was uſual with the Greeks to drop the *n*, when it happened not to be final, as Γαλλία Ναρβωνησία, Λυγδυνησία, Ἱσπανία Ταρακωνησία in geographers and hiſtorians, for *Gallia Narbonenſis*, *Lugdunenſis*, *Hiſpania Taraconenſis*, Οὐάλις for *Valens*, &c. Κλήμης, Κρήσκης, Πούδης, for *Clemens*, *Creſcens*, *Pudens*, in the new teſtament and elſewhere.

This letter is alſo ſometimes loſt in Latin, as when of *abſcindo* is formed *abſcidi* in the preterite. We likewiſe meet with *abſcidit* for ἀποτίμνει in the preſent, V. Gloſſ. Hence they uſed to write *coſſ.* to ſignify *conſules*, as Quintilian obſerveth by cutting off the *n*. But very often this omiſſion of the *n* can be attributed to no other cauſe but the ignorance of tranſcribers and ſculptors, when we find in the antients, for example, *Clemeti* for *Clementi*, *cojux* for *conjux*, *meſes* for *menſes*, &c. Becauſe as the ſmall ſtrokes that are put over the vowels to mark the long ones ā, ē, ō, have been ſometimes taken by the ignorant for tittles that made *n* and *m*, as we have already obſerved; ſo on other occaſions, where they afterwards really ſignified thoſe ſame letters, they were omitted by thoſe who believed that they were only marks of quantity. And this is what deceived Lambinus in the word *Hortēſius*, as we have ſeen but juſt now.

Quintilian ſays that the *m* was frequently at the end of words in Latin, but never in Greek, and that the Greeks changed it then into *n*, becauſe the *n* had a more agreeable ſound, though it was rare in Latin to ſee words ending with this letter.

Hereby we ſee that it is an error to pretend that in Greek the *n* ought to be pronounced like an *m* before β, π, or μ; ſince at the end of words it would be a barbariſm, according to Ramus, to ſay τὸν βίον, as if it were *tom bion*, τὴν μερίδα, as if *tem merida*, and the like.

But N had alſo an affinity with R, as *dirus* from δεινὸς, *furia* from φονία. And from thence comes *Æneus* for *æreus*. *Cancer* for *carcer*, of which they formed *cancelli*. *Carmen* for *canimen* from *cano*. *Germen* for *genimen*, from *geno* for *gigno*, according to Joſeph Scaliger upon Varro, and the like. And it was likewiſe put for S, whence we have *ceſſores* for *cenſores* in Varro, as the ſame Scaliger obſerveth. *Sanguis* for *ſanguen*, &c.

CHAPTER VIII.

Of the mute conſonants, and firſt of thoſe of the firſt order, P, B, F, V.

WE give the name of mutes to thoſe conſonants, which have a more obſcure and leſs diſtinct ſound than the reſt. There are ſix of them in our diviſion, which we diſpoſed according to the relation they bear to each other.

I. *Of*

I. *Of* B *and* P.

B and P are ſo near a-kin, that, according to Quintilian, reaſon required a *b* in the word *obtinuit*, but the ear could diſtinguiſh only a *p*, *optinuit*. Hence we find by antient inſcriptions, and by the old gloſſaries, that theſe two letters were often confounded, *apſens* for *abſens*, *optimus* for *obtimus*, *pleps* for *plebs*, *poblicus* for *publicus*, and ſuch like. Hence we have ſtill remaining *ſuppono* for *ſubpono*, *oppono* for *obpono*, &c. And ſeveral nations frequently pronounce one of theſe letters for the other, as the Germans, who ſay, *ponum vinum* for *bonum*, and the like.

The Greeks alſo uſed frequently to change theſe two letters, one for the other; and Plutarch takes notice that it was cuſtomary for the inhabitants of Delphi to ſay, βατεῖν for πατεῖν, βιχεὸν for πιχεὸν, &c. And hence it comes that whenever an S followeth, we change the *b* into *p*. *Scribo*, *ſcripſi*, juſt as the Greeks ſay, λείβω, λείψω, &c. for the B, according to Priſcian, is never ſuffered to precede the S in any ſyllable. But this is not ſo general as this author imagined, ſince we ſtill meet with *abſis* and *abſinthium*, for the Greek words ἄψις and ἀψίνθιον.

It is by this ſame analogy that the Latins have taken *paſco* from βόσκω, *papæ* from βαβαὶ, *buxus* from πύξος, *pedo* from βδέω, *puteus* from βύθος, and the like; as the Greeks have borrowed πόργος, *turris*, from the Phœnician word *Borg*, whence the French word *bourg* ſeems alſo to be derived.

Theſe two letters have likewiſe this in common, that they have crept into ſeveral words without any neceſſity, as *abſporto* for *aſporto*, ſee Gloſſ. *Obſtendit* for *oſtendit*, ſee Gloſſ. *Obſtentui* for *oſtentui*, ibid. and thence it is that from *urere* they ſay *comburere*: and hence alſo, according to Nonius, they ſay *celebre* for *celere*, &c. And the ſame in regard to the P. *Dampnum* for *damnum*, ſee Gloſſ. *Scampnum* for *ſcamnum*, Id. *Sumpſi* for *ſumſi*, &c. See the preterites, vol. i. rule 51. p. 257.

II. *Of the* F *and the* V *conſonant.*

The F was pronounced almoſt like φ, but not with ſo ſtrong an aſpiration; as Terentianus obſerves.

F littera à Græca Φ recedit lenis & hebes ſonus.

Hence Tully rallies a Greek, who inſtead of *Fundanius*, ſaid *Φundanius*, that is a *p* with an aſpiration, *P. hundanius*. Nevertheleſs, upon the decline of the language, theſe two letters uſed to be put for one another, as may be ſeen by the old gloſſaries, *falanx* for *phalanx*, and in like manner, *filoſophia*, *faleræ*, &c.

The V, that is the V conſonant, had a fuller ſound, but leſs rough than we now give it, by which we make it border very near upon the F. It had more of the German W, *winum*, *wine*; concerning which ſee what hath been already ſaid, c. 6. And hence the Greeks frequently changed it into ου, *Varus*, Οὔαρος, &c.

III.

III. *Relation between the* V *and the* Digamma.

This V ſupplied the place of the Æolic Digamma, which was ſo called becauſe it had the figure of two Γ*ammas*, one upon another, thus, F. But we are particularly to obſerve that the *digamma* was not pronounced ſo ſtrong as we now pronounce the V conſonant, for which reaſon it produced no poſition in verſe, as we ſhall ſhew hereafter. Hence Joſeph Scaliger, in his notes on Euſebius, hath extremely well obſerved this difference between the *digamma* and the V conſonant, that after the *digamma* is dropped, the word ſtill ſubſiſts, as Fιλίνη, ἰλίνη, ὦ Fον, ὦον: whereas the V is neceſſary to form the word, as *vulgus*, *volo*, *vado*, which would be deſtroyed, were we to ſay only *ulgus*, *olo*, *ado*, &c.

IV. *Other relation between* V *and* B.

This V conſonant had likewiſe a great relation to B, for which reaſon in words derived from the Greek, one is often taken for the other, as βίω, *vivo*; βία, *vis*; βούλω, *volo*; βαίνω, *venio*; βαδίζω, *vado*; βόσκω, *veſcor*; βοὴ, *vox*; βορὸς, *vorax*; βεβαίω, *voveo*. For we have already taken notice that *e* was frequently changed into *o*, and *ai* into *e*.

Hence it comes that the Greeks ſometimes rendered by a β the Latin words that begin with a V, βαλῆϛ for *valere*, becauſe, as they no longer uſed the *digamma*, they had nothing that came nearer to it; eſpecially ſince the B began already to degenerate from its natural ſound, which is that of β. This is a further proof, ſays Lipſius, that this V was not ſounded in the preſent manner, becauſe otherwiſe the Greeks would as naturally have attempted to expreſs it by φ as by β. Therefore the paſſage we quoted from St. Auſtin, chap. 6. n. 2. who calls it *craſſum & quaſi validum ſonum*, ought not, in all probability, to be underſtood of the roughneſs, but rather of the fullneſs of the V, which ſounded almoſt the ſame as the French diphthong *ou*, and was very near a-kin to the German W. But this does not prove by any means that the Greek B ſhould be pronounced like an V conſonant, which we have made appear in the New Method of learning the Greek tongue.

Now what has been here obſerved in regard to the affinity between the B and the V, greatly favours the pronunciation of the Spaniards and Gaſcoons. And though this error may ſeem very groſs, yet it is more antient than people imagine. For not only Adamantius hath taken particular notice of it in Caſſiodorus, but there are examples of it in old inſcriptions, as BASE for VASE, CIBICA for CIVICA, &c. Juſt as we likewiſe meet with inſtances of V for B, VENEFICIUM for BENEFICIUM, SIBE for SIVE; and in the Florentine Pandects, AVEO for ABEO, VOBEM for BOVEM, VESTIAS for BESTIAS, and the like; which is very neceſſary to obſerve.

It is likewiſe in conſequence of the affinity and relation betwixt theſe two letters that of *abfero* is formed *aufero*, whence we have *abſtuli*,

abſtuli, *ablatum*. And to this alſo it is owing that we have *arbilla* for *arvilla*, taken from *arvina*. Likewiſe *albena* for *alvena*, *advena*, whence cometh *aubain* in French, a foreigner according to Cujas: and alſo *aubene*, as much as to ſay *advene: bona caduca ſive adventitia*, the *droit d'aubene*, or eſcheatage, being relative to the eſtates of foreigners deceaſed without lawful heirs, and which therefore devolve to the king.

V. *Relation of* B *to* F, *and to* Φ.

But beſide this relation of B to V conſonant, it had alſo another to F, and to Φ. For they uſed to ſay *bruges* for *fruges*, as Cicero takes notice; of βρέμω they made *fremo*, of βασκάνος *faſcinum*, of βίνθος *fundum*, &c. And on the contrary they uſed to ſay *fifilare* for *fibilare*, whence alſo comes the French word *ſiffler*; they ſaid *af vobis* for *ab vobis*; and thence we have ſtill remaining, *ſuffero* for *ſubfero*, *ſufficit* for *ſubficit*, *ſuffuſio* for *ſubfuſio*, and others. Whereas the Macedonians, as Plutarch informs us, ſaid Βίλιππος for Φίλιππος, and ſuch like; and according to Feſtus we ſay *album* for ἄλφος, a kind of white itch; from ἄμφω cometh *ambo*; and the reſt in the like manner.

VI. *Other relations of* B *or* P *to* M, *and of* P *to* F *or* PH.

As the letter M hath a very obſcure ſound, and is almoſt as labial as B and P, hence it is often changed into one of theſe two letters; as *globus*, a globe; *glomus*, a bottom, or clew of thread: *ſubmitto*, *ſummitto*, μίλλειν, Æol. βίλλειν, παθοῦσα, Æol. μαθοῦσα, *vermis* from ἕρπω, *ſomnus* from ὕπνος, *polluo* from μολύνω, μικκύλος, Æol. πικκύλος, whence the Italians have taken *picolo*, little.

Again, as P hath a relation to B, and B to F, ſo P hath alſo a relation to F, as *fido* from πείθω *perſuadeo*, *figo* from πήγω. And it has likewiſe a relation to PH, either becauſe originally this PH is no more than an aſpiration added to the ſound of P, or becauſe in proceſs of time this PH was pronounced like an F, which, as we have juſt now obſerved, has an affinity with P. Thus *trophæum* comes from τρόπαιον, *romphæa* from ῥομφαῖα, *verto* from ῥέπω. In like manner, *caput* from κεφαλή, *carpo* from κάρφω, *ſapiens* from σοφὸς, &c.

Chapter IX.

Of the ſecond claſs of mutes, C, Q, G, I.

THERE is an affinity or relation between C and Q, as likewiſe between G and J conſonant. Beſides, there is an affinity between C and G; but we muſt ſee in what manner.

I. *Re-*

I. *Relation between* C *and* Q.

So great is the relation between C and Q, that ſeveral grammarians have attempted to diſcard the Q as a ſuperfluous letter, pretending that the C and the U are ſufficient to expreſs the ſame ſound as Q. And we ſee that the Greeks have not this letter, which was taken from the *Kophe* or *Koppa* of the Syrians, and in French it has no other force than that of a ſingle K, or that of a C before A, O, U.

Quintilian aſſerts that the letter K hath nearly the ſame properties and effect as Q. And Ramus declares, that in the univerſity of Paris the letter Q had always the ſame ſound in Latin as it has now in French, till the foundation of the royal profeſſorſhips, under Francis I. So that they ſaid *qalis*, *qantus*, *qis*, as we ſee ſome people pronounce it ſtill. And he obſerves that at firſt every body oppoſed the other pronunciation, introduced by the king's profeſſors; as an innovation by no means to be admitted, though afterwards it made its way.

Nevertheleſs the letter Q ſtill retains the ſame ſound as K or C before O and U, as we ſee in *quum*, which is the ſame thing as *cum*, purſuant to what hath been mentioned in the remarks on the pronouns, chap. 1. num. 4. And in *quo:* hence Cicero, as Quintilian informs us, rallying a cook who was intriguing for ſome high preferment, made uſe of theſe words, *Ego quoque tibi jure favebo*, becauſe they could not tell by the ſound whether it was the particle *quoque*, or the vocative of *coquus*, a cook.

But in conjunction with the three firſt vowels, A, E, I, it has a thicker and fuller ſound, which is ſo particular, that it cannot be expreſſed by any Greek letters, *Duras & illa ſyllabas facit*, ſays Quintilian, *quæ ad conjungendas demum ſubjectas ſibi vocales eſt utilis, aliàs ſuper vacua, ut* EQUOS *ac* EQUUM *ſcribimus, cùm ipſæ etiam hæ vocales duæ efficiant ſonum, qualis apud Græcos nullus eſt, ideóque ſcribi illorum litteris non poteſt.* Though this ſound proceeds as much from the U as from the Q, becauſe after a G the U has the ſame effect in *lingua*, *ſanguis*, and others; and heretofore it had the ſame after S, *ſuavis*, *ſuadet*, &c. which has ſtill continued in verſe, as we have already obſerved.

This ſhews nevertheleſs the unreaſonableneſs of ſome in rejecting the Q, as of Varro according to Cenſorinus, and of Licinius Calvus according to Victorinus, who never would make uſe of it; for it is always of ſervice, ſince its office is to unite the two following vowels into one ſyllable, where the C denotes they are divided. This makes the difference between the nominative *qui* and the dative *cui*, between the infinitive *ſequi*, taken from the verb *ſequor*, and the preterite of *ſeco*, *ſecui*, and a great many others. This is further confirmed by Priſcian, and by Terentianus Maurus, whom ſome have placed late in the fifth century, though he muſt have flouriſhed in the middle of the fourth, ſince St. Auſtin quotes him as a dead author in books of his that were written before 390.

And ſo real is this difference between C and Q, that we find the antient poets have put a C where we always write a Q, when they wanted

wanted to divide the words into more ſyllables than they naturally form. Thus Lucretius uſeth *cüiret*, a triſſyllable, for *quiret*.

——Confringere ut arcta
Naturæ primus portarum clauſtra cüiret.

And thus alſo he made *acua*, a triſſyllable, for *aqua*. And in the ſame manner Plautus wanted to put *relicuüs*, in his Ciſtell. act. 2. ſc. 1.

Quod dedi datum non vellem, quod relicuüm non dabo.

Becauſe if we read it thus, the verſe, which is trochaic, will not have its full meaſure.

II. *Whether* Q *ought to paſs for a double letter.*

As we have obſerved that Q ſupplied the place of C and U, there are grammarians who inſiſt on its being a double letter, and among the reſt Capella, Diomedes, and Longus; an opinion which Voſſius has alſo favoured. The ground they go upon is, that the antients wrote QI, QÆ, QID, &c. without a *u*, examples of which are ſtill to be ſeen in antient inſcriptions, whence it follows, ſay they, that the U was included in Q, and conſequently that this is a double letter.

Nevertheleſs it is beyond all doubt that Q cannot be a double letter, for otherwiſe the firſt in *aqua*, *equus*, and the like, would be long, whereas it is ſhort in verſe.

To their argument I ſhall give two anſwers; the firſt that it was the cuſtom of the antients frequently to take a ſingle letter for the characters which formed the name of the letter: putting, for inſtance, a K only for *Ka* or *Ca*, they wrote *Krus* for *Karus*, and yet this did not make the K a double letter. So that they might put likewiſe a *q* only for *qu*, and *qis* for *quis*, &c.

And thence it appears, to mention it only by the way, that when in Greek writings we meet with ο for ου, this ο ſtands for the name of the letter, as Quintilian obſerves; for its name was οῦ, according to Victorinus, juſt as they ſaid μῦ, νῦ, οῦ; the name of no letter whatever being formed by a ſimple character. Hence the ε itſelf was called EI, as we find in Euſtathius and Plutarch; ſo that ſometimes, when they wrote only E, they pronounced EI, the ſingle letter ſtanding for the name of the letter itſelf. And therefore we meet in Atheneus with ΔΙΟΝΥΣΟ for Διονύσου, and in the two Farneſian columns, which were removed from the via Appia, ΤΟ ΤΡΙΤΟ for τῷ τρίτῳ, ΗΕΡΟΔΟ for Ηρῴδου, and the like.

The ſecond anſwer I make to their objection is, that when the antients wrote *qis*, perhaps they pronounced it as if it was a K, and the writing changed with the pronunciation. *Fortaſſe etiam ſicut ſcribebant, ita & loquebantur*, ſays Quintilian. And this anſwer ſeems the more exact, as in Gruterus's inſcriptions we meet not only with *q*, but alſo with *c* only, for *qu*; *Cintus* for *Quintus*, *ſicis* for *ſiquis*. As on the contrary we meet with Q only for C. *Qurtius* for *Curtius*, *ſæqulum* for *ſæculum*, *mequm* for *mecum*: and with *qu* for C, as *liquebit* for *licebit* or *liqebit*; which is proper to be obſerved in order to correct a multitude of corrupt paſſages.

III. *Of the* U *which always accompanies the* Q.

But in the preſent manner of writing the Q is always accompanied of courſe by a U, which has given occaſion to grammarians to ſtart a thouſand idle queſtions; as whether it be a vowel or conſonant, whether it forms poſition with Q for the preceding ſyllable, or whether it makes a diphthong with the following vowel, &c.

To cut ſhort, I ſay that this U which always accompanies the Q, is not a conſonant, and therefore does not form poſition; and that it is a vowel, but a liquid vowel, which glides away ſo nimbly in pronouncing it, *as to be hardly perceptible*, according to Beda; and therefore it does not form a diphthong with the following vowel, becauſe it loſeth its whole force as a letter in verſe, *amittit vim litteræ in metro*, ſays Priſcian, which made Donatus believe, *that, ſtrictly ſpeaking, it is neither vowel nor conſonant.*

Hereby we ſee that Alvarez, as well as Voſſius, had very little foundation to call it a *liquid conſonant*, becauſe, if this was the caſe, it would at leaſt render the firſt common in *aqua, aquilex, aquilo; eques, equidem*, and the like, which it certainly does not. But a ſtronger argument that this *u* is only a liquid vowel, is that being uſed alſo after G, as in *anguis*, it has been omitted in ſeveral words where it formerly took place, as *redigo, extingo*, for *rediguo, extinguo*, &c. And the French uſe it thus not only after Q and G, as *queſtion, anguille*, &c. but likewiſe after C, as *cueillir*, &c.

IV. *Relation between* C *and* G.

G is only a diminution of C, according to Quintilian; and therefore there is a very great affinity between them, ſince of κυβερνήτης we make *gubernator*, of κλέος *gloria*, of *egi actum*, of *nec otium, negotium*, &c. And Quintilian obſerves, that in *Gaius, Gneius*, they did not diſtinguiſh whether it was a C or a G. Hence it is that of *centum* they formed *quadringenta, quingenta, ſeptingenta*, &c. Of *porricere* (which is ſtill uſed in regard to ſacrifices) they made *porrigere*, and the like.

It is ſuppoſed that the letter G was not invented till after the firſt Punic war, becauſe we always find a C inſtead of G on the column called ROSTRATA, which was raiſed at that time in honour of Duilius the conſul, and is ſtill to be ſeen in the capitol at Rome, as MACISTRATOS, LECIONES, PUCNANDO, COPIAS CARTACINIENSIS. Which is impoſſible to account for, unleſs we take the C in the ſame ſound as K. And it is obſervable that Suidas, ſpeaking of the creſcent which the ſenators wore upon their ſhoes, calls it τὸ Ῥωμαϊκὸν κάππα, plainly ſhewing thereby, that the C and K paſſed for the ſame thing; ſince indeed there was no difference between them in the ſound. For whereas at preſent we greatly ſoften the C before E and I, pronouncing *Cicero* nearly as if it was *Siſero*, they on the contrary pronounced it in this and in all other words, the ſame as in *caput* and in *corpus*.

I ſay the ſame of G, which always retained the ſame ſound. For whereas we have greatly ſoftened it before *e* and *i*, pronouncing it in *regis* and *rege*, as in the French words *regent* and *regir*; they on the contrary pronounced it every where as in *rego*.

Hence St. Auſtin ſaith, *Cùm dico* LEGE, *in his duabus ſyllabis, aliud Græcus, aliud Latinus intelligit*; giving us to underſtand, that the Latins pronounced the *g* as ſtrong in *lege*, as the Greeks in λίγε, and that theſe two words had in his time but one and the ſame ſound.

V. *Relation between* G *and* J *conſonant.*

The ſoft pronunciation which we give to G, is likewiſe the cauſe of its having a great relation to the ſound with which we pronounce J conſonant, when followed by an E or an I. For we ſound *regi* like *rejicio*, and *rege* like *pejero*, and ſo for the reſt. But this ſoft pronunciation of the G is loſt, when it happens to be followed by an *a*, *o*, or *u*, as *regat*, *rego*, *regum*, whereas we always preſerve it with the J conſonant, as *jacio*, *major* and *majus*, &c.

And if we ſhould be aſked whether this J conſonant had really this ſame pronunciation among the antients, we refer to what has been above-mentioned, chap. 6. p. 262.

VI. *Whether the antients pronounced* Gn *in the manner the French do at preſent.*

Another queſtion may ariſe, whether the Romans pronounced the G before *n*, in the ſame manner as the Italians do at preſent, and as the French pronounce it in theſe words, *Agnez*, *magnifique*, *pagnol*, &c.

In all probability they did not, but pronounced the G in *agnus*, as in *agger*, for this other pronunciation being ſo particular, and differing ſo greatly from the uſual ſound of the G, the antients would not have failed to take notice of it.

It is moreover obſervable that the G is ſounded ſo very little in theſe words *Agnez* and the like, that it ſerves only to denote the liquid N, as the ſame G in Italian is a ſign of the liquid L, *figliola*, *daughter*. Hence it is that the Spaniards do not uſe the *g* at all on thoſe occaſions, but are ſatisfied with putting a ſmall tittle over the *ñ*, to ſignify its being a liquid, and that it receives this pronunciation, writing *ſeñor*, and pronouncing *ſegnor*. And for this reaſon alſo Ramus, in his French grammar, uſeth a particular mark for this liquid *n* in French, without putting a *g*, but only a ſmall comma under the *n*.

VII. *That there is ſtill a middle ſound between* G *and* N, *which is neither intirely one nor the other, and has given the Greeks occaſion to change N into* Γ *before* γ, κ, χ, *or* ξ.

Another difficulty may here ariſe, to know whether the N is changed into Γ on certain occaſions among the Greeks, as in ἄγγελος.

ἄγγελος, ἄγχισα, ἄγκυρα, &c. and whether the Γ be then pronounced as an N. For it ſeems, ſays H. Stephen, to be a miſtake of the tranſcribers, who lengthened the ι a little too much in the ligatures of the ſmall letters, and made a γ of it. Hence in MSS. in capitals, ſuch as thoſe he made uſe of in compiling his Theſaurus, we find thoſe words intire with an N, ΑΝΓΕΛΟΣ, and the like. Beſides, Joſeph Scaliger, in his notes on Euſebius, quotes, from an antient inſcription, ΑΝΚΥΡΑ for ἄγκυρα. And indeed, addeth H. Stephen, it ſeems ridiculous to ſay that this N ſhould be changed into Γ, for no other end but that the Γ ſhould at the ſame time be pronounced like an N.

But in anſwer to this, we do not ſay it is pronounced like a Greek N, but as a vulgar *n*; or, to ſpeak more properly, with a middle ſound between the N and the G, according to Victorinus, contemporary with Donatus, St. Jerome's maſter, who acknowledges this change of letters and this pronunciation among the Greeks. Which made Scaliger ſay, that if we ſometimes meet with an N, this muſt be rather deemed an error of the tranſcribers, who imagined they ſhould expreſs this ſound better by this letter, whereas, according to Voſſius, it ſeems rather to require a new character.

And the Latins had ſomething like it in their language, which Nigidius, as Gellius obſerveth, uſed to call *a falſe N*, as in *anguis*, *ancora*, *increpat*, *ingenuus*, and others: *In his enim non verum N, ſed adulterinum ponitur*, theſe are his words, *Nam ſi ea littera eſſet, lingua palatum tangeret.* For which reaſon Varro, according to Priſcian, lib. 1, takes notice that Attius and the antients uſed to put two *gg* on this occaſion, like the Greeks, writing *aggulus*, *aggens*, *aggerunt*, and the like.

CHAPTER X.

Of the third claſs of mutes, which are D *and* T.

THE letter D is only a diminution of T, as G is of C, even according to Quintilian. This ſeems to favour thoſe who in Greek do pronounce the τ like a δ after a ν, ſaying πάντα as if it were πάνδα; λέοντος, as if it were λέονδος; a ſoftening that perhaps may be admitted, though it is not a fault to pronounce it otherwiſe. But even in Latin it is very certain that there is a great relation between thoſe two letters, in conſequence of which they are often changed one for the other, as *at* for *ad*; which made Quintilian laugh at thoſe who ſcrupled to write them indifferently: *ſet* for *ſed*, *haut* for *haud*, and others in the writings of the antients: *Quit* for *quid*, *adque* for *atque*, &c. in inſcriptions, and elſewhere.

The French write *voit* with a *t*, though it comes from *videt* with a *d*. And whenever the *d* is at the end of a word, and the next

with a vowel or an *h* without being aſpirated, they pronounce it like a *t*, and ſay, for example, *grant eſprit*, *grant homme*, though they write *grand eſprit*, *grand homme*. Which ſhews that in French we ought always to lean harder upon the final conſonants when the next word begins with a vowel, than in any other place.

In every other reſpect the French have almoſt intirely preſerved the ſound of thoſe two letters, except in the T, which is in great meaſure ſoftened, when joined with an *i*, before another vowel, where it is ſounded almoſt like the *s* of the antients, *pronuntio*, as if it were *pronunſio*. Whereas they pronounced it in *litium*, *vitium*, &c. all the ſame as in *litis*, *vitis*; of which no body can entertain the leaſt doubt, becauſe this ſoft ſound is taken notice of by none of the antients, and moreover becauſe it is a conſtant maxim, that no conſonant hath two different ſounds, either among the Latins or among the Greeks, this privilege, as Lipſius obſerves, being reſerved for the vowels.

True it is that we have a fragment of one Papirius a grammarian, which mentions that the *ti* before another vowel was pronounced like *tzi*, *juſtitia*, like *juſtitzia*. But beſides that this pronunciation does not intirely eſtabliſh ours, this very author excepts, among others, thoſe words in which an *i* comes immediately after *ti*, as *otii*, &c. Which ſhews that this pronunciation was introduced only by degrees, and in proportion as the Latin was corrupted by the mixture of foreign languages. Hence alſo it is, that in the old gloſſaries we find *eciam* for *etiam*: and in Feſtus, *Murtia Dea* or *Murcia* (the goddeſs of ſloth) according to the obſervations of Scaliger.

CHAPTER XI.

Of the hiſſing letters.

UNDER the name of hiſſing letters we include the S, and the double letters which are reſolved by S.

I. *Of the letter* S.

S is called a hiſſing letter, becauſe of its ſound. It has been variouſly received among the antients, ſome having intirely rejected it, while others affected to introduce it every where. Pindar calls it μίσοδηλον, *adulterinam*, and has avoided it in almoſt all his poems. Quintilian ſays *it is harſh, and makes a diſagreeable ſound in the connexion of words*. For which reaſon it was often intirely rejected, *dignu'*, *omnibu'*, and the like in Plautus, Terence, and elſewhere. In ſome Latin authors it was alſo changed into T, in imitation of the Attics, as *mertare*, *pultare*, *aggretus*, for *merſare*, *pulſare*, *aggreſſus*, &c.

Others, on the contrary, affected to introduce it every where, *Caſmœnæ* for *Camœnæ*, *duſmoſæ* for *dumoſæ*, &c. And Quintilian takes

takes notice that in Cicero's time, and afterwards, they frequently doubled it in the middle of words, *cauſſa*, *diviſſiones*, &c.

Be that as it may, there is no doubt of its being harſh if it be too hiſſing, or too often repeated; which obliged the French to ſoften it in ſuch a manner, that when it happens to be in the middle of two vowels, they pronounce it like an Z, ſaying *mizere*, and not *miſſere*. And this ſoft ſound they have alſo introduced into Latin words, pronouncing *miſeria*, like the French word *miſere*, though the Romans always ſounded their S in the ſame manner as in *ſeria*, and the like.

This letter had an affinity with R, which is the reaſon of there being ſo many nouns in ER and in IS, as *vomer* and *vomis*, *ciner* and *cinis*, *volucer* and *volucris*, *ſaluber* and *ſalubris*, *pulver* and *pulvis*, and many others, where we muſt alſo ſuppoſe the change of E into I, of which we have taken notice above. Others are in OS and in OR; *labos* and *labor*, *honos* and *honor*, &c.

The Attics were alſo uſed to put the σ for ρ, ἄρσην for ἄῤῥην, *maſculus*; θαρσαλέος for θαῤῥαλέος, *audax*, &c. Thus from τύρσις comes *turris*; from ἴσω (of which they made ἴσομαι) *ero*; from πρόσω, *porrum*; from κέλης, *celer*, and the like. And ſo from *Fuſius*, *Furius*; *Valeſius*, *Valerius*, &c.

But S had likewiſe a relation to D, as appears even by the Z, which includes both theſe letters, as we ſhall demonſtrate in the following number; by the increaſe of ſeveral Greek and Latin nouns, *clamis*, *clamydis*, for *clamis*, *ys*; *lapis*, *lapidis*, &c. (whereto we may refer *litis*, *ditis*, *militis*, and the like, becauſe of the above-mentioned affinity between D and T) by the compounding particles, *aſſumo* for *adſumo*; by the Greek and Latin verbs, ἄδω, *cano*, ἄσω; *ludo*, *luſi*, &c. and, in fine, by divers particular words, as from *edit* comes *eſt*, *he eats*, by ſyncope, for *eſit*.

II. *Of the double letters.*

The double letters always include the S, and therefore in great meaſure partake of its hiſſing.

The Greeks have three, Z, Ξ, Ψ; but the Latins have only two, X and Z; which is the caſe of moſt of the vulgar languages.

The X is equivalent to *cs*, as *dux* for *ducs*, for which reaſon it makes *ducis* in the genitive; and likewiſe to *gs*, as *rex* for *regs* (notwithſtanding what Voſſius ſays) for which reaſon it makes *regis* in the genitive. For ſince G and C have ſo great an affinity, as we have already obſerved, and ſince they are ſo frequently changed one for the other, as *negligo* for *nec lego*, there is a very ſtrong probability that the ſame double letter is alſo capable of expreſſing them both.

This X was ſometimes put with a C, as VICXIT, JUNCXIT, and ſometimes with an S, as CAPPADOXS, CONJUXS, &c. S. Iſidore takes notice that it did not obtain before the reign of Auguſtus, and Victorinus informs us that Nigidius would never make uſe of it.

The Z had a ſofter ſound than X, for which reaſon Quintilian calls it *molliſſimum & ſuaviſſimum*. Yet this was not the ſame ſound as we give it at preſent, which is only a moiety of the S. Beſide

this it had ſomething of the D, but with a very ſoft pronunciation; *Mezentius*, as if *Medſentius*; *Zethus*, as if *Dſethus*, &c.

Hence it is that the Dorians changed this letter into SD, whether in the beginning of a word, as σδυγὸς for ζυγὸς; or in the middle, as συρίσδω for συρίζω. Not that the ζ was equivalent to σδ, as Voſſius remarks in the firſt book of his grammar; but by reaſon of a kind of tranſpoſition or metatheſis; both Flaccus and Longus obſerving, that as the X began with a C, in like manner the Z ought to begin with D; ſo that all the double letters end with S. Yet Eraſmus and Ramus pretend the contrary, and Sextus Empiricus endeavours to prove againſt the torrent of grammarians, that the ζ was as much equivalent to σδ as to δσ.

Be that as it may, the Æolians alſo changed the δ into ζ, as ζαβάλλειν for δαβάλλειν, *calumniari*; from whence they took ζάβολος for *diabolos*, which we meet with in S. Cyprian and S. Hilary; and which Eraſmus renders *delatorem* or *calumniatorem*, and Budeus *adverſarium*, and is the uſual word by which S. Paulinus diſtinguiſhes the evil ſpirit.

The Latins likewiſe have frequently changed this ζ into D, and ſometimes into S, taking *odor* from ὄζειν; and from μᾶζα, *maſſa*; from πατρίζω, *patriſſo*, &c.

The Z had alſo the like affinity with G. Hence it is, as Scaliger obſerveth, that when the modern Greeks would expreſs the month called *Giumadi*, they write ζιυμάδι; and to expreſs a Perſian or a foreigner by the word *Agiami*, they write Αζάμι. This was even cuſtomary among the antients, as Capella obſerveth. Z, ſays this author, *à Græcis venit, licet etiam ipſo primo G Græcâ utebantur*; *nam* ΓΕΤΥΜ *dicebant, nunc* ZETUM *dicimus*. The Latins alſo of ζυγὸς have made *jugum*, of μεῖζον, *majus*, and the like, where the *j* conſonant had nearly the ſame ſound as *g*. The Italians, to expreſs the J conſonant, prefix a G, and pronounce it like *dg*; they write *Giacomo*, but pronounce *Dgiacomo* for *Jacomo*, *James*. And it is obſervable likewiſe in French, that they who cannot pronounce the G, or the J conſonant before *e* and *i*, (becauſe theſe letters require to be ſounded with a kind of hiſſing) pronounce exactly a Z, as when they ſay, *le zibet, du zinzembre, des zettons, ze ne ſçai, zirai là*, inſtead of *gibet, du gingembre, des jettons*, &c.

By all theſe relations we find it is no wonder that the Z, which in Greek ought to characterize the fourth conjugation, becauſe it is the fourth conſonant of their alphabet, is alſo changed into two σ in the preſent; that is, that the verbs of this conjugation terminate in ζω or σσω. We find likewiſe why ſome take now and then a δ, and others now and then a γ, for the characteriſtic of their ſecond aoriſt. This is intirely owing to the affinity betwixt the ζ and thoſe other two letters; which may be obſerved in a ſingle word; for what the Latins call *viridarium*, the Italians call *verzieri*, and the French *un verger*.

CHAPTER XII.

Of the aſpiration H.

GRammarians are in doubt whether H ought to be ranked among the letters or not, becauſe, ſay they, it is only an aſpiration.

We acknowledge that H is only an aſpiration, but we add that it is a real letter nevertheleſs, becauſe every character inſtituted by mankind, to apprize us of ſome change in the pronunciation, ought to be deemed a real letter, eſpecially where it has a place in the alphabet among the reſt, as we ſee that H has. And indeed it is very ridiculous to imagine that H is not a real letter, becauſe of its being only an aſpiration, ſince we ſee that the oriental languages have three or four letters, which they call gutturals, to expreſs only the different aſpirations.

The H ſupplies in Latin the rough breathings and the aſpirate conſonants of the Greeks; and thus it has two general uſes; the 1. before vowels in the beginning of ſyllables, as in *honor*, *hœdus*, *prehendo*; the 2. after conſonants, as in *thronus*, *Rhodus*, *philoſophus*, *charitas*.

I. *Of* H *before vowels.*

With regard to the former uſe the French have greatly changed the pronunciation of this letter in Latin words, and preſerved it only in ſome French words. For in Latin they hardly pronounce it at all, as in *honor*, *homo*, *humor*; and in French it is entirely loſt in theſe very words, *honneur*, *homme*, *humeur*; and in moſt words borrowed from the Latin or the Greek, pronouncing them as if there were no H, but merely *onneur*, *umeur*, *omme*, &c.

Now it is beyond all doubt that this was not the Roman way of pronouncing, but that they ſounded the H with as ſtrong an aſpiration as it is ſounded in words purely French, ſuch as *la hardieſſe*, *la halebarde*, *la hauteur*, &c. And perhaps they gave it even a ſtronger aſpiration.

This appears by two clear and irrefragable authorities. The 1. of St. Auſtin, who, complaining to the ſupreme being that mankind were more diligent obſervers of the rules of grammar than of his divine laws, mentions that they were ſo exact in this pronunciation; *Ut qui illa ſonorum vetera placita teneat, aut doceat*, ſays he, *ſi contra diſciplinam Grammaticam, ſine aſpiratione primæ ſyllabæ, Ominem dixerit, magis diſpliceat hominibus, quàm ſi contra tua præcepta hominem oderit, cum ſit homo.* Conf. 1. c. 18.

The ſecond authority is of Catullus, who rallies a perſon for introducing the letter *h* into every word. For the raillery is not becauſe he pronounced the *h* in a different manner from others, but becauſe, as the *h* had ſomething of a harſh ſound, he offended the ear by putting it where it ought not to be.

Chommoda *dicebat, ſi quando* commoda *vellet*
Dicere, & hinſidias *Arrius, inſidias:*
Et tum mirificè ſperabat ſe eſſe locutum,
Cùm quantum poterat dixerat hinſidias.
Credo, ſic mater, ſic liber avunculus ejus,
Sic maternus avus dixerat atque avia.
Hoc miſſo in Syriam, requierant omnibus aures,
Audibant eadem hæc leniter & leviter.
Nec ſibi poſt illa metuebant talia verba:
Cùm ſubito affertur nuntius horribilis,
Ionios fluctus, poſtquam illuc Arrius iſſet,
Jam non Ionios *eſſe, ſed* Hionios. Carm. 85.

Here a perſon may aſk in what manner this H ought to be pronounced, when it is before words beginning with an *i* aſpirated in Greek, as *Hieronymus, Hieruſalem*, &c. One would think that, ſince I is never a conſonant in the Greek language, and that even the Latins, as already hath been obſerved, gave it a ſofter ſound than we, this I ought always to paſs for a vowel, though with the aſpiration, and that we ought to ſay *Hieronymum, Hieruſalem*, &c. juſt as Arrius ſaid *Hionios*, when he wanted to aſpirate the I of *Ionios*; and ſince even the modern Jews pronounce their *Jod* in this manner.

Yet the practice is various upon this head, ſome pronouncing it as a vowel, while others give it the whole force of an J conſonant, as if it were *Geronimus*, juſt as the French always ſay *Gerôme, Geruſalem*, &c. wherein we muſt conform to the cuſtom of vulgar languages.

II. *Of* H *after conſonants.*

In regard to H after conſonants, Cicero *de oratore* obſerves that the antients did not make uſe of it, and that they only put it after vowels, which made him inclined to ſay *pulcros, trihompos, Cartaginem*, &c. But that at length having reſerved the ſpeculation of theſe things to himſelf, he had fallen in with the cuſtom of the people in regard to the practical part and to pronunciation; however that they ſtill continued to ſay *Orcinos, Matones, Otones, Cæpiones, ſepulcra, coronas, lacrymas*, without H, becauſe this gave no offence to the ear.

Quintilian moreover affirms that the antients uſed frequently to drop it before vowels, ſaying *ædos, ircos*, &c. whereas in his time they were fallen into the oppoſite exceſs, ſaying *chorona, præchones*, and the like. But we muſt conſider the language, as it was in its purity.

Therefore as this H after conſonants was introduced into the Latin tongue merely to ſupply the Greek aſpirates, it ſeems as if it ought to be put only after the four conſonants C, P, T, R; though this happens (at leaſt in regard to the three laſt) only in Greek or foreign words.

III. *Of the pronunciation of* CH.

CH is pronounced differently in Latin and in French. For in Latin it is always pronounced like a K, making no difference with the C, except before the vowels E and I, or the diphthong *æ*, *œ*, before which the C is pronounced like an antient S, as already hath been obſerved; whereas the CH always preſerves its ſound of K; *Achilles* and *Achates* being pronounced in the ſame manner.

But in French the genuine ſound of CH before all vowels, is that which obtains in *char*, *cher*, *chiche*, *choſe*, *chu*, *chou*. For which reaſon, though we have retained this *h* with the other conſonants in words derived from the Greek, which begin with an aſpirate, yet one would imagine it ought to be omitted with the C, as in *caractere*, *colere*, *Baccus*, and other ſuch words, to prevent the miſtakes of the unlearned, who, being unacquainted with the derivation of thoſe words, might pronounce *cha* inſtead of *ca*, *cho* inſtead of *co*, and *chus* inſtead of *cus*. And this is the opinion of Monſ. de Vaugelas in his remarks on the French tongue, to which we refer the reader.

And indeed there is the greateſt probability that both the Greeks and Romans were ſtrangers to this pronunciation, ſince it is ſo particular to the French tongue, that the Italians, in order to expreſs it, write *ſci*, as *ſciolere*, *ſciaractere*, &c. Though it is very certain that the Greek X and the *Ch* of the Latins were pronounced differently from the Greek χάππα and the Latin K or C before any vowel whatever, that is, by giving it a ſtrong aſpiration; for otherwiſe Catullus could not have cenſured a man for ſaying *chommoda* inſtead of *commoda*, as we have ſeen in the epigram above quoted.

IV. *Of the pronunciation of* PH.

The ſame may be ſaid in regard to *Ph*: for we pronounce it like F, ſaying *philoſophie*, as if it were *filoſophie*. Whereas the antients pronounced it almoſt like a P with an aſpiration, *p-hiloſop-hia*, or rather *fhiloſofhia*, ſince it partook, as it ſtill does partake, of the nature of *f* in its aſpiration, and yet had not the ſame ſound as it, as appears by the above-quoted teſtimony of Cicero, who otherwiſe would not have laughed at a Greek for giving the ſound of Φ to F, pronouncing *Fundanius* as if it were *Φundanius*, that is *Fhundanius*.

V. *Of* TH *and* RH.

In regard to *Th* in *theatrum*, *theſaurus*, and *Rh* in *Rhodus* and the like, the H is hardly perceived in the modern pronunciation of the Latin, though there is no doubt but it was diſtinguiſhed by the antients, and in the Greek theſe aſpirations are to be obſerved.

VI.

VI. *From whence the Latins borrowed this aſpiration* H.

The Latins borrowed their H from the Greek Ητα, as the Greeks had borrowed it of the Phœnicians, and theſe of the Syrians, who formerly ſaid *Heta* inſtead of *Heth*. Which evidently ſhews that we ought to pronounce *Eta* in Greek, and not *Ita*.

But at firſt this H was uſed only as an aſpiration; for which reaſon they wrote HEPOΔO for ἑρώδου, HOΔOI for ὁδῷ, HEKATON for ἑκατὸν, *centum*; whence it comes that the H formerly ſignified a hundred, as the firſt letter of that word, purſuant to the obſervation of Longus, Scaurus, and Priſcian.

They likewiſe uſed to put the H with the weak conſonants, inſtead of the aſpirates, which were not invented till ſome time after by Palamedes; ſo that they wrote THEOΣ for ΘEOΣ, and the like.

VII. *Of ſome relations between the* H *and the Æolic digamma, which at length was changed into* V *conſonant, and into* β.

But it is further obſervable, according to S. Iſidorus, whom Chekus and Voſſius have followed, that from the H aroſe the mark of breathings; for ſplitting it in two, at firſt they made ⊦ for the rough breathing, and ⊣ for the ſmooth, which were afterwards rounded, in order to give to the former the following mark ', and to the latter that of a comma. This is further confirmed by antient editions, and among others by Aldus's Heſichius, where the different breathings of the Greek words are marked by theſe two moieties of the H, namely ⊦ and ⊣. And if we examine ſtrictly, we ſhall find that from the former moiety was taken our ſmall *h*, where they only lengthened the ſecond inſtead of a tranſverſe line. And to this ſame reaſon it is owing, that the C in vulgar languages was ſometimes no more than a mark of aſpiration, or of a ſtronger ſound, as we ſtill ſee in *Clotaire*, which is the ſame as *Lotaire*; in *Clovis*, which is the ſame as *Lovis* or *Louys*, and the like.

But as this mark of aſpiration was not rounded in the beginning, perhaps it was owing to this that the *digamma* F, which repreſented nearly the firſt half of an H, hath oftentimes paſſed for a rough breathing, as appears in Fιλέυη for ἐλέυη, Fιερήυη for ἱερήυη, &c. And neither this *digamma* nor the Attic H made any poſition in verſe, as Priſcian obſerveth; which the Romans have followed, their *h* having no power to render a ſyllable long by poſition.

The mutual affinity between theſe two letters is the reaſon that even in Latin they have been frequently put for one another; *fædum* for *hædum*, *fircum* for *hircum*, *fariolum* for *hariolum*, *foſtem* for *hoſtem*, *feminas* for *feminas*, *febris* for *febris*, and the like.

But this *digamma* uſed alſo, though not ſo often, to be put for a ſoft breathing, as Fιλλὸς for ἱλλὸς, *ſtrabus*, *ſquint-eyed*. It was cuſtomary likewiſe to inſert it in the middle of words to prevent the hiatus or concurrence of vowels, as ὄFις for ὄις, from whence comes

comes *ovis*, ϝοϝ for ὄϊς, from whence *ovum*. Where we ſee alſo that the V conſonant has ever ſupplied the place of this *digamma*.

It is owing to all theſe relations that the rough breathing, the H, the *digamma*, and the V conſonant, are oftentimes confounded and interchanged for one another. For example, of Ἑνετοὶ or Ϝενετοὶ the Latins have made *Heneti* or *Veneti*. In the ſame manner from Ἑστία or Ϝιστία cometh *Veſta*; from ἱσθὴς or Ϝισθὴς, *veſtis*; from ἔαρ, ἦρ, or Ϝῆρ, *ver*; from ἑσπέρα or Ϝεσπέρα, *veſpera*; and ſo for the reſt. But ſometimes this *digamma*, or this rough breathing, is changed into β, as Paſſerat ſheweth in his treatiſe of letters; βρήτωρ for ῥήτωρ; βρόδος for ῥόδος. Which particularly obtained among the Cretans, who ſaid ϜΟν or ϜΟιον for *ovum*, and the like, always putting a β inſtead of the *digamma*; whence perhaps ariſeth the miſtake of pronouncing β like a V conſonant.

Now theſe, as well as moſt of the preceding variations, are proper to be obſerved not only in order to diſcover the origin and derivation of words, but likewiſe to underſtand divers obſcure paſſages, to correct ſuch as have been corrupted, and to decypher the antient manuſcripts. Therefore to facilitate the uſe of them, I have ſubjoined the following table, where the moſt conſiderable of theſe variations will appear immediately at a ſingle glance; though I did not intend to include them all, but only the moſt neceſſary. And here you are to obſerve, that when I ſhew that one letter may be put for another, as E for A, *faciem* for *faciam*, this means that we may generally conclude vice verſa, as A for E, *inars* for *iners*, *balare* for *belare*; and the ſame may be ſaid of others which I mentioned above, though I have not inſerted them in this table; having been ſatisfied, for the ſake of brevity, with taking notice only of the moſt uſual and moſt remarkable manner of writing.

TABLE

TABLE

Of the manner of writing of the antients.

THE MANNER OF WRITING OF THE ANTIENTS DIFFERS FROM OURS, EITHER

In QUANTITY in

the addition of

VOWEL, as E. Eidem *for* idem. Leitem *for* litem, Ubei, &c.
I. Maiia, Caiius, eiius, *for* Maia, Caius, &c.
O. Jous *for* jus. Souo, quicuonqu; *for* ſuo, quicunq;
U. Juus *for* jus. Arbitratuu, luuit *for* arbitratu, luit.

CONSONANT, as C. Vicxit, juncxit, *for* vixit, junxit, &c.
N. Quotiens *for* quoties.
S. Exigunt, exſercere. Amaſſo *for* amaſo, *of* amaro.
P. *or* B. Quips *for* quis. Obſtendit *for* oſtendit.
ST. Stlis *for* lis.
D. Tuad *for* tua. Plebed, marid, eſtod.

BOTH, as Leibertated *for* libertate.

A SYLLABLE, as Poſtidea *for* poſtea. Indoteſtato *for* inteſtato.

the diminution of

VOWEL, as O. Fenus *for* fœnus. Popli *for* popoli.
I. Adicito, ſubice, reice; *for* Adjicito, ſubjice, rejice.

CONSONANT, as S. Oſa *for* oſſa. Claſe, juſit; *for* Claſſe, juſſit.
R. Acera *for* acerra.
L. Pelex *for* pellex.

In QUALITY, in the change of

VOWEL, as E, *for* A. Faciem *for* faciam, &c.
E, *for* I. Leber, Menerva, præſentebos; *for* præſentibus.
O, *for* E. Vorſus, voſter; *for* Verſus, veſter.
O, *for* V. Servos, volnus *for* Servus. Dicont *for* dicunt.
O, *for* AV. Coda *for* cauda; ploſtrum *for* plauſtrum, &c.
OE *and* OI, *for* V. Cœrare, *for* curare. Oitier, oitile, *for* utier, utile.
V, *for* E. Dicundo, faciundo, ferundo; *for* dicendo, &c.
V, *for* I. Optumus, Maxumus, æſtumare.
V, *for* O. Aduleſcens, epiſtula; *for* adoleſcens, &c.
V, *for* Y. Æguptus, Sulla, Surius; *for* Ægyptus, &c.

CONSONANT, as B, *for* P. Obtimus *for* optimus.
C, *for* G. Cenas, lece, lecio; *for* Genas, lege, legio.
D, *for* L. Fidius, dingua; *for* Filius, lingua.
D, *for* R. Fedetrius *for* feretrius.
F, *for* B. Af virod *for* ab viro. Sifilus *for* ſibilus.
L, *for* D. Delicat *for* dedicat.
L, *for* R. Conflacuit *for* confracuit.
Q, *for* C. Pequnia *for* pecunia.
R, *for* D. Arlabi, arfinis; *for* Adlabi, adfinis.
S, *for* D. Aſſum, aſverſa; *for* Adſum, adverſa.
S, *for* R. Aſa, caſmen, minoſe; *for* Ara, carmen, minore.
T. *for* D. Alexanter, Caſſantra, Set *for* ſed. Quit *for* quid.
V. *for* B. Vobem *for* bovem.

They have alſo frequently preſerved the final letters of prepoſitions in compound words without changing them, Inluſtris, affectus, Conlega, &c.

BOTH, as Auſom *for* aurum. Exfociont *for* effugiunt. Prodigos *for* prodigus.

In both: Adecito *for* adicito. Addeictos *for* addictus. Continoeis *for* continuis. Deicundo *for* dicendo. Endo *for* in. Faſis *for* farris. Fouſioſos *for* furioſus. Maxſumo *for* maximo. Oloi *for* illi. Poplos *for* populus. Poplei *for* populi. Præſeted *for* præſente. Proxſumos *for* proximus. Sopera *for* ſupra. Faxſit *for* fecerit. Rupſit *for* ruperit Jouſit, jouſus, *for* Juſſit, &c.

Chapter XIII.

Of the genuine orthography to be obſerved at preſent.

SUCH was the manner of writing that obtained among the antients. But as cuſtom has departed in many things from that antiquity, we muſt ſee which is the genuine orthography, to be obſerved at preſent in the uſe of the Latin tongue.

Orthography may be known either by reaſon, or by authority.

By Reason, when we conſider the analogy of the language and the origin of words: thus we have ſhewn in the preterites, vol. 1. p. 257. that *ſumo* makes *ſumſi* and not *ſumpſi*. Thus we know that *gratia* is written with a T, becauſe it comes from *gratus*; and that *audacia* on the contrary is written with a C, becauſe it comes from *audax, acis*. And we learn that *deliciæ* ought to be writ with a C, becauſe it comes from *delicatus*: that we ought to write *vindico*, and not *vendico*, as it is in moſt books, becauſe we ſay *vindiciæ*, and they both come from *vindex*.

To reaſon alſo we ought to refer the diſtinction which we find between certain words, as between *ara* and *hara*, between *abeo* and *habeo*, and the like.

By Authority, when we follow the manner of writing moſt uſual in good authors, as when we write *cauſſa, cauſſæ*, becauſe thus we find it in antient inſcriptions, in Cicero, Virgil, and Quintilian.

But as there are many words, concerning which the learned are divided, and others that are written two different ways, for inſtance, *neglego* or *negligo*, *heri* or *here*, we ſhall therefore ſubjoin an orthographical liſt of the beſt authority.

Liſt of ſome particular words, whoſe orthography may be depended upon.

Aerius and Ætherius ought to be written with an *i* in the penultima, according to Aldus; and the antient copies favour it, as alſo the Greek analogy ἀέριος, ἀιθέριος. Yet we may write them with an E, as well becauſe we find it thus written in ſome antient copies, as becauſe they are more conſonant to the Latin analogy, which ſays *igneus, malleus*, &c.

Anachorita is commonly writtin with an *i*: and thus we find it in St. Jerom and in Calepine. Yet it would be better with an E, becauſe it does not come from ἀναχωρίζω, *recedere facio*, but from ἀναχωρέω, *recedo*.

Appulsus, ſee lower down, *Sall.*

Apsis or Absis, ſee the heteroclites.

Arcesso is better than *accerſo*, becauſe it comes from *arcio*, compounded of *ar* for *ad*, and of *cio*, to *call*. For the *r* uſed to be put for *d*, as we ſhall ſee preſently. This verb hath been already taken notice of in the preterites. There are ſome who diſtinguiſh between theſe two words, as Charifius, Diomedes, and Agroetius, who pretend that *accerſo* is taken for *to bring or to call*; and *arceſſo* for *to accuſe, to appeal, or to repel*. But Ter. Scaurus and Velius Longus reject this diſtinction, affirming that whichever way it be written, it preſerves the ſame ſignification, and is never taken for *arcere, to repel, or keep off*. And therefore it ought to be wrote according to its real derivation.

Artus

ARTUS occurs in antient manuſcripts for ARCTUS, *cloſe*, *narrow*, though we cannot condemn the latter, which was firſt introduced for the ſake of diſtinguiſhing it from *artus*, a joint.

AUCTOR. When it comes from *augeo*, there is no ſort of doubt but it ought to take a C, as *auctor patrimonii*: or *auctor*, an auctioneer (ſee the preterites, vol. 1. p. 294.) But when it is taken for the perſon who begins, or is the author of a thing, then there is ſome doubt. The antient inſcriptions and MSS make uſe of C even in this ſenſe; which Voſſius in his etymologiſt approves of. And others give alſo this reaſon, that it is then, *quaſi* ACTOR. But in French we ought always to write it without either C or H. AUTEUR, AUTORITE, &c.

BENIVOLUS occurs in antient writers for BENEVOLUS. And reaſon ſeems to confirm it, becauſe the E is frequently changed into I in compoſition. *Benivelus*, ſays Beda in his orthography, and *malivolus*, *malificus*, juſt as of *pace* is formed *pacificus*.

BUCINA was ſaid for BUCCINA, according to St. Iſidorus. And thus we find it in antient MSS and inſcriptions.

CÆSTUS and CESTUS, which a great many confound, ought to be diſtinguiſhed, according to Servius. For the latter is feminine, and ſignifies the waſte of a new married woman, or of Venus, and comes from κεντεῖν, *pungere*, becauſe it was marked with little points. But the former is maſculine, ſignifying the arms of fencers, and comes from *cædo*.

Sin crudo fidit pugnam committere cæſtu, Virg.

CÆTERA, becauſe it is ſaid for ἡ ἑτέρα, though we find it with a ſimple *e* in old MSS and inſcriptions.

CECĪDI, and not CÆCIDI, with *æ*, though it comes from *cædo*, becauſe the *æ* is what is changed into *i* long, and the firſt ſyllable is only an augment. See the præterites, v. 1. p. 172.

COELUM, becauſe it comes from κοῖλον, *cavum*.

COEPI, to ſignify *I have begun*, from the old verb *cœpio*. For *cepi* cometh from *capio*. See the preterites, rule 28, vol. 1. p. 210.

CONVITIUM ought to be written with a C, and not with a T in the penultima, either becauſe it comes from *vicus*, according to Feſtus, or becauſe it is ſaid for *convocium*, according to Labeo, by reaſon it is only a confuſion of ſounds and reproaches.

CULCITA is better than CULCITRA, according to Voſſius, *a mattreſs*, *a feather bed*.

DISTRICTUS and DESTRICTUS, are both good. But Phrigius will have it that the latter ought ever to be wrote, having the authority of antient MSS.

EDEPOL and not *Oedepol*, as ſome pretend who derive it from *ab ædi Pollucis*, but it is compounded of three words, *me*, *deus*, *Pollux*, ſup. *adjuvet*. Therefore *edepol* is for *medepol*, in the ſame manner as we ſtill ſay *ecaſtor* or *mecaſtor*, for *me Caſtor*, ſup. *adjuvet*, which are forms of ſwearing in uſe among the antients.

EPHEBIUM or EPHEBEUM, is the genuine writing; as in Greek ἐφήβιον or ἐφηβεῖον, and not *Ephœbeum* or *Ephebœum*, as ſome will have it.

EPISTULA and ADULESCENS ever occur with a U in antient copies. But *epiſtola* and *adoleſcens* are become ſo familiar at preſent, that it would ſeem grating to the ear to pronounce them otherwiſe.

ETHICA is better than ÆTHICA, ſays Voſſius, becauſe it comes from ἠθική. Yet there are many who write it with *æ*, for which reaſon one may doubt whether we might not comply with this cuſtom; juſt as we may write *ſcæna*, in compliance with cuſtom, though it comes from σκηνὴ, as we ſhall preſently ſee.

FECUNDUS, FELIX, FEMINA, FENUS, FETUS, and their derivatives, are better with a ſimple E, than with a diphthong, as we find them in antient inſcriptions and MSS.

INCHOO or INCOHO, have been always the ſubject of diſpute among grammarians. Yet Verrius and Servius are for the latter.

INCREBESCO, INCREBUI, is the genuine writing, and not *increbreſco*, *increbrui*: juſt like *rubeſco*, and others. Yet we ſay *nigreſco*, which may favour the other way of writing.

INTERNUNDINIUM. Thus we ought to write it, according to Victorinus, and not *internundinum*.

LACHRYMA or LACRYMA: the latter is preferable, becauſe it comes from λα the augmentative particle, and κρυμὸς, *frigus*, tears being only a cold humour that drops from the brain: hence Feſtus takes notice that the antients wrote *dacryma*, taking it from δάκρυμα,

μα, which is the ſame as δίκρυς, *frigus*.

LEVIS ought to be written with a ſimple *e*, whether it ſignifies *light* or *ſmooth*, becauſe the latter comes from λεῖος, and the Greek diphthong ει is not changed into the Latin *æ*, but into *i*, or *e* long. Thus the whole difference is that *levis*, ſmooth, has the firſt ſyllable long by nature, and *levis*, light, has the firſt ſhort. But *lævus*, *left handed*, *unlucky*, is written with an *æ*, becauſe it comes from λαιός.

MARCIUS NARBO, or MARTIUS. Voſſius is for the former, becauſe we find that the colony was ſent to Narbonne, under the conſulate of *Marcius* and *Porcius*: but the latter occurreth in an antient inſcription of the town of Narbonne, intending perhaps to allude to the name of Mars, for the greater honour of its founder.

NE ought to be written with a plain *e*, even when it affirmeth, ſays Voſſius, inſtead of *næ*: though Aldus is for the latter, becauſe it comes from the Greek ναί. But all the antients write it with a ſimple *e*: concerning which ſee Faernus, Malaſpina, and Lambinus.

NUMUS or NUMMUS. The former appears more natural, for it is derived from νόμος, *lex*, becauſe money was invented to ſerve as a law in commerce. But the latter is alſo received, becauſe conſonants uſed frequently to be doubled.

OCIOR and not OCYOR, *readier*, becauſe it comes from the comparative ὠκίων, and not from the poſitive ὠκύς.

OPPERIOR for *expecto*, and not *operior*.

PARCIMONIA with a C, rather than with an S, as well becauſe it comes from *parco*, like *alimonia* from *alo*, as becauſe it is favoured by antient copies.

PATRICIUS with a C, and not PATRITIUS, becauſe it is derived *à patribus ciendis*, according to Velleius, and others. The ſame ought to be ſaid of *Ædilicius*, *tribunicius*, *fictricius*, *novicius*, which ſhould be written with a *c*, as Priſcian proveth. And this is alſo the opinion of Aldus and Voſſius.

PENTECONTARCHUS, and not PENTACONTARCHUS, becauſe it comes from πεντήκοντα, *quinquaginta*, and the MSS favour it. This obſervation would be uſeleſs, if we did not ſee a number of fine editions in which it is written with an *a*.

PERLEGO is more uſual at preſent, though the antients ſaid *pellego*, in the ſame manner as *intellego* or *intelligo*, as appears by the teſtimony of Terentian. Scaurus, and Voſſius.

POENA with *æ* and not *æ*, contrary to the opinion of Mar. Corradus, by reaſon it comes from ποινή.

POENITET notwithſtanding occurs ſometimes with *æ*; which may make us put up with the other, though it is always beſt to write it with *æ*, as we find it in excellent MSS.

POMOERIUM ought to be writ with *æ*, ſince it comes from *pone* and *moerus*, according to Varro. Yet we find *pomerium* in antient authors.

PORCIUS with a C, and not PORTIUS. For the Porcian family at Rome, of which Cato was deſcended, took their name from the word *Porcus*.

PRÆDIUM with Æ and not PRODIUM with *æ*.

PRÆLIUM. Thus it is always writ; and yet Voſſius maintains againſt Friſchlinus, that we ought to write it *prœlium*: for ſince Æ cometh from the AI of the antients, as our OE from their OI, it appears that they wrote *proilium*, as well by the authority of Capella, who ſays, *ſed proilium, Oinonem, ſimiliáque planè exoleverunt*, as by the teſtimony of Muretus, who ſays that in Plautus it was *proilium* for *prœlium*, where the common editions have put *proilio*.

QUATUOR and not QUATTUOR, as Aldus pretendeth; becauſe it is contrary to the antient MSS, as well as to etymology, ſince it comes from *quater*.

QUICQUID, rather than QUIDQUID, according to Priſcian and Victorinus; and it appears by Quintilian that this queſtion had been ſtarted ſo early as his time, and that a great many were for writing it with a C: *ne interrogare bis videretur*, as he ſays; but he himſelf pays no great regard to it; *verùm*, theſe are his words, *hæc jam inter ipſas ineptias evanuerunt*.

RHÆTIA with Æ, becauſe the Greeks call theſe people Ῥαιτοί; though the old inſcriptions vary.

RHYTHMUS, thus we ought to write it, and not *rhytmus*, with a ſingle aſpiration. For it comes from ῥυθμός.

RIPHÆI, and not RIPÆI, though it comes from ῥίπαια, becauſe the *tenuis* is changed into an aſpirate, ſays Voſſius, and it is confirmed by antient MSS.

SÆPES,

SÆPES, SÆPIOS, SÆPIMENTUM, which are commonly wrote with a ſimple *e*, occur with a diphthong in antient copies, as Pierius, Giffanius, and Voſſius have obſerved. And thus they ought to be wrote.

SALLUSTIUS, and not *Saluſtius*. APPULEIUS and not *Apuleius*, though it is otherwiſe in books. But this is contrary to antient inſcriptions.

But we muſt ſay LUCILIUS and not *Lucillius*, becauſe it is authoriſed by the antient copies, and likewiſe by analogy, for it is the ſame as *Servilius*.

SCENA or SCÆNA, neither of them is bad. The former is more agreeable to analogy, becauſe it comes from σκηνή: and the ſecond has the authority of antient copies and of inſcriptions, which ſeems preferable. Even Varro writes SCÆNA and SCÆPTRUM, though he owns that Actius wrote *ſcena*, and others *ſceptrum*.

SCRIPSI, NUPSI, &c. with *ps*, and not *b*, though it comes from *ſcribo*, *nubo*, &c. The reaſon hereof may be ſeen above, chap. 8. n. 1. p. 268.

SESCUNX and SEXCUNX, which *Calepin* confounds, ought to be diſtinguiſhed. For the former, as Budeus obſerves in the beginning of his book *de Aſſe*, is *an ounce and a half*; and the latter ſignifieth *ſix ounces*, as if it were *ſexunx*, the *c* being only a letter added, purſuant to what we have already obſerved, chap. 11.

And *ſexunx* is of the ſame analogy as *quincunx*, *ſeptunx*, and the reſt.

SIDUS, which is often written with a *y*, ſhould never be wrote ſo, this letter being reſerved only for words derived from the Greek, which is not at all the caſe of *ſidus*, whether we take it from *inſido*, according to Varro, or from elſewhere.

SILVA ought always to be put with a ſimple *i*, though it comes from ὕλη, and not from *Sileo*. The ſame muſt be ſaid of *Silvanus*, *Æneas Silvius*, *Rhea Silvia*. Which is proved by the authority of antient MSS, and even by the Greeks, who in tranſlating theſe words write, Σιλουανὸς, Σίλυος, Σιλβία, as may be ſeen in Strabo, Plutarch, Suidas, and others.

SOLEMNE, rather than *ſolenne*, as it is written by thoſe who derive it from *ſolus* and *annus*. For the antient MSS have *ſolemne*, and Sanctius is ſtrongly for this orthography, becauſe, as Feſtus obſerveth, it comes from the old word *ſollus*, which in the Oſcian language ſignified *totus*, whence alſo cometh SOLLERS, according to the ſame author. So that the word *ſolemne* does not properly ſignify *what is done every year*, as they pretend, but what is done commonly and uſually, or principally and chiefly; with a ſolemn and extraordinary apparatus, and even with a particuiar ſenſe of religion, as much as to ſay ὅλος σεμνὸς, *totus auguſtus & venerandus*. Hence we find *Nuptiarum ſolemnia* and *funerum ſolemnia*, in Tacitus and other writers. Cicero underſtood it thus, when he ſaid, *Tantum igitur noſtrum illud ſolemne ſervemus, ut neque iſtbuc euntem ſine literis dimittamus*; *our religious*, or *our uſual cuſtom*, &c. And Pliny, *Certè novæ nuptæ intrantes, etiam ſolemne habent poſtes eo attingere*. Have this religious or uſual cuſtom. And Juſtin, lib. 42. c. 4. *Sed fatum Parthiæ fecit, in qua jam quaſi ſolemne eſt reges parricidas habere*, where it is a uſual thing to ſee kings that have been parricides: and Horace, *Inſanire putas ſolemnia me*, lib. 1. epiſt. 1. that is, KATA *ſolemnia*, according to the cuſtom of the world. And lib. 4. od. 11. *Qui dies jure ſolemnis mihi ſanctiórque pene natali proprio*. In like manner Virgil in this paſſage of the 5th book of the Æneid, *Annua vota tamen ſolemnéſque ordine pompas*: for *ſolemnes* means there only *præcellentes*, which is perfectly expreſſed by the French word *ſolemnel*, though ſeveral have been led into a miſtake by this paſſage, becauſe of the precedent words, *annua vota*.

SOLLISTIMUM, according to all the antient copies, and not *ſoliſtimum*.

SPELÆUM, a den, ought to be written, one would think, with an Æ in the ſecond, becauſe it comes from σπήλαιον. Yet in the old copies it is written with a ſimple E, which is authority ſufficient.

SULFUR, and not *ſulphur*, becauſe the φ was never admitted into Latin words, and ought to be uſed only in thoſe of Greek original.

SUBOLES is better than *ſoboles*, not only becauſe we find it written thus in antient copies, but becauſe it comes from *ſuboleſco*.

SUBSICIVA, or SUBSECIVA, and not *ſucciſſiva*. For which we have the authority of the beſt MSS and of the antient inſcriptions; and it is likewiſe agreeable to analogy, becauſe it does not come from *ſuccido*, but from *ſubſeco*, according to Voſſius.

TÆTER,

TÆTER, and not *teter*, according to the antient copies.

THUS or TUS. See the genders, vol. i. p. 20.

TOPUS, and not TOPHUS, becauſe it is not of Greek original.

TROPÆUM, as we find it in antient MSS and inſcriptions: and the analogy favours it, for in Greek we ſay τρόπαιον, though moſt moderns now write TROPHÆUM.

VINEA and TINEA, are always written with an *e* in the penultima, though Urſinus mentions his having ſeen them ſomewhere with an *i*.

CHAPTER XIV.

Of ſome other remarks on orthography.

I. *Of words that ought to begin with capitals.*

THE Romans had no other letters but capitals. But ſince ſmall letters have been introduced, it is proper to obſerve, where the capitals ought to be placed.

Words beginning with a capital are therefore;

I. Proper names, as *Moſes*, *Homerus*, *Cicero*, *Roma*, and even adjectives formed of thoſe words, as *Moſaicus*, *Homericus*, *Ciceronianus*, *Romanus*, &c.

Our Saviour's name is likewiſe wrote often in capitals out of reſpect, JESUS-CHRISTUS.

II. Nouns that in ſome meaſure ſupply the place of a proper name; as *Dominus* for CHRIST. *Poeta* for Virgil. As alſo thoſe of arts and dignities, as *Rhetorica*, *Aſtrologia*, *Rex*, *Dux*, &c. Thoſe of feſtivals, *Paſcha*. In ſhort, all thoſe that are intended to be any way remarkable or to make a figure in diſcourſe. But you muſt avoid uſing too many.

III. Words that begin a new period. Yet when the period is very ſhort, you may be ſatisfied with a ſmall letter, as we ſhall ſhew hereafter.

IV. The beginning of every verſe ought alſo to be diſtinguiſhed by a capital.

II. *Of thoſe words which the Romans expreſſed by a few letters only.*

The Romans generally expreſſed their proper names by a few letters only. Some by a ſingle letter, as A for *Aulus:* others by two, as CN for *Cnæus:* others by three, as MAN for *Manlius*, and the like, which may be ſeen in the preceding book of particular obſervations, chap. i. n. 1. p. 227.

The inverted letters ſignified the proper names of women, as Ⅎ for *Marcia*, Ↄ for *Caia*, as already hath been mentioned, p. 229. but Ↄ likewiſe ſtood for the ſyllable *con*, as *ȷjux* for *conjux*, *ɔliberta* for *conliberta*, &c.

F by itſelf made *Filius*, N. *Nepos*, M. F. or M. N. *Marci filius*, *Marci nepos*, and ſo for the reſt. Q. ſometimes ſtands for *Quintus*, ſometimes for *Quæſtor*, and ſometimes for *Quirites*, according to Diomedes.

P. C. makes *Patres Conſcripti*, R. P. *Reſpublica*, P. R. *Populus Romanus*, S. P. Q. R. *Senatus, Populuſque Romanus*, S. C. *Senatus Conſultum*, Cos. *Conſul.*, Coss. *Conſules*, H. *Seſtertius*, a ſmall ſeſterce. See what has been ſaid in the preceding book of obſervations, chap 3. p. 235.

When the ſame letter is repeated, it frequently is a mark of the ſuperlative; thus B. B. is as if it were twice *bene, bene*, and for *optime*, or even for *boni, boni*, that is, *optimi*. In like manner F. F. ſignifies *fortiſſimi*, or *feliciſſimi*, P. P. *piiſſimi*, L. L. *libentiſſime*; or *locus laudabilis*, a remarkable paſſage in a book, ſays Valerius Probus, as the Greeks uſed to put a χ to ſignify χρήσον or χρήσιμον, and on the contrary a Θ to ſignify things which they thought worthy of cenſure or blame. M. M. *meritiſſimo*, or *malus, malus*, that is *peſſimus*.

III. *Of the right manner of putting ſyllables together.*

I. When a conſonant happens to be between two vowels, it muſt always be put with the laſt, as *a-mor, le-go*, &c.

II. If the ſame conſonant be doubled, the firſt ſhall belong to the former ſyllable, and the ſecond to the latter, as *an-nus, flam-ma*.

III. Conſonants that cannot be joined together at the beginning of a word, generally ſpeaking, are not joined together in the middle, as *ar-duus, por-cus*, Though there are ſome examples of the contrary in Greek, as ἐχθρὸς, *hoſtis*,

IV. But conſonants that may be joined together in the beginning of a word, ought alſo to be joined in the middle without parting them. And Ramus pretends that to act otherwiſe is committing a barbariſm. Therefore we ought to join

bd.	he-bdomas,		bdellium.
cm.	Pyra-cmon,		χμέλιθρα, *tabes.*
cn.	te-chna,		Cneus.
ct.	do-ctus,		Ctesiphon.
gn.	a-gnus,		gnatus.
mn	o-mnis,		Mnemoſyne.
phth.	na-phtha,		phthiſis.
pſ.	ſcri-pſi,		pſittacus.
pt.	a-ptus,	*becauſe we ſay*	Ptolemæus.
sb.	Le-sbia,		σβίσις.
sc.	pi-ſcis,		ſcamnum.
sm.	Co-ſmus,		ſmaragdus.
sp.	a-ſper,		ſpes.
sq.	te-ſqua,		ſquamma.
st.	pa-ſtor,		ſto.
tl.	At-las,		Tlepolemus.
tm.	La-tmius,		Tmolus.
tn.	Æ-tna,		θνήσκω.

Exception to this rule.

Words compounded of prepoſitions are an exception to this rule, ſince in theſe we muſt ever ſeparate the compounding particle, as *in-ers, ab eſſe, abſ-truſus, ab-domen, diſ-cors*, &c.

And

And the ſame judgment we ought to form of other compounds, as *juriſ-conſultus*, *alter-uter*, *amphiſ-bæna*, *et-enim*, &c.

IV. *Of ſome other particular marks.*

When a vowel is dropped at the end of a word, we put over it a ſmall comma, called *apoſtrophe*, as *egon'*, *ain'*, *viden'*, *noſtin'*, &c. for *egone*, *aiſne*, *videſne*, *noſtine*. And this figure, though rare among the Latins, is very common in French and in Greek.

When we want to ſeparate one vowel from another, we put two points over them, as *aëra*, to ſhew that they muſt not be pronounced *æra*; *üi* a diſſyllable, to ſhew that it muſt not be pronounced *vi* in one ſyllable, as in Ovid.

Ne temerè in mediis diſſolüantur aquis:

where the verſe would be good for nothing, were we to read *diſſolvantur* in four ſyllables.

When we want to draw two words into one, we put a ſmall line between them, as in Virgil *ante-malorum*. This is what the antients called ὑφ' ἓν, *unitio*. And its figure is ſometimes thus ‿.

CHAPTER XV.

Of Punctuation.

THE manner of pointing, that is, of making ſtops or pauſes in diſcourſe, ſeemeth arbitrary, and to differ in ſome meaſure according to the idiom in which a perſon writes, and even according to the particular turn of ſtile which he has formed: yet ſince it has ſome foundation in reaſon, we ſhall mention what is moſt obſervable in regard to this ſubject, according to the practice now eſtabliſhed among moſt of the learned.

I. *Of three ſorts of diſtinctions.*

The diſtinction obſerved in diſcourſe, either in ſpeaking or writing, is threefold.

The firſt is only a light breathing, or a ſhort pauſe, which ſeems deſigned only to ſuſtain the voice, and to avoid obſcurity and confuſion: this is called κόμμα, in Tully *inciſum*, that is, *fragment*, or a part cut off, and is marked by a ſmall *c* inverted thus (,) which we call *comma* or *virgula*. The Greeks give it another name, ὑποστιγμὴ, and the Latins *ſubdiſtinctio*, for a reaſon we ſhall mention hereafter.

The other is a longer pauſe, that takes in a greater part of the ſentence, but ſtill leaves the mind in ſuſpence, and in expectation of what follows. This is called μέση, *media*, whence comes the French word *mediation*, or κῶλον, *membrum*; and it is marked with two points, thus : But this pauſe is ſubdivided, as we ſhall ſhew preſently, the one which is the complete member, being marked with two points; and the other with a point and a virgula, which ſome call a *ſemicolon*.

The third is that which finiſhes and renders the ſentence intirely perfect; it is called *period*, and is marked with a ſingle point at the end of the laſt word, thus (.) The Latins call it *ambitus*, or *circuitus*; and the Greeks τέλεια στιγμὴ, *perfect diſtinction*.

True it is that the antients did not make uſe of all theſe different marks. For having but the point only, if they put it at the bottom, they made it their *comma*, which for this reaſon was called *ſubdiſtinctio*; if they put it to the middle of the laſt word, they made it their *colon*, or *media diſtinctio*; and if they put it to the top, it was their period or perfect ſentence, as may be ſeen in Diomedes, lib. 2. in Donatus, ed. 1. cap. ult. in St. Iſidore, *lib.* 1. *orig. cap.* 19. And it is likewiſe the opinion of Alſtedius, *Encyclop. lib.* 6. *de Grammat. Latinâ, cap.* 19. and of Melanchthon in his grammar. Though Gaza at the end of his grammar ſays, that if they put the point to the middle, they made it their complete ſentence; and if they put it to the top, it was their middle ſentence, that is, their *colon* or mediation. This is alſo the opinion of Vergara, *lib.* 4. *Gramm.* Voſſius in his ſmall grammar, p. 272. ſays, that if they put the point to the middle of the final letter, they made it their *comma*: if they put it to the top, they made it their *colon*; and if they put it to the bottom, their *period*. But as he quotes Donatus and St. Iſidore, it is likely he meant ſomething elſe; the opinion of theſe authors being clearly expreſſed in the abovementioned paſſages.

II. *Of the comma.*

The uſe of commas is particularly neceſſary, when we are to make ſeveral diſtinctions, either in nouns, as

Grammaticus, rhetor, geometres, pictor, aliptes, Juven.

In like manner,

Non formoſa, ſed prudens.

But if there be a copulative conjunction, ſome are of opinion that it will not admit of a comma, and others will have it here likewiſe; as *Vir magnus, pius & doctus*, or *Vir magnus, pius, & doctus*. If the conjoined words are ſynonimous, there is more reaſon to take away the comma, as *Doctrina & eruditione clarus atque illuſtris*.

In verbs, as *Hortari, orare, monere non deſinit.*

Feras, non culpes, quod vitari non poteſt, Publ. Syr.

In adverbs, as *Serius, ocius, neceſſe cunctis eſt mori.*

The comma ſerves alſo to diſtinguiſh the ſenſe and the members when they happen to be very ſhort, and to have a particular connexion, as when Horace ſays,

Nos numerus ſumus, & fruges conſumere nati,

Again,

Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu, Id.

The comma is likewiſe neceſſary to prevent ambiguity, and to render the ſenſe clear and diſtinct; as *Summa quidem auctoritatè philoſophi, ſeverè, ſanè atque honeſtè, hæc tria genera confuſa, cogitatione diſtinguunt,* Cic. If there had not been a comma after *confuſa*, it would ſeem to refer to *cogitatione*, which is contrary to ſenſe.

III.

III. *Of the colon, or two points.*

The two points denote indeed a complete conſtruction and the ſenſe already perfect in itſelf; but which requires nevertheleſs ſomething after it to end the ſentence. Thus when there are two members in a ſentence, each of which has its particular verb, as *Ante omnia neceſſe eſt ſe ipſum æſtimare: quia fere plus nobis videmus poſſe, quàm poſſimus*, Senec.

Nec verbum verbo curabis reddere, fidus
Interpres: nec deſilies imitator in arctum,
Unde pedem referre pudor vetet, aut operis lex, Hor.

But if the period be long, each member is diſtinguiſhed by two points, as when Cicero ſpeaking of people of property, uſeth theſe words, *Quæ primum* (res familiaris) *bene parta ſit, nulloque turpi quæſtu, neque odioſo, tum quamplurimis, modo dignis, ſe utilem præbeat: deinde augeatur ratione, diligentia, parſimonia: nec libidini potius luxuriæque, quam liberalitati & beneficentiæ pareat.* Offic. 1.

IV. *Of the full point or period.*

The period, as we have already taken notice, ought to conclude with a point, ſhewing that the ſentence is complete. Now we may obſerve two ſorts of periods, the one ſhort, and the other ſomewhat longer. The ſhort, as

Oderunt peccare boni virtutis amore. Hor.

And then if there are many of them collected in one ſeries, they are diſtinguiſhed, it is true, by a point; but this point is followed only by a ſmall letter, as in Seneca, *Non eſt fides niſi in ſapiente. apud ſapientem ſunt ipſa honeſta. apud vulgum ſimulacra rerum honeſtarum.* And if this happens in verſe, as verſe muſt neceſſarily begin with a capital, you muſt be ſatisfied with putting two points, as in the ſame paſſage of Horace, whence the above verſe was taken.

Tu nihil admittes in te formidine pœnæ:
Sit ſpes fallendi, miſcebis ſacra profanis, lib. 1. ep. 16.

Sometimes even in proſe, and in long periods, we may put either a capital after two points, or a ſmall letter after a point only, in order to render the ſenſe more diſtinct, and to increaſe the pauſes, by a greater variety of punctuation.

For an example of the pointing of long periods, we ſhall give the following, which is no leſs remarkable for the ſenſe, than for the expreſſion: *Si quis eſt paulo erectior, quamvis voluptate capiatur, occultat, & diſſimulat appetitum voluptatis, propter verecundiam. ex quo intelligitur corporis voluptatem non ſatis eſſe dignam hominis præſtantiâ, eamque contemni & rejici oportere: ſin ſit quiſpiam, qui aliquid tribuat voluptati, diligenter ei tenendum eſſe ejus fruendæ modum. Itaque victus cultúſque corporis ad valetudinem referantur, & ad vires, non ad voluptatem. Atque etiam ſi conſiderare volumus, quæ ſit in natura excellentia & dignitas: intelligemus quàm ſit turpe diffluere luxuria, & delicatè, ac molliter vivere: quámque honeſtum parcè, continenter, ſeverè, ſobriéque*, Cic. Offic. 1.

V. *Of the ſemicolon, or point and comma.*

To the three preceding punctuations a fourth is added, namely the point and comma; called a *ſemicolon*, which denotes a pauſe ſomewhat longer than the comma, but leſs than the two points, As in this example out of Cicero: *Etſi ea perturbatio eſt omnium rerum, ut ſuæ quemque fortunæ maximè pœniteat; nemóque ſit quin ubi vis, quam ibi, ubi eſt, eſſe malit: tamen mihi dubium non eſt, quin hoc tempore, bono viro Romæ eſſe, miſerrimum ſit*, Epiſt. ad Torq. And in Gellius, *Cogitate cum animis veſtris, ſi quid vos per laborem rectè feceritis: labor ille à vobis citò recedet; benefactum à vobis, dum vivetis, non abſcedet. Sed ſi qua per voluptatem nequiter feceritis, voluptas cito abibit: nequiter factum illud apud vos ſemper manebit*, Cato apud Gell.

Theſe examples exhibit all ſorts of punctuations. But the point and comma particularly takes place in things oppoſite or contrary; or when we make an enumeration of ſeveral parts, as *propria, aliena; publica, privata; ſacra, profana*, &c.

VI. *Of the point of interrogation and admiration.*

Interrogations have alſo the following mark by which they are ſignified, thus (?) *Parumne igitur, inquies, gloriæ relinquemus?* Cic. *ſhall we then leave but little glory, you will ſay?* But the Greeks make uſe of the point and comma for this purpoſe, τὶ ποιεις; *quid facis?*

If the ſentence is ſo far protracted, that the interrogation which appeareth in the beginning, ſeems to ſlacken and loſe its force, then the mark of interrogation is omitted, as here, *An tu putas eſſe viros bonos, qui amicitias utilitate ſua colunt: nihil ad humanitatem, nihil ad honeſtum referunt; nec libenter ea curant, quæ ego niſi curarem præter cætera, prorſus me tua benevolentia, in qua magnam felicitatis meæ partem ſoleo ponere, indignum putarem.*

Some make uſe alſo of a point of admiration, which is thus formed (!) as *O me perditum! O me afflictum! O tempora! O mores!* &c.

BOOK X.

OF

PROSODY.

SECTION I.

Of the Quantity of Syllables.

THIS treatiſe of quantity ſhews the right meaſure of ſyllables, in order either to make verſes, or to pronounce proſe in a proper manner, by preſerving the tone and accents.

Quantity is therefore, properly ſpeaking, the meaſure of each ſyllable, and the time we ought to keep in pronouncing it, according to which ſome are called ſhort, others long, and others common.

The ſhort have this mark (˘) and are equivalent only to half a long one.

The long have this other mark (¯) and ought to laſt as long as two ſhort ones.

The common are thoſe which are ſometimes ſhort, and at other times long in verſe. We have diſtinguiſhed them here by this mark (˘¯) which partakes of the other two.

Now this meaſure of ſyllables is known either by rules, or by the authority and reading of poets. The rules are either general or particular, as we are going to explain them.

But we are firſt to obſerve that ſyllables are long or ſhort, either by their nature, or by accident, that is on account of the place where they are put, and the letters that follow them, which is called poſition. Thus the firſt in *patris* is ſhort by nature, becauſe it comes from *pater*, whoſe firſt is ſhort. But as it is followed by two conſonants, it may be alſo long.

On the contrary *præ* is long by nature, becauſe it is a diphthong; but in compound words, if it precedes a vowel, this ſort of poſition renders it ſhort, as *præire*.

Sometimes a ſyllable is long, both by nature and poſition, as *auſter*.

But though it may be ſaid that it is by poſition one vowel is ſhort before another, juſt as it is long when it precedes two conſonants; yet generally ſpeaking we uſe this word poſition, only to ſignify the latter ſort of long ſyllables.

Rules of the Quantity of Syllables.

General Rules.

Rule I.

Every ſyllable formed by contraction is long.

Examples.

As often as two ſyllables are joined or contracted into one, this ſyllable ſo formed by contraction is long; as *cōgo* for *cŏăgo* or *cŏnăgo*; *cōperuiſſe* for *cŏŏperuiſſe*, Lucr. *nīl* for *nĭhil*; *tibīcen* for *tibĭĭcen*; *īt* for *ĭĭt*; *mī* for *mĭhi*; *vēmens* for *vĕhĕmens*, Hor. and the like.

Annotation.

We place this rule the firſt, becauſe it is the moſt general, and may ſerve for an introduction and inlet to a great many others. For example, a diphthong is properly no more than the union and contraction of two ſyllables, or of two vowels into one ſyllable, as *muſæ* for *muſai*, &c. Thus *Mnæſtæūs* a diſſyllable, for *Mneſthĕŭs* a triſſyllable; *Orpheūs* for *Orphĕŭs*, and the like, have the laſt long; becauſe theſe two ſyllables are contracted into one by a ſynereſis, of which we ſhall have occaſion to ſpeak hereafter.

In like manner *alīus* is long, becauſe it comes from *alĭĭus*; *ambāges*, becauſe it comes from *ambe* and *ago*, from whence was firſt formed *ambĕăges*, and afterwards *ambāges*; *bīgæ*, *trīgæ*, *quadrigæ*, becauſe they come from *bĭjŭgæ*, *trĭjŭgæ*, *quadrĭjŭgæ*, &c. *bōbus* or *būbus*, becauſe it is inſtead of *bŏvĭbus*; *jūnior*, becauſe it is inſtead of *jŭvĕnior*; *nōnus* inſtead of *nŏvĕnus*; *mālo* inſtead of *mă* (or *măgis*) *volo*; *ſtipendium* inſtead of *ſtipĭpendium*; *indāgo* becauſe it comes from *indĭăgo* compoſed of *indu* for *in* and *ago*. And a multitude of others; which we ſhall take notice of hereafter.

For we muſt remember what has been ſaid in the preceding treatiſe of letters, which ought to be conſidered as the foundation of this of quantity; that the antients uſed formerly to write the long ſyllables with two vowels, as *veenit* for *vēnit* long in the preterite, inſtead of *vĕnit* ſhort in the preſent: for which reaſon the former hath twice the time or meaſure of the latter,

But we muſt diſtinguiſh between a ſyllable cut off by ſyncope and that which is joined to another by ſynereſis, as for inſtance *ſmĭ homo* for *ſemĭ homo*; *ſmĭ animis* for *ſemĭ animis*: for whatever is cut off and taken away, can have no manner of influence on the next ſyllable, which therefore remaineth always in its natural ſtate. This we ſhall make appear on ſundry occaſions in the ſequel.

Rule

RULE II.

Of Diphthongs.

1. *Hence all diphthongs are long.*
2. *Except that* præ *is ſhort, when it precedes a vowel.*

EXAMPLES.

1. Therefore diphthongs are always long; as *foēnum, aūrum, eūrus*; becauſe they are in ſome meaſure a contraction or union of two vowels into one ſyllable.

2. Yet the prepoſition *præ* is ſhort in compoſition, when followed by another vowel; as *præeſt, præuſtus, præire.*

Jamque novi præeunt *faſces, nova purpura fulget.*

ANNOTATION.

Statius however made it long, having regard to the nature of the diphthong, and not to the ſubſequent vowel.

———*Cum vacuus domino* præiret *Arion*, Th. 6.

The firſt in *Mæ̆otis* is doubtful.

———*Et* Moēotica *tellus*, Virg.

Longior antiquis viſa Moĕotis *hyems*, Ovid.

Which is owing to this, that ſome conſidered the nature of the diphthong, and others the poſition or place it held, being before another vowel, purſuant to the next rule. And the ſame may be ſaid of *rhomphæa*, and *rhomphæalis.*

We find the firſt of *ænigma, hæreſis*, and *ſphæra*, ſhort in Prudentius, as that of *hæmorrhŏis* in Fortunatus. Alſo the ſecond of *cathæcumenus* in the ſame Fortunatus, and that of *ſolæciſmus* in Auſonius. Which is by no means to be imitated, ſince it proceeds only from the corruption of the language, when, as we have obſerved in the treatiſe of letters, they wrote the E ſimple inſtead of Æ and Œ, becauſe they no longer pronounced the diphthong in thoſe words, but the E only.

RULE III.

Of a vowel before another vowel.

1. *A vowel before another vowel is ſhort.*
2. *But* E *between two* I's *is long.*
3. I *in the tenſes of* fĭo *without* R, *is ſhort.*
4. Iŭs *in the genitive is doubtful;*
5. *But* alīus *is long,*
6. *And* altérĭus *ſhort.*

EXAM-

EXAMPLES.

1. A vowel followed by another vowel is ſhort; as *juſtitĭa*, *dulcĭa*, *Deŭs*.

2. But E is long in the genitive and dative of the fifth declenſion, when it comes between two I's; as *diēi*, *ſpeciēi*. This happens to all nouns of this declenſion, except theſe three, *fidĕi*, *ſpĕi*, *rĕi*, which have not the E between two *ii*.

3. I in *fīo* is long in thoſe tenſes that have not an R, namely *fīo*, *fīam*, *fiēbam*. Where there is an R, the I is ſhort; as *fĭerem*, *fĭeri*.

4. I in the genitives in ïus is doubtful, as *unĭus*, *illĭus*, *ipsĭus*, *totĭus*, *utrĭus*.

5. *Alīus* hath I long in the genitive.

6. *Alterĭus* hath I ſhort. Which gave occaſion to this verſe in Alſtedius.

Corripit alterĭus, *ſemper producit* alīus.

ANNOTATION.

Solius, is always long in approved authors. *Alterutrīus* and *Neutrīus*, are almoſt always long, though *utrĭus* be common.

The penultima is likewiſe long in *aulāi*, *terrāi*, and other antient genitives. As alſo in *Cāi*, *Pompēi*. And 'tis for this very reaſon that the nominatives in *ejus*, or *eja* make E long, *Pompēius*, *Fontēius*; *Aquilēia*, *elegēia*: and that the genitive and dative of the fifth have it alſo long. For they uſed to ſay *dieii*, *ſpecieii*, &c. and this they even did in regard to other nouns of this declenſion, where the *e* is not between two *i*. We meet with *reii* in Prudentius, *fideii* in St. Paulinus, as well as in Fortunatus and other Chriſtian poets, concerning which, ſee alſo the treatiſe of letters, p. 265.

Fieret hath the firſt long in Terence, Adelph. a. 1. ſc. 2.

Injurium eſt, nam ſi eſſet, unde id fieret,
Faceremus.

Which proceeds undoubtedly from this, that heretofore, as we have obſerved in the remarks, p. 117. they uſed to ſay *feirem*, *feiri*, as *audeirem*, *audeiri*, and afterwards they tranſpoſed *feirem* into *fierem*. Hence Priſcian ſays that in *fieri*, there is a reſolution of one long into two ſhort.

The firſt is long in *ēheu*, but doubtful in *ŏhe*; as alſo in *Dĭana*, becauſe this word being formed of *Dea Jana* (for *Janus* ſignifies the ſun, and *Jana* the moon, according to Macrobius and Varro) ſome have conſidered it as a word formed by ſyncope of two letters, *Dea-na*, or *D-iana*, where the firſt is ſhort by nature, as preceding another vowel: while others have conſidered it as a word which at firſt only dropped the *a*, ſo that it remained *Deiana*, of which

which was afterwards formed *Diana*, the diphthong *ei*, as may be ſeen in the treatiſe of letters, being frequently changed into *i* long.

Before we go any further, we muſt ſay ſomething in regard to Greek words, becauſe they have oftentimes a great many things that ſeem contrary to the foregoing rule.

OF GREEK WORDS.

Of thoſe which are written with long or ſhort vowels.

In regard to Greek words, the knowledge of their quantity ought to be derived from the language itſelf. For thoſe which have an η or ω in Greek are long, and ſuch as have an ο or an ε are ſhort.

Thus we ſee that *arithmētica*, *pſaltērium* muſt have the antepenultima long, becauſe in Greek we write ἀριθμητικὴ, ψαλτήριον. We ſee that *Trōes*, and *Trōades* have the firſt long, becauſe in Greek they are written with an ω: we ſee that *Dēĭphobus* has the firſt long and the penultima ſhort, becauſe we write δηΐφοβος.

We ſee likewiſe that in *Thermōdontis* the ſecond is long, becauſe in Greek it is an ω, as we find it in Apoll. 2. Argon.

——— ἐπὶ δὲ ῥόμα Θερμώδοντος.

Hence in Virgil,

Quales Threiciæ cùm flumina Thermōdōntis
Pulſant, &c.——————Æn. 11.

It is a miſtake to read *Thermŏdōōntis*; as Pierius hath obſerved, and Voſſius demonſtrated, againſt thoſe, who wanting to avoid the ſpondaic verſe have corrupted the quantity: which has happened alſo in other places, as we have made appear when ſpeaking of *poteſtur*, p. 116. And hereby we ſee likewiſe that there is no neceſſity for admitting of what Servius ſaith, that *Thermodon* is a ſynereſis inſtead of *Thermodoon*.

Of thoſe which are variouſly writ.

When a word is variouſly written in Greek, the quantity alſo varies in Latin verſe. Thus the firſt is common in *Eos*, *Eous*. &c. becauſe in Greek we write ἕως, and ἠὼν; ἑῶος and ἠῶος. Which Servius ſeems not to have ſufficiently obſerved, when he attributes the making of the firſt ſhort in *Eous* to a pure *licentia poetica*.

The accuſative in *ea* coming from nominatives in *eus*, have generally the *e* ſhort, as *Orphĕa*, *Salmonĕa*: but ſometimes they have it long, as *Ilionēa*, *Idomēnea*, which they ſeem to borrow of the Ionians, who write theſe words with an η.

Of the three common vowels.

In regard to the three common vowels, α, ι, υ, it would lead us into a long diſcourſe to treat of them with any exactneſs. The moſt general remark we can make on this head is that the nouns ending in *aïs*, have generally the penultima long, as *Nāis*, *Lāis*,

The terminations *āon*, or *īon*, have alſo the penultima long; as *Maſhāon*, *Lycāon*, *Amphīon*, *Pandīon*, &c. as alſo the compounds of λαὸς, *Menelāus*, *Archelāus*, *Nicolāus*, *Charilāus*.

But theſe rules are not always certain: for *Phăon*, *Deucalĭon*, and a great many others have the penultima ſhort. The penultima is doubtful in *Orĭon*, *Gorĭon*, and in *Nereĭdes*.

Of words that have a diphthong in Greek.

Diphthongs muſt be always long. Hence we ſee ſo many Greek nouns that have the *e* or *i* long in Latin, becauſe in Greek they are written with ει, as *Caſſiopēa*, *Centaurēa*, *Deiopēa*, *Galacēa*, *Medēa*, &c. Alſo *Baſilius*, *Darīus*, *Clio*, *Elegīa*, *Ephigenīa*, *Antiochīa*, and ſuch like.

Cauſe of the deviation in Greek words from the foregoing rules.

The Latins nevertheleſs have frequently deviated from theſe rules in regard to Greek words, and for three different reaſons. The firſt, becauſe taking theſe words as if they had intirely loſt one vowel of the diphthong, they ceaſed to conſider them as long, but made them paſs for ſhort or common. Hence it comes that *chiragra* hath always the firſt ſhort, according to Voſſius, though in Greek we write χειραγρα. And hence Virgil hath:

——— *Vos & Cyclopea ſaxa*, Æn. 1.

though in Greek it is κυκλωπεια. And for the ſame reaſon *Chorĕa*, *platĕa*, and *Mulĕa*, a proper name, and ſome others have the penultima common. To theſe we may alſo join *Academĭa*, though it is more frequently ſhort, becauſe in Greek it is more frequently written with an ι, than with the diphthong ει.

The ſecond is that they oftener paid more regard (eſpecially in the latter ages, when the Greek was but little known) to the accent, than to the orthography in regulating the quantity. Thus they put *éremus*, *póeſis*, *ídolum*, and ſuch like with the penultima ſhort, though in Greek we write ἔρημος, ποίησις, εἴδωλον, &c. (where the penultima is long) only becauſe the accent is on the antepenultima. This has been particularly the practice of eccleſiaſtic writers, who neither in this reſpect, nor in whatever relates to poetry, have been ſo exact, as to ſerve for any rule, to go by.

Thus in the hymn of the holy Ghoſt, the word *Paracl*ĕ*tus* hath the penultima ſhort, though in Greek it be written with an η, Παράκλητος, *conſolator*, which has been owing intirely to the accent on the antepenultima. And thence proceeds the error of thoſe who in the church ſervice have generally wrote *Paraclitus* with an *i*, into which they were alſo led by the bad pronunciation of thoſe who ſound η like a ι, though to ſay the truth, this word is neither Greek nor Latin.

The third is that the Romans have ſometimes appropriated the Greek words to themſelves in ſuch a manner, as to render them intirely conformable to the analogy of their own language. Thus they ſaid *creſpĭdas*, the penultima ſhort, as if it came from *crepitum*, whereas

whereas according to Gellius it comes from πεννίδα. And in Ennius we find *Hectorem* long, becauſe he looked upon it in the ſame manner as *pictorem*, and the like.

But there are ſtill ſome words whoſe quantity is diſputed, which it will be more proper to throw into a ſeparate liſt at the end of this treatiſe, in order to proceed to other rules.

RULE IV.

Of a vowel long by poſition.

A vowel is long, when followed by two conſonants.

EXAMPLES.

A vowel is long, whenever it is followed by two conſonants, or by a double letter equivalent to two conſonants, which is called POSITION; as *āt pius, Deūm cole. Cārmen, ſapiēns*, &c.

Now the double letters are X, Z, as *āxis, Gāza, apēx.*

ANNOTATION.

For a ſyllable to be long by poſition, there muſt be at leaſt one of the conſonants in the very ſyllable lengthened. For if they are both in the next, this does not, generally ſpeaking, make it long; as *frigorĕ frondes; æquoră Xerxes; ſæpĕ ſtilum vertas*, &c. Yet it ſometimes happens otherwiſe, as

Ferte citi ferrum, date tela, ſcandite *muros*, Virg.

Which Catullus and Martial ſeem particularly to have affected, as it is very common in Greek.

RULE V.

Of a mute and liquid.

1. *Whenever a mute is followed by a liquid in the ſame ſyllable, the preceding ſhort vowel becomes common in verſe;*
2. *But remains ſhort in proſe.*

EXAMPLES.

1. What has been hitherto ſaid, relates to that ſort of poſition, which they call firm and unchangeable. But there is ſtill another called weak and changeable, which is when after one of theſe ſeven letters B, C, D, F, G, P, T, diſtinguiſhed by the name of mutes, becauſe they have only a kind of obſcure ſound, there follows one of theſe two, L or R, which are called liquids or gliding letters. For in that caſe the preceding

preceding vowel, which by nature is ſhort, becomes common in verſe; that is, it may be put either long or ſhort; as

Et primo ſimilis volŭcri, *mox vera* volūcris, *Ovid.*
Nox tenĕbras *profert, Phœbus fugat inde* tenēbras, *Id.*
Omne ſolum forti pătria *eſt, mihi* pātria *cœlum.*

The ſame may be ſaid of *reflo, repleo, poples, locuples*, and the like.

2. But in proſe this poſition of a mute and liquid, never lengthens a ſyllable by nature ſhort; therefore it would be wrong to ſay for example, *locúples, tenébræ*, the accent on the penultima, when it ſhould be on the antepenultima.

ANNOTATION.

Theſe liquids have alſo the ſame force in Greek words, as *Cyclops, Pharetra*. But beſides L and R, this language hath alſo the liquids M and N; as *Tecmeſſa, Cygnus, Progne*, &c.

The poſition is weakened in Greek, when the vowel is followed by *mn*, or *gd*, or *pt*, whence Martial took the liberty to make the ſecond ſhort in *ſmaragdus*, lib. 5. epigram. 11.

Sardonychas, ſmarăgdos, *adamantas, iaſpidas uno.*

But we are to take particular notice of two conditions neceſſary for this weak and changeable poſition. The 1. the mute and liquid muſt be both in the ſame ſyllable. The 2. the ſyllable we want to make common in verſe, namely that immediately preceding theſe letters, muſt be ſhort by nature.

Hence the firſt ſyllable in *ōbruo* will be ever long, and not common, becauſe the firſt condition is wanting, the *br* not being in the ſame ſyllable, for it comes from *ob* and *ruo*; the ſame may be ſaid of *obtueor, quamobrem*, &c.

Again, the firſt is ever long in *acris, atri, matris, fratris*, for want of the ſecond condition, becauſe they come from *acer, ater, mater, frater*, whoſe firſt ſyllable is long by nature. We muſt ſay the ſame of *ambulácrum, candelábrum, delúbrum, lavácrum, ſimulácrum, ſalúbre, volutábrum*, which are long by nature, a circumſtance that has not been always attended to by Chriſtian poets.

Voſſius further obſerveth that this kind of poſition of mute and liquid is ſo weak, that we ought not eaſily to make uſe of it, for the purpoſe of lengthening a ſyllable ſhort by nature, without having ſome antient authority; and he adds for example, that he would not chuſe to make the penultima long in *genĭtrix*.

Now the weakneſs of this ſort of poſition is owing to the inequality of two conſonants, becauſe the liquid gliding away much nimbler than the mute, to which it is joined in the pronunciation, it drags the mute in ſome meaſure along with it, or produces an inequality, in conſequence whereof the preceding ſyllable is not ſufficiently ſuſtained, as it is when there happen to be two other conſo-

conſonants, for inſtance *āſtra*, or even two liquids, as *tērra*; for then there is no inequality in the conſonants: or when the liquid is before, as *ars*, *altus*, for in that caſe it is ſuſtained by the following mute: or in ſhort when they are in a different ſyllable, as *abluo*, for then the liquid does not draw the mute after it with ſuch force. This the antients muſt have perceived in the pronunciation, though we are hardly ſenſible of it at preſent.

Whether I *be ſometimes a double letter, and* V *ſometimes a liquid.*

To the double letters by us mentioned, grammarians add likewiſe the I, when it happens to be between two vowels, becauſe, ſay they, it then makes the preceding vowel long by poſition, as *major*, *rejicio*, *aio*. But this error hath been ſufficiently refuted in the treatiſe of letters, chap. 6. num. 2. p. 264. where we proved that the firſt ſyllable in thoſe words was not long by poſition, but by nature, and becauſe the antients pronounced it as a diphthong. For otherwiſe, the vowel before *i* muſt be ever ſhort, as we ſee in *ſemĭjacens*, *jurĕjurando*, *antĕjacit*, *bĭjugus*, and others.

They ſay likewiſe that the V after Q is a liquid conſonant, becauſe otherwiſe the firſt in *aqua* and the like words, would be long. But we have alſo given an anſwer to this in the ſame treaty, chap. 6. n. 2. p. 264.

Hitherto we have been upon the general rules, we muſt now come to ſuch as are particular, and firſt of all mention a word concerning derivatives and compounds, becauſe they relate to middle ſyllables.

OF DERIVATIVE WORDS.

We ſhall content ourſelves with giving an Annotation in regard to derivatives, becauſe it is very difficult to lay down any general rules about the matter. Yet we may obſerve that in general they follow the nature of their primitive. Thus *ănĭmare* and *ănĭmoſus* have the two firſt ſhort, becauſe they come from *ănĭmus*, whoſe two firſt are ſhort alſo. And on the contrary the two firſt in *nātūralis* are long, becauſe it comes from *nātūra* where they are long alſo; and the firſt ſyllable of this word is long, becauſe it comes from *nātum*.

Thus the ſecond is ſhort in *virgĭneus* and *ſanguĭneus*, becauſe of its being ſhort in *virgĭni* and *ſanguĭni*. The penultima is long in *arātrum*, *ambulācrum*, *volutābrum*, becauſe it is the ſame in *arātum*, *ambulātum*, *volutātum*: but the firſt is common in *li quidus*, becauſe ſometimes it is derived from *lĭqueo*, the firſt ſhort; and at other times from the verb *liquor* which hath its firſt ſyllable long, when of the third conjugation. For although we ſay *lĭquatur* the firſt ſhort, we likewiſe ſay *līquitur* the firſt long: but the noun *liquor*, *oris*, liquour, hath always the firſt ſhort.

Exception

Exceptions to the preceding rule.

There are a great many derivatives ſhort, though their primitive be long; as *dux*, *dŭcis*, from *dūco*; *dĭcax* from *dico*; *sŏpor* from *sōpio*; *săgax* from *sāgio*; *dĭtio* from *dis*, *dītis*; *fĭdes* from *fīdo*, though Tully derives it from *facio*, *quia id fit quod dicitur*: but there is more analogy in deriving it from *fido*, juſt as in Greek πίστις comes from πείθω, from whence *fido* is alſo derived according to Voſſius. Add to theſe *mŏleſtus* from *mōles*, and ſeveral others which may be learnt by uſe.

There are other derivatives LONG, though they come from ſhort primitives; as *vōx*, *vōcis*, from *vŏco*; *rēx*, *rēgis* and *rēgula* from *rĕgo*; *tēgula* from *tĕgo*; *sēdes* from *sĕdeo*; *mācĕro* from *măcer*; *hūmor* from *hŭmus*; *hūmanus* from *hŏmo*; *sēcius* from *sĕcus*; *maledīcentior*, the third long, from *maledĭcus* ſhort, and others which may be learnt by the uſe of authors.

But what is moſt remarkable on this head, is that the derivatives do not follow their primitive, when they drop or add a conſonant. For as the firſt in *rēttulit* is long, becauſe it reduplicates the *t*, though it comes from *rĕfero* the firſt ſhort: ſo the following have the firſt ſhort, though they come from long primitives, becauſe they loſe a conſonant, as *dĭſertus* from *diſſero*, *fărina* from *fārris*; *cŭrulis* from *cūrro*, *ŏffella* from *ōffa*; *mămilla* from *māmma*; *tĭgillum* from *tīgnum*; *sĭgillum* from *sīgnum*; and the like.

There are even ſome that do not follow the analogy of their neareſt primitive, but of another more diſtant, as *fătuus* the firſt ſhort, which does not follow *fāri* the firſt long, but φάω, from whence cometh φημὶ, *dico*: as *lŭcerna* the firſt ſhort, which does not follow the quantity of *lux*, but of τῆς λύχνης, whence *lux* itſelf is derived by contraction inſtead of *lucis*: as *vădum*, the firſt ſhort, which does not follow the quantity of *vādo*, the firſt long, but of βάδω, from whence comes *vado* as well as βαδίζω: as likewiſe *nŏto*, which does not follow the quantity of the ſupine *notum*, the firſt long, but of νόω, from whence comes νοίσκω, νώσκω, γινώσκω, and from thence *gnoſco* or *noſco*. And ſo for the reſt.

* *

OF COMPOUND WORDS.

The quantity of compound words is frequently known by that of the ſimple, and the quantity of the ſimple by that of the compound, which boys will eaſily diſcern, provided they are accuſtomed betimes to the right pronunciation of Latin. For it is the ſame quantity in *lĕgo* and *pĕrlĕgo*, in *lēgi* and *perlēgi*. As alſo in *prŏbus* and *improbus*; in *ſcrībo* and *adſcrībo*; in *vĕnio*, *advĕnio*, *advĕna*: and the like.

And this quantity is ſtill preſerved, when the vowel comes to change, as in *éligo*, *féligo*, taken from *lĕgo*: thus from *cădo* comes *óccido*; and from *cædo*, *occīdo*: from *lædo*, *allido*, *collīdo*: from *áudio*, *obēdio*, *obēdis*, &c.

But the following are ſhort, though their primitive be long: the compounds of *dīco* ending in *dĭcus*; as *cauſidĭcus*, *veridĭcus*,

&c.

&c. *dejĕro* and *pejĕro*, from *jūro*: *cognĭtum* and *agnĭtum*, from *nōtum*, which are ſhortened by the analogy of ſimple polyſyllables in *ĭtum*; as *tacĭtum*, *bibĭtum*, &c. *nĭhilum*, from *ne* and *hĭlum*; *innŭba* and *pronŭba*, from *nūbo*; but the antepenultima in *connŭbium* is common. For in Virgil we find *connūbia*, the antepenultima long: and we likewiſe find it ſhort in *connŭbio*, *connŭbiis*, unleſs we chuſe to make them triſyllables.

Connubio *jungam ſtabili*, *propriámque dicabo*, 1. Æn.

The ſecond is long in *imbēcillus*, though *băculus* hath the firſt ſhort; and the third is ſhort in *ſemisŏpitus* taken from *sōpio*, the firſt long. The participle *ambītus* hath the penultima long, contrary to the nature of the ſupine *ambĭtum*, as alſo of theſe verbal nouns *ambĭtus* and *ambĭtio*. Yet Lucretius makes *ambĭtus* alſo ſhort in the participle; for which reaſon Scioppius and Voſſius look upon it as common, becauſe this word is compounded of *ambe* and *itus*, even according to Varro; ſo that when the *i* is long, it comes from the diphthong *ei*, *ambītus* for *ambeītus* (as we ſay *ambāges* long, from *ăgo* ſhort, becauſe it is ſaid for *ambeâges*:) and when it is ſhort, it conforms to the nature of its ſupine *ĭtum*, as the others *adĭtus*, *exĭtus*, *inĭtus*, *obĭtus*, *ſubĭtus*, which are always ſhort, becauſe they are formed without any appearance of contraction.

Now *ambe* comes from ἄμφι, of which was firſt formed *ambi*, afterwards *ambe*, the φ being changed into *b*, juſt as in *ambo* taken from ἄμφω; as may be ſeen in the treatiſe of letters, p. 270.

Rule VI.

Of divers compounding particles.

1. A, D, E, SE, DI, *are long, when joined to verbs or nouns.*

2. *Yet* DI *is ſhort in* dĭſértus *and* dĭrémi.

3. Re *is ſhort except in* rēfert *from the noun* res.

Examples.

1. All thoſe particles are long in compoſition, *āmitto*, *dēduco*, *ērumpo*, *dīripio*, *sēparo*, and the like.

2. *Di* is ſhort in theſe, *dĭrimo*, *dĭrémi*, *dĭrémptum*, *dĭſértus*, *dĭſerti*, &c.

Annotation.

De ſometimes preſerveth its long quantity before another vowel; as

Dēeſt *ſervitio plebes hoc ignis egentis*, Stat.

Which deſerves more to be remarked than followed. For in general it is either made ſhort, *Dona dĕhinc auro gravia*, Æn. 3. or it is joined with the following vowel in the ſame ſyllable, *Deeſt jam terra fugæ*, Æn. 10.

Re is ſhort in compoſition, as *rĕdeo*; *rĕfero*, *rĕfers*; *rĕfert*, *rĕferre*, to tell or relate.

But *rēfert*, *it behoveth*, *it concerneth*, *it is uſeful*, is long, becauſe it does not come from the particle *re*, but rather from the noun *res*.

Præterea nec jam mutari pabula rēfert, Virg.

ANNOTATION.

The poets, in order to lengthen the particle *re* in compoſition, do ſometimes reduplicate the following conſonant, as *relligio*, *rettulit*. Though we muſt not imagine that they did it always, as ſome pretend, not conſidering that the chief rule of poetry is the ear, which would be ſometimes offended with ſuch reduplications. Hence in *revolvo*, *reverto*, the conſonant is never reduplicated, becauſe it is contrary to the nature of this V, which perhaps at that time was not a conſonant.

Nor is the conſonant repeated in *redeo*, *redoleo*, and the like, becauſe the D is only a letter that was borrowed already to prevent the hiatus and meeting of vowels. There are alſo ſome other occaſions, on which it is not practiſed.

RULE VII.

Of the other prepoſitions.

1. *The other prepoſitions are ſhort except* pro.
2. *But* pro *is alſo ſhort in the following compounds*; prŏfiteor, prŏtervus, prŏficiſcor, prŏcella, prŏcus, prŏfanus, prŏfecto, prŏfundus, prŏnepos, prŏfari.
3. *In the following*, pro *is doubtful*, prŏpello, prŏpulſo, prŏcurro, prŏpago.

EXAMPLES.

1. The other prepoſitions being ſhort by nature, are alſo ſhort in compound words; as *ădimo*, *ăbeſt*, *ăperio*; *cŏërcuit*, *cŏmedo*, *ŏbŭmbrant*, *ŏmitto*, *ănhelat*, *ĭnoffenſus*, *ſupĕreſſe*, *sŭbeunt*, *pĕragit*.

We muſt except *pro*, which is long; *prōduco*, *prōfero*, *prōveho*, *prōfugio*, &c.

2. But in the words mentioned in the rule, *pro* is ſhort, as *prŏtervus*, *prŏfecto*, &c. and ſome others which uſe will ſhew: as likewiſe thoſe words where *pro* is the Greek prepoſition πρὸ, which ſignifies *ante*,

ante, as *prăpheta*, *prăpoutis*, and the like; though ſometimes the Greek *pro* is long, conforming to the Latin analogy.

3. In ſome compounds *pro* is common, as *prŏpello*, *prŏpulſo*, *prŏpago*, *as*, a verb; and *prōpāgo*, *ĭnis*, a noun; *procurro*, *prŏcumbo*, *prŏfundo*, &c.

RULE VIII.

Of words compounded without a preposition.

In compound words A, O, *are generally long; and* E, I, U, *are generally ſhort.*

But compounds formed by contraction, as alſo the compounds of dies, ubi, *and* ibi, *have i long.*

EXAMPLES.

In compound words two things may be conſidered, the former and the latter part. As to the latter part there is very little difficulty about it, becauſe it is generally juſt as it would be out of compoſition. Thus the ſecond in *dedĕcus* is ſhort, becauſe it comes from *dĕcus*, the firſt ſhort. *Abūtor* hath the ſecond long, becauſe it comes from *ūtor*, the firſt long. But it is more difficult to know the quantity of the former part of the compound.

Nevertheleſs in general it may be ſaid, that theſe two vowels A, O, are long; and that theſe other three E, I, U, are commonly ſhort. But we muſt inquire into this more particularly.

A is long in the former part of the compound, as *quārē*, *quāpropter*, *quācunque*, *quātenus*. Yet there are ſome ſhort, which may be learnt by uſe, as *hexămeter*, *catăpulta*.

E is ſhort, whether in the firſt ſyllable, as *nĕfas*, *nĕfaſtus*, *nĕfandus*, *nĕfarius*, *trĕdecim*, *trĕcenti*, *nĕquea*, *ĕquidem*, *nĕque*: or in the ſecond, as *valĕdico*, *madĕfacio*, *tremĕfacio*, according to Virgil (though Lucretius and Catullus make E alſo long in this ſort of words): or in the third, as *bujuſcĕmodi*, &c.

The following are excepted, having the firſt long, *sēdecim*, *nēquam*, *nēquitia*, *nēquaquam*, *nēquicquam*, *nēquando*,

quando, mēmet, mēcum, tēcum, sēcum. As alſo theſe, which have the ſecond long, *venēficus, vidēlicet.*

I is ſhort whether in the firſt ſyllable, as *bĭceps, trĭceps, bĭcolor, trĭcolor, bĭvium, trĭvium, sĭquidem:* or in the ſecond, as *agrĭcola, alĭger, artĭfex, cauſsĭdicus, fatĭdicus, omnĭpotens, totĭdem, unĭgenitus, unĭverſus,* &c.

We muſt except thoſe where the I changes in declining, as *quīdam, quīvis, quīlibet, qualīcumque, quantīvis, unīcuique, reīpublicæ.*

Thoſe alſo which come from a contraction, as *īlicet, ſcīlicet, bīgæ, quadrīgæ, prīdie, poſtrīdie, tibīcen* for *tibiicen,* &c.

The compounds of *dies,* as *bīduum, trīduum, merīdies;* but *quotĭ die* is doubtful.

The following have alſo I long, *trīceni, trīceſimus, sīquis,* and *īdem* maſculine. As alſo *nīmirum, ibīdem, ubīque, utrobīque, ubīvis:* but *ubĭcumque* is common the ſame as *ubi.*

O is generally long, as *aliōqui, intrōduco, quandōque, quandōcumque, utrōbique,* and others.

We muſt except however, *hŏdie, quandŏquidem, quŏque.*

Alſo the compounds of two nouns, as *Timŏtheus, ſacrŏſanctus,* &c.

U is ſhort, whether in the firſt ſyllable, as *dŭcenti, dŭpondium;* or in the ſecond, as *quadrŭpes, carnŭfex, Trojŭgena.*

But *genŭ flecto, cornŭ peta, usŭ venit, usŭ capit,* are ſtill doubtful among grammarians; though the ſureſt way, in my opinion, is to make *u* long on thoſe occaſions, becauſe it is an ablative that remains intire in its natural ſtate.

ANNOTATION.

Here we may be aſked whether the ſecond is long in *paricida; matricida,* becauſe we find them long in Auſonius.

Ut parīcidæ *regna adimat Didio.* De Sev. Imp.
Matricīda *Nero proprii vim pertulit enſis.*

Though in regard to the latter, there are ſome who read *matriquecida Nero,* &c.

On the contrary we find that *parĭcida* is ſhort in Horace.

Telegoni juga parĭcidæ, Od. 29. lib. 3.

But as *paricida* is a ſyncope for *parenticida,* being taken not only for one who kills his father, but likewiſe for a perſon that violates the

the duty he owes to his parents and to his country, we may ſay that Horace has made it ſhort, merely by conſidering the dropping of the ſyllable, and leaving the others in their natural quantity: whereas Auſonius muſt have conſidered this word as formed by contraction, and therefore he made it long.

OF PRETERITES AND SUPINES.

RULE IX.

Of preterites of two ſyllables.

1. *Preterites of two ſyllables have the former long, as* ēgit.

2. *But the following are ſhort,* bĭbi, fĭdi, tŭli, dĕdi, ſtĕti, ſcĭdi.

EXAMPLES.

1. Preterites of two ſyllables have the former long, as *ēgi, vēni, vīdi, vīci.*

2. Yet the preterites of the following verbs are ſhort; *bibo, bĭbi; findo, fĭdi; fero, tŭli; do, dĕdi; ſto, ſtĕti; ſcindo, ſcĭdi.*

ANNOTATION.

Some have been for adding *lavi* to the above verbs, becauſe of this verſe in Virgil,

Luminis effoſſi fluidum lăvit *inde cruorem.*

But *lavit* is there the preſent tenſe, as well as *lăvimus* in Hor. lib. 1. ſat. 5. coming from *lavo, lavis*; hence we meet with *lavĕre,* and in the paſſive *lavi, to be waſhed,* in Nonius.

ABSCĪDIT is long in Lucan, lib. 6.

Ille comam lævā morienti abſcīdit *ephebo.*

And in Martial, lib. 4.

Abſcīdit *vultus enſis uterque ſacros.*

Which ſheweth that this preterite was heretofore doubtful, unleſs we chuſe to ſay that it comes then from *abſcīdo,* compounded of *abs* and *cædo.* But this verb being obſolete, the ſureſt way is to pronounce the above preterite ſhort in proſe, *ábſcidit.*

Now this rule of the preterites of two ſyllables holds alſo good for the plural; for *flerunt, flarunt, norunt,* and the like, have always the former long.

But we find *juverint* the former ſhort, once in Catullus.

RULE X.

Of preterites with a reduplication.

1. *The two firſt ſyllables in preterites that have a reduplication, are ſhort.*

2. *But the ſecond in* pepēdi, *is long, as alſo in* cecīdi *from* cædo.

EXAMPLES.

2. Preterites with a reduplication have the two firſt ſyllables ſhort, as *dĭdĭci* from *diſco*; *cĕcĭni* from *cano*; *tĕtĭgi* from *tango*; *cĕcĭdi* from *tædo*.

1. But *pedo* hath the ſecond in *pepēdi* long, as alſo *cædo* in *cecīdi*.

——*Qui nullum fortè* cecīdit, Juv.

ANNOTATION.

In regard to the other preterites, if it be a ſyllable that does not depend on the increaſe, they follow the quantity of their preſent, as *cŏlo*, *cŏlui*, the firſt ſhort.

Except *pŏſui*, the firſt ſhort, from *pōno*, whoſe former is long. And *gĕnui*, which followeth its old verb *gĕno*; as likewiſe *pŏtui*, which cometh from *pŏtis ſum*.

Except alſo *divīſi*, *divīſum*, the ſecond long, from *divĭdo*, the ſecond ſhort.

But if it be a ſyllable that depends on the increaſe, the rules thereof ſhall be given hereafter. Yet we may obſerve at preſent, that all preterites, either of two or more ſyllables, ending in *vi*, have ever the penultima long, as *amāvi*, *flēvi*, *quivi*, *audivi*, &c.

RULE XI.

Of ſupines of two ſyllables.

1. *All ſupines of two ſyllables are long.*

2. *Except thoſe of* eo, reor, ſino, do, ruo, ſero, lino.

3. *The ſupines of* queo, *and* ſto *are ſhort.*

4. *The ſupine of* cio *is long, and that of* cieo *is ſhort.*

EXAMPLES.

1. Supines of two ſyllables, as well as preterites, are long; as *nōtum* or *nōtus* from *noſco*; *vīſum*, or *vīſus* from *video*; *mōtum* from *moveo*.

2. But the ſix following verbs have their ſupines ſhort; *eo*, *ĭtum*; *reor*, *rătus ſum*; *ſino*, *sĭtum*; *do*, *dătum*; *ruo* formerly had *rŭtum*, from whence comes *dirŭtum*, *erŭtum*, *obrŭtum*; *ſero*, *sătum*; *lino*, *lĭtum*.

3. Theſe two have alſo their ſupines ſhort, *queo*, *quĭtum*; *ſto*, *stătum*; but *stātūrus*, though derived from thence, hath the former long.

4. *Cio*,

4. *Cio, cis, civi, cītum, cire,* the former long. *Cieo, cis, civi, cĭtum,* the former ſhort.

Excītum *ruit ad portus, & littora complent,* Virg.
Bacchatur qualis commotis excĭta *ſacris,* Id.

ANNOTATION.

Of the ſupine STATUM.

It appears that STATUM is ſhort by the ſubſtantive *ſtătus, hujus ſtătus*; by the adjective *ſtătus, a, um*; and by the verbal noun *ſtătio.*

Hic ſtătus *in cœlo multos permanſit in annos,* Ovid.
Muſa quid à faſtis non ſtăta *ſacra petis?* Id.
Campus, & apricis ſtătio *gratiſſima mergis,* Virg.

Hence its compounds which change *a* into *i*, make this *i* ſhort in the ſupine, as *præſtĭtum*; hence alſo the verb *ſtătuo*, which ſeems to be derived from this ſupine, hath the firſt ſhort.

Urbem quam ſtătuo *veſtra eſt*——Virg.

Yet the participle *ſtāturus*, hath the former long.

Tunc res immenſo placuit ſtātura *labore,* Lucan.

As alſo its compounds.

Conſtātura *ſuit Megalenſis purpura centum,* Mart.

And this made Priſcian believe that the former in the ſupine *ſtatum* was alſo long, though what hath been above mentioned, proves the contrary. Nevertheleſs we may ſay, I fancy, that it was heretofore common, ſince we ſtill ſee in the compounds, that in thoſe which retain the *a* it is long, though in ſuch as change the *a* into *i*, it is ſhort.

Non præſtāta *ſibi præſtat natura, ſed unus,* St. Proſper.

Whence alſo it comes that *ſtator* is ſhort in Prudentius, and long in Ovid. And *ſtatim*, which is derived from *ſtando*, according to Voſſius, is long in Avienus and Alcim. Avitus, but ſhort in Catullus, whoſe authority is preferable in this reſpect.

Verum ſi quid ages, ſtātim *jubebo,* Epigram. 33.

Of CITUM and SCITUM.

CITUM is long when it comes from *cio*, becauſe it follows the fourth conjugation; as it is ſhort when it comes from *cieo*, becauſe it follows the ſecond. But *citus* ſignifying *quick, likely, active*, is ſhort; whereas for *diviſus*, it is long: as *erctum citum, erctum non citum.* See Servius on the eighth book of the Æneis.

SCITUM is ever long, whether it comes from *ſcio*, or *ſciſco*. *Scitus*, from *ſcio*, ſignifies *handſome, pretty, well made, graceful*; *Scitus juer*, Ter. Coming from *ſciſco*, it ſignifies *ordained* and *decreed*, from whence we have *plebiſcitum*, a decree of the people. Plautus plays with thoſe two words in his *Pſeud. act.* 2. *ſc.* 4.

PS. *Ecquis is homo* ſcitus *eſt?* CH. Plebiſcitum *non eſt* ſcitius.

Where Lambinus is evidently miſtaken, in ſaying that *ſcitum* had the firſt ſyllable long in *plebiſcitum*, but that every where elſe it was ſhort.

Rule XII.

Of the ſupines of polyſyllables.

1. *The ſupines of polyſyllables in* UTUM *are long.*
2. *As are alſo thoſe in* ITUM, *when they come from a preterite in* IVI.
3. *But all others in* ITUM *are ſhort.*

Examples.

1. The ſupines of polyſyllables in UTUM are long, as *ſolūtum* from *ſolvo, ſolvi*; *indūtum*, from *induo, indui*; *argūtum* from *arguo, argui.*

2. The ſupines in ITUM are alſo long, when they come from a preterite in IVI; as *quæsītum* from *quæro, quæsīvi*; *cupītum* from *cupio, cupīvi*; *petītum* from *peto, petīvi*; *audītum* from *audio, audīvi.*

3. The ſupines in ITUM are ſhort, if they do not come from a preterite in IVI; as *Tacĭtum* from *taceo, tacui*; *agnĭtum* from *agnoſco, agnóvi*; *cognĭtum* from *cognoſco, cognóvi*; *monĭtum* from *moneo, monüi.*

But the penultima in *recensītum* is long, becauſe it cometh from *cenſio, cenſivi*, and not from *cenſeo, cenſui.*

Of the INCREASE of VERBS.

Rule XIII.

The nature of the increaſe of verbs.

When the verb hath more ſyllables in the other tenſes than in the ſecond perſon preſent, this is called Increase.

Examples.

The increaſe of verbs is ever regulated by the ſecond perſon preſent: ſo that thoſe tenſes which do not exceed this perſon in ſyllables, have no increaſe; as *amas, amant*; *audis, audit.* But thoſe which exceed it by one ſyllable; are ſaid to have one increaſe; as *amāmus, audītis*; where the ſecond is called an increaſe,

creaſe, becauſe the laſt is never counted for ſuch. Thoſe which exceed it by two ſyllables, have two increaſes; as *amābāmus*, *docēbāmus*. Thoſe which exceed it by three, have three increaſes, as *amāvĕrĭtis*, &c.

Even the increaſe of the paſſive is regulated by the ſecond perſon of the active; as *amāris*, the ſecond is the increaſe. *Amābāris*, the ſecond and third are increaſes, meaſuring them by *amas*.

In regard to verbs common and deponents, we muſt imagine the ſecond perſon of the active, and regulate them in the ſame manner as the reſt.

RULE XIV.

Of the increaſe in A.

1. *The increaſe in* A *is long.*
2. *But the verb* do *hath* da *ſhort.*

EXAMPLES.

1. A is always long in the increaſe of verbs, as *exprobrāre*, *stābam*, *bibāmus*, *fuerāmus*.

The verb Do makes the increaſe DA ſhort throughout; as *dămus*, *dăbunt*, *dări*, *dătum*, &c.

Parthe dăbis *pœnas.*

Likewiſe in its compounds *circúmdămus*, *circúmdăbunt*, *circúmdăre*, *venúndăre*.

But every where elſe it hath A long like the other verbs; *dăbāmus*, *dăbātur*.

——*Quæ jam fortuna* dăbātur, Virg.

RULE XV.

Of the increaſe in E.

1. *The increaſe in* E *is long.*
2. *Except in* beris, eram, ero, erim.
3. *Verbs of the third conjugation have it alſo ſhort in the firſt increaſe of the preſent and preter imperfect, where there happens to be an* R *after* E.

EXAMPLES.

1. E in the increaſe of verbs, is alſo long, generally ſpeaking, in all conjugations. In

In the firſt; as *amēmus*, *amarāmus*; *amavērunt*, *amarēris* vel *amarēre*, *dediſsēmus*.

In the ſecond, *docēbam*, *docērem*, *docērer*, *docērēris*.

In the third, *degēbam*, *legērunt* vel *legēre*, *legiſsēmus*, *legēris* vel *legēre*, *legētur*, *legēmur*.

In the fourth, *audīris* vel *audīre*, *audītur*; *audivērunt* vel *audivēre*, &c.

2. But it is always ſhort in the following ſyllables, *beris*, *eram*, *ero*, *erim*, through every perſon, *amabĕris* vel *amabĕre*; *dolŭeram*; *potĕro*, *potŭero*; *legĕro*, *legĕrim*, *legĕris*, &c.

3. It is moreover ſhort in verbs of the third conjugation, in the firſt increaſe of the preſent and preterimperfect, where there happens to be an R after E; as *legĕris* vel *legĕre*, in the preſent of the indicative paſſive; *legĕre* in the imperative paſſive, and the infinitive active; *legĕrem* and *legĕrer*, in the preterimperfect ſubjunctive, active and paſſive.

But it is long even in the third, when one of theſe conditions is wanting; as if it be in the ſecond increaſe, *lĕgerēris* vel *legĕrēre*, *legĕrētur*, preterimperfect paſſive of the ſubjunctive.

If it be a preterimperfect that has not an R after E; as *legēbam*, *legēbar*, &c.

Or if it be any other tenſe than a preſent or a preterimperfect, were it even then to have an R after E; as *legērunt* vel *legēre* in the preterite; *legēris* vel *legēre*, *legētur* in the future indicative. In like manner *ſcribēris*, and *labēris*, &c. becauſe the *b* then belongs to the termination of the preſent, and not of the future in *bor*.

Scribēris *Vario fortis & hoſtium.* Hor.

Sic tibi cùm fluctus ſubterlabēre *Sicanos.* Virg.

And the like. Wherein the third conjugation conforms to the general rule.

ANNOTATION.

It ſeems that the penultima of the third perſon of the preterite in ERUNT was heretofore ſhort, or at leaſt common, eſpecially in verbs of the third conjugation, and that one might ſay *legĕrunt*, as well as *legĕrant*, *legĕrent*, *legĕrint*, *legĕro*, &c. this analogy being particularly founded on the E followed by an R. Which may be further confirmed by the authority of Diomedes, who, lib. 1. hath

theſe

theſe words, *Fere in tertio ordine plerumque veteres tertiâ perſonâ finitivâ temporis perfecti, numeri pluralis, E mediam vocalem corripiunt, quaſi legĕrunt, emĕrunt*, &c. And indeed Virgil does not ſcruple to make it ſhort, not only in thoſe verbs of the third, but likewiſe in others.

Matri longa decem tulĕrunt *faſtidia menſes.* Ecl. 4.

Miſcuĕrúntque *herbas, & non innoxia verba.* Georg. 3.

Obſtupui, ſtetĕrúntque *comæ, & vox faucibus hæſit.* Æn. 2.

For though ſome would fain read theſe paſſages with the third perſon plural in *erant* or *erint*; yet, as Pierius obſerves on the ſecond example, the reading in *erunt* has been generally received. Beſides, other poets have uſed it in the ſame manner,

Nec cithara, intonſæ profuĕrúntve *comæ.* Tibul.

* *Abiturus illuc quo priores* abiĕrunt. Phædr.

Nec tua defuĕrunt *verba Thalaſſe mihi.* Mart.

We might further produce a vaſt number of authorities, which ſhew that this is not a *licentia poetica*, as they call it, but the antient analogy of the language, and that we could not condemn a perſon that would ſtill chuſe to follow it, though it be always better to make thoſe words long, were it for no other reaſon but that the ear, the chief judge of poetry, is more accuſtomed to it at preſent.

RULE XVI.

Of the increaſe in I.

1. *The increaſe in* I *is generally ſhort.*
2. *But the firſt increaſe in the fourth conjugation is long:*
3. *As alſo in* velim, ſim, malim, nolim.
4. *All the preterites in* IVI *are long; but they make* IMUS *ſhort.*

EXAMPLES.

1. The increaſe in I, generally ſpeaking, is ſhort, as

In the future of the firſt and ſecond conjugation, *amabĭtis, docebĭtur.*

In the preſent of the third, *legĭmus, labĭtur, aggrĕdĭtur.*

Even in the fourth, in the 2, 3, and 4 increaſe, *audimĭni, audiremĭni, audiebamĭni.*

2. But it is long in the firſt increaſe of this laſt conjugation, which is the moſt conſiderable in regard to verſe, *audīre, mollītur, ſcīrent, ſervītum, ſcīmus, ībo, abībo.*

3. The following are alſo long, *sīmus, velīmus, nolīmus, malīmus*, with the other perſons, *sītis, velītis*, &c.

4. All

4. All the preterites in IVI are long, *audīvi*. Even in the third, *petīvi*, *quæsīvi*.

And they all make IMUS ſhort in the plural, *quæſīvĭmus*. Even in the fourth, *audivĭmus*, *venĭmus*.

Obſerve therefore, that *venīmus* long is the preſent, *we are a coming*; and *venĭmus* ſhort is the preterite, *we are come*. And ſo for the reſt.

ANNOTATION.

In regard to the terminations of the ſubjunctive RIMUS and RITIS, concerning which there have been ſuch high debates among grammarians; Diomedes, Probus, and Servius will have it that they are always long in the future, which Voſſius ſeems to favour, though he owns that there are authorities to the contrary, as in Ovid;

——— *Obſcurum niſi nox cùm fecerit orbem;*
Videritis, *ſtellas illic ubi*, &c. 2. Metam.

Again,

Hæc ubi dixĕritis, *ſervet ſua dona rogate.*

In regard to the preterite the thing ſeems ſtill more uncertain. Diomedes and Agroetius will have it ſhort; on the contrary Probus pretends it is always long.

Hence it plainly appears that thoſe ſyllables were taken by the poets ſometimes one way and ſometimes another, and therefore we may hold them common, ſince Virgil himſelf ſays in the preterite,

Namque ut ſupremam falſa inter gaudia noctem
Egerĭmus, *noſti*, &c. Æn. 6.

For it is too weak an argument to ſay with Servius, that he wrote thus through neceſſity, and by a poetic licence; juſt as if he who was prince of poets, and perfect maſter of his native language, could not find another word to make the foot ſuitable to his verſe. And, as a proof of what I ſay, we find that RIS is rather ſhort than long in the ſingular, as we ſhall ſhew hereafter when treating of the laſt ſyllables; which ought to be a preſumption for the plural.

RULE XVII.

Of the increaſe in O.

The increaſe in O *occurs but ſeldom, and is always long.*

EXAMPLES.

The increaſe in O occurs in the imperative only, and is always long, as *amatōte*, *facitōte*.

Cúmque loqui poterit; *matrem* facitōte *ſalutet*. Ovid.

RULE

RULE XVIII.

Of the increaſe in U.

The increaſe in U *is ſhort; but* URUS *is long, as* doctūrus, lectūrus.

EXAMPLES.

The increaſe in U is ſhort, as *sŭmus*, *volŭmus*.

Nos numerus sŭmus *& fruges conſumere nati.* Hor.

But the participle in RUS, and the future of the infinitive in RUM which is formed from thence, are long, *doctūrus*, *lectūrus*, *amatūrus*, *amatūrum*, &c.

OF THE INCREASE OF NOUNS.

RULE XIX.

What is meant by the increaſe of nouns.

1. *The increaſe of nouns is when the genitive hath more ſyllables than the nominative.*
2. *The increaſe of the genitive always regulates the other caſes.*

EXAMPLES.

1. The increaſe of nouns is when the other caſes have more ſyllables than the nominative: hence if the genitive does not exceed the nominative in number of ſyllables, there is no increaſe, *as muſa*, *muſæ*; *dŏminus*, *dŏmini:* but in the plural, of *muſārum*, *dŏminōrum*, the penultima is an increaſe.

2. The genitive ever regulates the increaſe of the other caſes, as *ſermo*, *ſermōnis*, *ſermōni*, *ſermōnem*, *ſermōne*, *ſermōnes*, *ſermōnum*, where the *ō* is always long.

OF THE FIRST DECLENSION.

The firſt declenſion has no increaſe but in the plural, which comes within the rule we ſhall give lower down, after we have gone through the increaſes of the ſingular.

Rule XX.

Increaſe of the ſecond declenſion.

1. *The increaſe of the ſecond in the ſingular is ſhort.*
2. *Except* Iber *and* Celtiber.

Examples.

1. Nouns of the ſecond declenſion have their increaſe ſhort; *gener, genĕri*; *puer, puĕri*; *proſper, proſpĕri*; *vir, vĭri*; *ſatur, ſatŭri.*

2. Yet *Iber*, ſignifying an inhabitant of Iberia in Aſia, or of Spain, makes *Ibēri* long.

As alſo its compound *Celtiber.*

—— *Miſtis hic Colchus* Ibēris. Claud.

Gallorum Celtæ, miſcentes nomen Ibēris. Lucan.

Vir Celtibēris *non tacende gentibus.* Mart.

Annotation.

We ſay likewiſe *Ibēres* of the third declenſion: but then Priſcian thinks it is rather taken for the inhabitants of Iberia towards Colchis: yet from the above example it appears that Claudian did not uſe it in this ſenſe; and the Greeks ſay Ἴβηξ, Ἴβηγος, to denote both thoſe nations. One would think that this long increaſe, which has made its way into the ſecond declenſion contrary to the analogy thereof, was taken from thence.

INCREASE OF THE THIRD DECLENSION.

Rule XXI.

Of the increaſe of Nouns in L.

1. ALIS *neuter is long.*
2. ALIS *maſculine is ſhort.*
3. ILIS *and* ULIS *are ſhort.*
4. ELIS *and* OLIS *are long.*

Examples.

1. The neuter nouns in AL make ALIS long in the genitive, *hoc animal, animālis.*

2. The

2. The maſculines make it ſhort; *hic Aſdrubal, Aſdrubălis*; *hic Annibal, Annibălis.*

3. The increaſe of nouns in IL and UL is alſo ſhort; as *vigil, vigĭlis*; *pugil, pugĭlis*; *conſul, conſŭlis*; *exul, exŭlis.*

4. Nouns in EL and OL make their increaſe long, *Daniel, Danielis*; *ſol, sōlis.*

RULE XXII.

Increaſe of nouns in N and O.

The Increaſe in 1 ANIS, 2 ENIS, *and* 3 ONIS *is long.*

4. INIS *is ſhort*; 5. *except* IN, INIS.

6. ONIS *either in proper names or gentiles varies.*

EXAMPLES.

1. The increaſe *anis* is long; *Pæan, Pæānis*; *Titan, Titānis.*

2. The increaſe *enis* is long; *ren, rēnis*; *ſplen, ſplēnis*; *ſiren, ſirēnis.*

3. The increaſe *onis* is long, *Cicero, Cicerōnis*; *ſermo, ſermōnis*; *Plato, Platōnis.*

4. The increaſe *inis* is ſhort, *homo, hominis*; *virgo, virgĭnis*; *ordo, ordinis*; *carmen, carmĭnis.*

5. Except thoſe in IN which make INIS long; as *Delphin, Delphīnis*; *Salamin, īnis*; *Phorcyn*, the name of a man, *Phorcȳnis.*

6. Proper names in *On* ſometimes make *ŏnis* ſhort, as *Memnon, Memnŏnis*; and ſometimes they make it long, as *Helicon, Helicōnis*, in which reſpect we muſt conſult the practice of authors.

Gentiles for the moſt part make *ŏnis* ſhort, as *Macedo, ŏnis*; *Saxo, ŏnis*; Except *Burgundiōnes*, which is rather looked upon as long. Alvarez adds *Eburōnes*, and a few others, in reſpect to which we muſt be determined by cuſtom. With regard to proper names, there is very little certainty about them.

RULE

Rule XXIII.

Of the increaſe ARIS.

1. *The increaſe* ARIS *in maſculines is ſhort.*
2. *(Add the neuters,* nectăris, jubăris.*)*
3. *But the neuters in* AR *make* ARIS *long.*

Examples.

1. The increaſe ARIS is always ſhort, if the noun be maſculine, as *Cæſar, Cæsăris*; *lar, lăris*; *mas, măris*; *par, păris*; *diſpar, diſpăris*; *impar, impăris.*

2. Theſe two are alſo ſhort, though neuters, *nectar, nectăris*; *jubar, jubăris*; with *bacchar, ăris* alſo neuter, and the penultima ſhort.

3. The other neuters make ARIS long, as *calcar, calcāris*; *laquear, laqueāris*; *pulvinar, pulvināris*; *exemplar, exemplāris.*

Rule XXIV.

Of the increaſe ERIS.

1. *The increaſe in* ERIS *from* ER *is ſhort.*
2. *Except* Iber, crater, Ser, ver, *and* Recimer.

Examples.

1. Nouns in ER make the increaſe ERIS ſhort, as *carcer, carcĕris*; *mulier, mulĭĕris*; *æther, æthĕris*; *aer, aĕris.*

2. Except the following which make it long, *Iber, Ibēris*, a native of Iberia near Colchis. And this noun is alſo of the ſecond declenſion. See rule 19.

Crater, ēris; *Ser, Sēris*; the name of a people who manufactured ſilk.

Velleraque ut foliis depectant tenuia Sēres. *Virg.*

Ver, vēris, the ſpring. *Recimer, ēris*, in Sidonius, a proper name; and in ſhort all Greek nouns that have an *η* in the increaſe, as *poder, ηris*; *ſpinter, ηris*, &c.

Rule XXV.

Of the increaſe of nouns in OR.

1. *All the maſculines in* OR *make* ORIS *long.*
2. *Except* Memor.

3. *The*

3. *The neuters in* OR, 4. *as alſo Greek nouns,* 5. *and* arbor, *make* ORIS *ſhort.*

EXAMPLES.

1. Nouns in OR, when of the maſculine gender, make their increaſe long, as *timor, timōris*; *lepor, lepōris*; *vigor, vigōris*; *decor, decōris.*

—— *Indulget nata* decōri. *Ovid.*

2. Yet *memor* hath *memŏris* ſhort, becauſe it is an adjective, and heretofore they uſed to ſay *memŏris* and *hoc memŏre.*

3. If they be neuters, they make ORIS ſhort, *marmor, marmŏris*; *æquor, æquŏris*; *hoc ador, ădŏris.*

4. Greek nouns in OR have alſo a ſhort increaſe, *Hector, Hectŏris*; *Neſtor, Neſtŏris*; *Caſtor, ŏris*; *rhetor, rhetŏris.*

5. *Arbor* hath alſo *arbŏris* ſhort.

RULE XXVI.

Increaſe of nouns in UR.

1. *The increaſe of nouns in* UR *is ſhort.*

2. *Except* fur, fūris.

EXAMPLES.

1. Nouns in UR make their increaſe ſhort; whether in ORIS, as *femur, femŏris*; *robur, robŏris*; *jecur, jecŏris*; *ebur, ebŏris*: or in URIS, as *murmur, murmŭris*; *turtur, turtŭris*; *vultur, vultŭris*; *Ligur, Ligŭris.*

2. Yet *fur* makes *fūris*, long; as alſo *trifur, trifūris.*

ANNOTATION.

Hereto we muſt refer the Greek nouns in YR, as *martyr* (or *martur*) *martiris*, or *martŭros*; and the like.

RULE XXVII.

Of the increaſe of nouns in AS.

1. *The increaſe* ADIS *from* AS *is ſhort.*

2. Vās *from* vas *is long.*

3. *But* măris *from* mas *is ſhort.*

EXAMPLES.

1. Nouns in AS make the increaſe ADIS ſhort; whether they be feminines, as *Pallas*, *Palläadis*, the goddeſs Minerva; *lampas*, *ădis*, a lamp; or whether they be maſculines, as *Arcas*, *Arcădis*, an Arcadian; *vas*, *vădis*, bail, or ſurety.

2. But *vas*, *vāſis*, neuter, is long, *a veſſel*.

3. *Mas*, *măris*, is ſhort.

RULE XXVIII.

Of the increaſe ATIS.

1. *The increaſe* ATIS *from* AS *is long, except* anas, anătis.

2. *But from other nouns* ATIS *is ſhort.*

EXAMPLES.

1. The increaſe ATIS is long, when it comes from a noun in AS, as *ætas*, *ætātis*; *pietas*, *pietātis*; *dignitas*, *dignitātis*.

Except *anas*, which hath *anătis* ſhort.

2. The increaſe ATIS is ſhort, when it comes from other nouns than thoſe in AS, for inſtance from nouns in A, *ænigma*, *ænigmătis*; *dogma*, *dogmătis*. As alſo

Hepar, *hepătis* or *hepătos*, ſhort,

RULE XXIX.

Of the increaſe of nouns in ES.

1. *Nouns in* ES *make their increaſe ſhort.*

2. *Except* merces, quies, lócuples, hæres.

3. *And Greek nouns which make* ETIS.

EXAMPLES.

1. Nouns in ES make their increaſe ſhort, as *miles*, *milĭtis*; *Ceres*, *Cerĕris*; *pes*, *pĕdis*; *interpres*, *interprĕtis*; *ſeges*, *ſegĕtis*. Likewiſe *præſes*, *præſĭdis*, and the other derivatives of *ſedeo*.

2. Theſe are excepted, *merces*, *mercēdis*; *quies*, *quiētis*; *locuples*, *locuplētis*; *hæres*, *hærēdis*.

3. And

3. And Greek nouns which make ETIS, as *lebes, lebētis*; *tapes, tapētis*; *magnes, magnētis*; *Dares, Darētis*; and others.

ANNOTATION.

Præs makes alſo *prædis* long, as likewiſe *æs, ærīs*; but this is by reaſon of the diphthong. And *bes* makes *bēſſis* long by poſition.

Formerly they uſed alſo to ſay *manſues, ētis*, long; as likewiſe *inquies, ētis*. But at preſent we ſay rather *manſuētus, i, inquiētus, i*; where the penultima ſtill remains long, becauſe of their original.

RULE XXX.

Of the increaſe of nouns in IS.

1. *The increaſe of nouns in* IS *is ſhort.*
2. *Except* Quiris, Samnis, glis, lis, Dis.

EXAMPLES.

1. The increaſe of nouns in IS is ſhort, as *pulvis, pulvĕris*; *ſanguis, ſanguĭnis*; *Charis, Charĭtis*, uſual in the plural; *Charĭtes*, the graces.

2. In the following it is long, *Quiris, Quirītis*; *Samnis, Samnītis*; *glis, glīris*; *lis, lītis*; *Dis, Dītis*.

RULE XXXI.

Of the increaſe of nouns in OS.

1. *The increaſe of nouns in* OS *is long.*
2. *Except* bos, compos, *and* impos.

EXAMPLES.

1. The increaſe of nouns in OS is long, as *os, ōris*; *dos, dōtis*; *cuſtos, cuſtōdis*; *nepos, nepōtis*.

Greek nouns in OS have alſo a long increaſe, as *rinoceros, ōtis*; likewiſe *Tros, Trōis*; *heros, herōis*; *Minos, Minōis*, though followed by a vowel, becauſe in Greek they are written with an ω.

2. Theſe are ſhort, *bos, bŏvis*; *compos, compŏtis*; *impos, impŏtis*.

RULE XXXII.

Of the increaſe of nouns in US.

1. *Nouns in* US *have their increaſe ſhort.*
2. *Except the comparatives in* US.

3. *And nouns that make the genitive in* URIS, UDIS, *and* UTIS.

4. *But* pecus *makes* pecŭdis *ſhort*; *as* intercus, intercŭtis.

EXAMPLES.

1. Nouns ending in US have their increaſe ſhort, as *munus*, *munĕris*; *corpus*, *corpŏris*; *lepus*, *lepŏris*; *tripus*, *tripŏdis*; *decus*, *ŏris*.

2. The comparatives in US make their increaſe long, as *melius*, *meliōris*; *majus*, *majōris*; becauſe they borrow it of the maſculine, as *major*, *majōris*, &c.

3. Nouns whoſe genitive is in URIS, UDIS, or UTIS, make their increaſe long, as *jus*, *jūris*; *tellus*, *tellūris*; *incus*, *incūdis*; *virtus*, *virtūtis*; *ſalus*, *ſalūtis*, &c.

4. Theſe are excepted, *pecus*, *pecŭdis*, a ſheep, a flock; *intercus*, *intercŭtis*, a dropſy.

ANNOTATION.

This ſhews, as we have elſewhere obſerved, that they come rather from *pecudis*, *hujus pecudis*; *intercutis*, *hujus intercutis*, than from *pecus* or *intercus*, which in all likelihood would follow the analogy of the other nouns in *us*, that have *ūtis* long. See vol. i. p. 85, 86. and p. 167. col. 2

Ligŭris, the name of a people, is alſo ſhort; which ſhews that it comes rather from *Ligur*, as Verepeus has given it, than from *Ligus*.

The names of places in US of Greek original make UNTIS, and of courſe are long by poſition, as *Opus*, *Opuntis*, the name of a town, and ſuch like.

RULE XXXIII.

The increaſe of nouns ending in S with another conſonant.

1. *Nouns ending in* S *with another conſonant make their increaſe ſhort.*

2. *Except* gryps, Cyclops, hydrops, plebs, *and* Cercops.

EXAMPLES.

1. The increaſe of nouns ending in S, with another conſonant, is ſhort; as *cælebs*, *cælĭbis*; *hyems*, *hyĕmis*; *Dolops*, *Dolŏpis*; *inops*, *inŏpis*; *auceps*, *aucŭpis*;

2. But theſe have their increaſe long; *gryps*, *grȳphis*; *Cyclops*, *Cyclōpis*; *hydrops*, *hydrōpis*, whence comes *hydrōpicus*; *plebs*, *plēbis*; *Cercops*, *Cercōpis*, the name of a people, who for their malice were metamorphoſed into apes, Ovid. Metam.

RULE XXXIV.

Of the noun *caput* and its compounds.

The noun caput *and its compounds, have a ſhort increaſe.*

EXAMPLES.

Caput, and all its compounds are ſhort in their increaſe through every caſe ſingular and plural, *capĭtis*, *capĭte*, *capĭta*, *capĭtĭbus*; *sinciput*, *sincĭpĭtis*; *occiput*, *occĭpĭtis*; *anceps*, *ancĭpĭtis*; *biceps*, *bicĭpĭtis*.

RULE XXXV.

Of the nouns in X which form their genitive in GIS.

1. *The increaſe in* GIS *is ſhort.*
2. *Except* frūgis, lēgis, rēgis.

EXAMPLES.

1. Nouns in X, whoſe genitive is in GIS, make their increaſe ſhort, as *Allobrox*, *Allobrŏgis*; *conjux*, *conjŭgis*; *remex*, *remĭgis*; *Phryx*, *Phrўgis*.

2. The following are excepted, *frux*, *frūgis*; *rex*, *rēgis*; as alſo *lex*, *lēgis*: but its compounds vary; *aquilex*, *aquilĕgis*, ſhort; *Lelex*, *Lelĕgis*, ſhort, the name of a people; *exlex*, *exlēgis*, an outlaw.

RULE XXXVI.

Of the increaſe of nouns in AX.

1. *The increaſe* ACIS *from* AX *is long.*
2. *Except* abax, ſmilax, climax, ſtorax, fax.

EXAMPLES.

1. Nouns in AX make their increaſe long, as *pax*, *pācis*; *ferax*, *ferācis*; *fornax*, *fornācis*.

2. Theſe are excepted, *abax*, *abăcis*; *ſmilax*, *ſmilăcis*, a yew tree; *climax*, *climăcis*; *ſtorax* or *ſtyrax*, *ſtyrăcis*; *fax*, *făcis*.

Add to theſe *Arctophylax*, *ăcis*, a heavenly conſtellation, and a few more Greek names.

Rule XXXVII.

Of the increaſe of nouns in EX.

1. *The increaſe of nouns in* EX *is ſhort.*
2. *Except* halex, vervex, *and* fex.

Examples.

1. All nouns in EX have their increaſe ſhort, as *nex*, *nĕcis*; *prex*, *prĕcis*; *frutex*, *frutĭcis*; *vertex*, *vertĭcis*.

2. Theſe three excepted, *halex*, *halēcis*; *vervex*, *vervēcis*; *fex*, *fēcis*.

Annotation.

To theſe ſome are for adding *vibex*. But we chuſe rather to ſay *vibix*, *īcis*, according as we have marked it in the genders, vol. i. p. 55. and then it will follow the next rule.

Rule XXXVIII.

Of the increaſe of nouns in IX.

1. *Nouns in* IX, ICIS, *have their increaſe long*;
2. *Except* filix, pix, vix, larix, calix, eryx, varix, fornix, ſalix;
3. *To which add* nix, nĭvis.

Examples.

1. Nouns in IX make their increaſe in ICIS, long; as *radix*, *radīcis*; *felix*, *felīcis*; *victrix*, *victrīcis*; *vibix*, *vibīcis*.

2. The following are excepted, *filix*, *filĭcis*; *pix*, *pĭcis*; *vix*, *vĭcis*, in the plural *vĭces*; *larix*, *larĭcis*; *calix*, *calĭcis*; *erix*, *erĭcis*; *varix*, *varĭcis*; *fornix*, *fornĭcis*; *ſalix*, *ſalĭcis*.

3. *Nix* likewiſe makes *nĭvis* ſhort.

Rule XXXIX.

Of the increaſe OCIS.

1. *Nouns in* OX *makes the increaſe* ōcis *long*;
2. *Except* præcox, *and* Cappadox.

Examples.

1. The increaſe OCIS from nouns in OX is long; as *vox*, *vōcis*; *ferox*, *ferōcis*; *velox*, *velōcis*.

2. Theſe

2. Theſe are excepted; *præcox, præcŏcis; Cappadox, Cappadŏcis.*

RULE XL.

Of the increaſe UCIS.

1. *The increaſe* UCIS *from* UX *is ſhort.*
2. *Except* lux, *and* Pollux.

EXAMPLES.

1. *Nouns in* UX *make their increaſe* UCIS *ſhort*; as *dux, dŭcis; redux, redŭcis; crux, crŭcis; nux, nŭcis; trux, trŭcis.*

2. The following are excepted; *lux, lūcis; Pollux, Pollūcis.*

Talis Amiclæi domitus Pollūcis *habenis.* Virg.

ANNOTATION.

In theſe latter rules, as in a great many others, we have omitted ſeveral words, that are not only more difficult to learn, but likewiſe leſs uſeful, ſince they occur but ſeldom, and it will be ſufficient to obſerve them in the uſe of authors.

Such are *atrax, atax, calax, panax, Pharnax, Syphax,* which make their increaſe ACIS ſhort. Such are alſo *cilix, coxendix, biſtrix, natrix, onyx, ſardonyx,* which ſhorten ICIS, &c.

Of the INCREASE of the other DECLENSIONS.

The other two declenſions, as well as the firſt, have no increaſe, except in the plural. This ſhould be referred to the following rule, which likewiſe includes the ſecond and third declenſions for the increaſe belonging to this number.

RULE XLI.

Of the increaſe of the plural.

1. *In the plural increaſe,* I *and* U *are ſhort;*
2. *But* A, E, O, *are long.*

EXAMPLES.

The plural increaſe is when the other caſes exceed the nominative plural (which always depends on the genitive ſingular) in number of ſyllables.

1. And then it makes I and U ſhort; as *ſermones, ſermonĭbus; vites, vitĭbus; manus, manŭum; portus, portŭum, portŭbus.*

2. But A, E, O, are long; as *muſæ*, *musārum*; *res*, *rērum*, *rēbus*; *médici*, *medicōrum*; *duo*, *duōrum*.

ANNOTATION.

Here we are to obſerve that there is a ſingular increaſe even in the plural; as in this word *ſermonibus*, the ſecond is a ſingular increaſe, and is long, becauſe it is ruled by the genitive *ſermōnis*. But the penultima is a plural increaſe, becauſe it has more ſyllables than this ſame genitive, and therefore belongs to this rule of plurals.

The former is long in *būbus* as well as in *bōbus*, becauſe it is only a ſyncope for *bovibus*; which happens alſo to *būcula* for *bovīcula*. True it is that Auſonius has made the former ſhort in *būbus*, conſidering it as in the ſingular increaſe of *bos*, *bŏvis*; but the authority of Horace, Ovid, and Lucretius is preferable to his.

Paterna rura bōbus *exercet ſuis*, Epod. 2.
Non profecturis littora bōbus *aras*. Ovid.

OF THE LAST SYLLABLE.

Rule XLII.

A Final.

1. A *at the end of words is long*;
2. *Except* ită, eiă, quiă, pută;
3. *But it is ſhort at the end of nouns*;
4. *Except the ablative caſe*.
5. *And the vocative of Greek nouns in* AS.

Examples.

1. A is long at the end of words, as *amā*, *pugnā*, *intereā*, *ultrā*, *memorā*, *trigintā*, and the like.

2. There are four adverbs that have the laſt ſhort; *ită*, *eiă*, *quiă*, *pută*, for *videlicet*.

——Eiă *per ipſum*;
Scande age.——Val. Flaccus.
Hoc pută *non juſtum eſt*, *illud malè*, *rectius iſtud*:
Perſius, ſat. 4.

3. The nouns are ſhort through all their caſes ending in A, except the ablative.

The Nomin. Formă *bonum fragile eſt*. Ovid.
The Accuſat. Hectoră *donavit Priamo*. Ovid.
The Vocat. Musă *mihi cauſas* memorā. Virg.

The

The Plural. Déderas promiſsă *parenti.* Vir.

4. The ablative is long.

Anchora de prorā *jacitur.* Virg.

5. The vocative in A of Greek nouns in AS is alſo long.

Quid miſerum Æneā *laceras?* Virg.

But from the other terminations it is ſhort, as we ſhall ſee preſently.

ANNOTATION.

Of the vocative ending in A.

The vocative of Greek nouns in ES is ſhort when it ends in A, as *Anchisă, Thyeſtă, Oreſtă,* &c. becauſe then this caſe can be only of the Latin declenſion. But theſe ſame nouns having E in the vocative, make it long, becauſe this is a Greek caſe and follows the Greek declenſion which has an *n.*

The Æolians likewiſe gave the termination A to a great many nouns that were in AS in the common language, as *Mida* for *Midas, Hyla* for *Hylas,* &c. and then their vocative may be ſhort. Hence it is that Virgil in the very ſame verſe has made this laſt ſyllable both long and ſhort in the vocative.

Clamaſſent, ut littus Hylā, Hylă *omne ſonaret. Ecl.* 6.

Unleſs we chuſe to attribute the length of one to the cæſura, and the ſhortneſs of the other to the poſition of the next vowel.

Of ſome adverbs in A.

ANTEA is long in Catullus and Horace:

Petti, nihil me, ſicut antea *juvat,*
Scribere Verſiculos. Epod. 11.

CONTRA is long in Virgil.

Contrā *non ulla eſt oleis cultura: neque illæ.*

We find it ſhort in Auſonius, and in Manilius who was his contemporary. But in regard to the verſe, which the Jeſuits Alvarez and Ricciolius quote from Valerius Flaccus to authorize this quantity;

Contráque *Lethæi quaſſare ſilentia rami;*

It proves nothing, becauſe the paſſage is corrupted, and the right reading is this;

Contrā *Tartareis Colchis ſpumare venenis,*
Cunctáque *Lethæi quaſſare ſilentia rami*
Perſtat.

POSTEA an adverb is long, according to G. Fabricius in his treatiſe of poetry, as Voſſius obſerveth. Which appears likewiſe by this iambic of Plautus.

Si autoritatem poſteā *defugeris,* In Pœnul. act. 1. ſc. 1.

We might alſo prove it to be ſhort by this verſe of Ovid, 1. Faſt.

Poſteă *mirabar cur non ſine litibus eſſet.*

But it ſeems we ought to read it in two words, *poſt ea,* as Voſſius ſays, becauſe being an adverb it is long every where elſe.

POSTILLA

POSTILLA is alſo long in Ennius and in Propertius, l. 1. El. 15.

Hyſtpile nullos poſtillā *ſenſit amores.*

PUTA for *videlicet*, of which ſome have doubted, is ſhort, as appeareth by Servius on the 2. Æn. where obſerving that the adverbs in A are reckoned long, particularly excepts *pută* and *ităă*. This is further confirmed by the above quoted verſe out of Perſius, *Hoc pută*, &c. as Priſcian likewiſe quotes it, lib. 15. and as Caſaubon declares he found it in MSS, though ſome editions read *puta*. With reſpect to the paſſage of Martial which is quoted from lib. 3. epigram. 29. *Eſſe putā ſolum*, &c. it is plain that *puta* is there or *cenſe* or *crede*, and is not then an adverb.

ULTRA is long in Horace:

Ultrā *quam ſatis eſt virtutem ſi petat ipſam.*

In Virgil.

Quos alios muros quæ jam ultrā *mœnia habetis?*

As likewiſe in Juvenal, Perſius and others.

And in vain does Erythræus quote Serenus to make it ſhort.

Curáque nil prodeſt, nec ducitur ultrā *cicatrix,*

ſince the beſt copies have *ulla.*

Of the nouns in GINTA.

The nouns in GINTA are eſteemed doubtful by ſome, becauſe they are found ſhort in the old poets, as in Lucilius, and in thoſe of a later date, as Auſonius, Manilius and others: but thoſe of the intermediate time, who flouriſhed during the purity of the language, always made them long.

Trigintā *capitum fœtus enixa jacebit.* Virg.

And the ſureſt way is to follow this quantity. For as to the paſſages they quote from Martial to prove their being ſhort, Voſſius ſhews that they are corrupted.

RULE XLIII.

E Final.

1. E *at the end of words is ſhort*;
2. *But at the end of Greek nouns it is long*;
3. *And at the end of nouns of the 5th declenſion*;
4. *And of* ohē, fermē, ferē:
5. *And of all adverbs formed of* US.
6. *But* benĕ, malĕ, infernĕ, ſupernĕ, *are ſhort.*
7. *The imperative of the ſecond conjugation is long:*
8. *As are alſo theſe monoſyllables* mē, nē, sē, tē.

EXAMPLES.

1. E is ſhort at the end of words, as *furioſĕ, utilĕ, partĕ, illĕ, frangerĕ, docerĕ, ſinĕ, mentĕ, panĕ, Achillĕ.*

Haud equidem ſinĕ mentĕ *reor*, ſinĕ numinĕ *divum Adſumus.* Virg.

2. Greek nouns are long in whatever caſe they happen to be, when they are written with an *n*, according to what hath been already obſerved, p. 329 as *Lethē*, *Anchiſē*, *Cetē*, *Molē*, *Tempē*, &c.

ANNOTATION.

Achillĕ and *Herculĕ* are found ſometimes ſhort:

Quique tuas proavus fregit Achille *domos.* Propert.

But then we may ſay it is rather according to the Latin declenſion, than the analogy of the Greek. Which frequently happens to nouns that follow the third declenſion in Latin.

3. E is long at the end of words of the fifth declenſion; as *rē*, *diē*, *requiē*; alſo *hodiē*, *poſtridiē*, and the like, taken from *dies.*

Nocte diēque *ſuum geſtare in pectore teſtem.* Juven.

Famē is alſo long, and ought to be placed here, becauſe it is really an ablative of the fifth declenſion, which came from *fames*, *famei*, juſt like *plebes*, *plebei* in Livy and Salluſt.

4. Theſe words are long in the laſt ſyllable, *fermē*, *ferē*, *ohē.*

Mobilis & varia eſt fermē *natura malorum,* Juven.

Jamque ferē *ſicco ſubductæ littore puppes.* Virg.

Importunus amat laudari, donec ohē *jam.* Hor.

5. Adverbs formed of nouns of the ſecond declenſion have alſo E long; as *indignē*, *præcipuē*, *placidē*, *minimē*, *ſummē*, *valdē* (for *validē*) *ſanctē*, *purē*, *ſanē*, &c.

6. Except *benĕ* and *malĕ*, which are ſhort:

Nil benĕ *cum facias, facis attamen omnia belle.* Mart.

Infernĕ and *ſupernĕ* ought alſo to be excepted as ſhort, unleſs we had authority for the contrary, which is not perhaps to be found. For thus it is in Lucretius:

Terra ſupernĕ *tremit, magnis concuſſa ruinis.*

Upon which Lambinus ſays: *Millies jam dixi ultimam ſyllabam adverbii* SUPERNE, *brevem eſſe: itaque eos errare qui hoc loco & ſimilibus legi volunt* SUPERNA. Which neither Deſpauter, nor Alvarez, nor Riccioſius have obſerved.

7. The

7. The imperatives of the ſecond conjugation have alſo E long, as *monē*, *vidē*, *habē*, *docē*.

The other imperatives are ſhort. *Vidĕ* and *valĕ* are alſo ſometimes ſhort. And *cave* is but ſeldom long.

Vadĕ, valē, cavĕ *ne titubes, mandatáque frangas.* Hor.

Idque, quod ignoti faciunt, valĕ *dicere ſaltem.* Ovid.

8. Monoſyllables make E long, as *mē*, *nē*, *sē*, *tē*.

ANNOTATION.

From this rule of monoſyllables we muſt except the enclities *que*, *ne*, *ve*, and theſe other particles *ce*, *te*, or *pte*, as *tuquĕ*, *hicĕ*, *tuaptĕ*, &c. becauſe they are joined in ſuch a manner to the other words, that they form but one, and are no longer conſidered as ſeparate monoſyllables.

In regard to imperatives as well of this as of the precedent rule, we may obſerve with Voſſius, that the reaſon of their being long, is becauſe they are formed by contraction. For *ama*, he ſays, comes from *amae*; juſt as the Greeks ſay ἄμαι, ἄμα, *mete*. And thus *doceo* ſhould have *docee*, the laſt ſhort, of which they have formed by contraction *docē*, the laſt long; juſt as in Greek we ſay δόκει, δόκει. And though there are ſome imperatives of the ſecond alſo ſhort, this is becauſe thoſe verbs were heretofore of the ſecond and third conjugation, as ſome of them are ſtill; for we ſay *fulgeo, es*, and *fulgo, is*; *tergeo, es*, and *tergo, is*, &c. And hence it is that we find *reſpondĕ* and *ſalvĕ* ſhort in Martial.

Si quando veniet? dicet: reſpondē, *poeta*——*Exierat.*
Lector ſalvĕ. *Taces, diſſimulaſque? Vale.* Idem.

Though all theſe verbs are rather long or ſhort, according to the conjugation in which they have continued.

RULE XLIV.

I Final.

1. I *at the end of words is long.*
2. *But* mihĭ, tibĭ, cuĭ, ſibĭ, ubĭ, ibĭ, *are doubtful.*
3. Niſĭ, *and* quaſĭ *are ſhort;*
4. *As are alſo the neuter nominatives,*
5. *With the Greek datives,*
6. *And Greek vocatives.*

EXAMPLES.

1. I at the end of words is long, as *oculī*, *Mercurī*, *claſsī*.

Dum ſpectant læſos oculī, *læduntur & ipsī.* Ovid.

2. The

2. The following have I either long or ſhort, *mihĭ*, *tibĭ*, *cuĭ*, *ſibĭ*, *ubĭ*, *ibĭ*.

3. And theſe have it ſhort, *nisĭ*, *quasĭ*.

4. As alſo the neuters in I or Y, *Æpy̆*, *Moly̆*, *gummĭ*, *ſinapĭ*, *hydromelĭ*, &c. To which we may join theſe Greek nouns, as *Meſorĭ*, *Paynĭ*, *Phaotĭ*, *Pharmutĭ*, *Tybĭ*, &c.

5. The datives of Greek nouns are alſo ſhort, as *Minoïdĭ*, *Palladĭ*, *Thetidĭ*, *Paridĭ*, *Tindaridĭ*, *Phyllidĭ*, &c.

6. As alſo their vocatives, whether in I or Y; as *Adonĭ*, *Alexĭ*, *Amarillĭ*, *Briſeĭ*, *Cecropĭ*, *Chely̆*, *Daphnĭ*, *Inachĭ*, *Lycaonĭ*, *Parĭ*, *Phyllĭ*, *Thaĭ*, *Tyndarĭ*, whereto we ought likewiſe to refer all the patronymics in IS, which make IDOS.

ANNOTATION.

Utī is long, as alſo *velutī*.

Namque videbat utī *bellantes Pergama circum.* Virg.

Improviſum aſpris velutī *qui ſentibus anguem.* Id.

But *ſicutĭ* is ſhort in Lucretius and elſewhere, and perhaps is not to be found of a different quantity, though grammarians mark it as common. *Utĭque* is ſhort. *Ibīdem*, *ubīque* and *ubīvis* are long, though they come from *ibi* and *ubi* common. Some have fancied them doubtful becauſe of this verſe of Horace.

Non ubī vis *coramve quibuſlibet. In medio qui*;

But we muſt pronounce it in two words, *ubi vis*, or according to others *ubi ſis*. *Sicubī*, though common is generally long.

Niſi and *quaſi* which I have marked as ſhort, are reckoned common by ſome, becauſe there are ſome authorities for it in the latter poets, and in Lucretius, who ſays:

Et devicta quasī *cogantur ferre patique.*

But the beſt authors conſtantly make them ſhort.

Quoque ſit armento, veri quarī *neſcia quæri.* Ovid.

Nihil hic nisī *carmina deſunt.* Virg.

As for the Greek nouns, we are to obſerve that theſe are ſometimes found alſo long, as *Oreſtī*, *Pyladī*, and the like datives, becauſe this termination is then intirely Latin, thoſe caſes in Greek being Ὀρέστῃ, Πυλάδῃ, which are of the firſt declenſion of ſimples. Nor can we even ſhorten the datives that ariſe from contraction, as *Demoſthenī*, Δημοσθένει, *metamorphosī*, μεταμορφώσει, becauſe this would be contrary to the general rule. And if we would alſo refer *Oreſtī* to this rule of contraction, we ſhould find more reaſon to make it long, becauſe it will come from Ὀρέστει, as *Socratī* from Σωκράτει; and ſo for the reſt.

RULE

Rule XLV.

O Final.

1. O *at the end of words is doubtful:*
2. *But the datives and ablatives in* O *are long.*
3. O *in theſe words is ſhort:* imŏ, duŏ, ſciŏ, modŏ, citŏ. 4. *In* eō *it is long;*
5. *As alſo in monoſyllables.*
6. *And in adverbs derived from nouns.*

Examples.

1. O at the end of words is ſometimes long, and ſometimes ſhort; as *leŏ*, *quandŏ*, *nolŏ*.

2. The datives and ablatives in O are long, *ſomnō*, *ventō*, *odiō*.

Nutritur ventō, ventō *reſtinguitur ignis.* Ovid.

3. O is ſhort in the following words, *imŏ*, *duŏ*, *ſciŏ*, and its compound *neſciŏ*, *modŏ*, with its compounds *quomodŏ*, *dummodŏ*, &c. *citŏ*. To which we may add *egŏ*, *cedŏ* (for *dic*) *illicŏ*, which are more uſually ſhort.

4. *Eō* is long, and ſo are its compounds, *adeō*, *ideō*.

Ibit eō, *quô vis, zonam qui perdidit, inquit.* Hor.

5. Monoſyllables are long, *dō*, *ſtō*, *prō*.

Jam jam efficaci dō *manus ſcientiæ.* Hor.

6. Adverbs derived from nouns are long, becauſe properly ſpeaking they are only ablatives, as *ſubitō*, *meritō*, *multō*, *falsō*, *primō*, *cō*, *verō*. *Ergō* is always long, becauſe it comes from ἔργω: but *ſerŏ* is doubtful.

Annotation.

We find *modō* long in Catullus.

Hoc quid putemus eſſe? qui modō *ſcurra.*

Serŏ being doubtful follows the general rule. For though it is more frequently ſhort, yet we meet with it alſo long,

Heu ſerō *revocatur amor,* ſerōque *juventa,* Tibul.

Hereto ſome add *ſedulo*, *crebro*, and *mutuo*; but they are more commonly long.

Profectō is alſo long, becauſe it is derived from *pro facto*, by changing A into E, according to what has been ſaid, p. 252. Yet we find it alſo ſhort in Terentianus Maurus.

Now the reaſon why O is not only ſometimes long, and ſometimes ſhort, but alſo generally common of its nature, is becauſe it anſwers to theſe two Greek vowels ο and ω, in imitation of which the Latins pronounced ſeveral of their words. And thence alſo it

it comes that O in Latin is oftener long than ſhort. For in the firſt place the antients made the verbs almoſt always long, becauſe in Greek it is an ω. And Corradus excepts from this rule no more than *ſcio* and *neſcio*, which Victorinus aſſerts to have been made ſhort, to diſtinguiſh them from the datives and ablatives; *ſcio* from *ſcius*, whence cometh *ſciolus*; and *neſcio* from *neſcius*. Voſſius however adds *cedo* for *dic*.

Facti crimen habet. Cedŏ, *ſi conata peregit.* Juven.

and he ſhews that though the moſt eminent poets make O more uſually long in the other verbs, yet thoſe who flouriſhed ſomewhat later, generally made it ſhort, as Martial.

Nec volŏ *boletos: oſtrea* nolŏ: *tace.*

Secondly the datives and ablatives are always long for the ſame reaſon; Κύρω, ἔργω, &c.

Thirdly, all the other caſes which in Greek end with an ω, are long in Latin, as *Alectō*, *Ethō*, *Sapphō*, hujus *Androgeō*, hunc *Athō*, &c. But thoſe which end with a ν after ω, are reckoned common in Latin, as Πλάτων, *Platŏn*; δράκων, *dracŏn*; though Corradus will ſtill have them to be only long, as indeed Victorinus affirms that they were always reckoned by the antients.

Fourthly the gerunds in Do, according to the ſame Corradus, and Valerius Probus, ought always to be long. And the reaſon is becauſe they are only nouns, as we have ſhewn in the remarks on ſyntax, book 6. And though they may be ſometimes found ſhort in Tibullus, Juvenal, and Ovid; yet they are not ſo in Virgil, who conſtantly makes them long.

Fifthly, the interjection O is long by nature, becauſe it is an ω.

O lux Dardaniæ, ſpes ō *fidiſſima Teucrûm*, Virg.

And if it be ever ſhort, it is merely by poſition, that is becauſe of the vowel that follows it.

Te Coridon ŏ *Alexi*, Idem.

which we ſhall account for hereafter, when we come to ſpeak of the manner of ſcanning verſes.

RULE XLVI.

U Final.

Words ending in U *are long, as* vultū.

EXAMPLES.

U is long at the end of words, *vultū*, *cornū*, *promptū*, *Panthū*.

Tantum ne pateas verbis ſimulator in ipſis
Effoe, nec vultū *deſtrue dicta tuo.*

ANNOTATION.

Words ending in *u* are long, becauſe this Latin *u* was pronounced with a full ſound, like the French diphthong *ou*, as we have ſhewn in the treatiſe of letters, book 9. c. 4. n. 2. p. 255. But thoſe which terminate in Y (which was pronounced like the French

French *u*,) are ſhort, *Moly*, *Tiphy*, &c. Yet *indŭ*, which was uſed for *in*, and *nenŭ* for *non*, are ſhort. They are both ſtill to be ſeen in Lucretius.

Rule XLVII.

B and C Final.

1. B *at the end of words is ſhort:*
2. C *is long,*
3. *Except* nĕc *and* donĕc, *which are ſhort;*
4. *Except alſo* fă̆c *and* hĭc *the pronoun, which are doubtful.*

Examples.

1. B at the end of words is ſhort, as *ăb*, *ŏb*, *sŭb*.
——*puppi ſic fatur* ab *alta*. Virg.
2. C is long, as *āc*, *hīc* the adverb, *hōc*, *dūc*, *sīc*.
Sīc *oculos*, sīc *ille manus*, sīc *ora ferebat*. Virg.
3. Theſe two are ſhort, *nĕc*, *donĕc*:
Donĕc *eris felix*, *multos numerabis amicos*. Ovid.
4. The following are doubtful; *fă̆c*, the imperative of *facio*, and *hĭc*, the pronoun.
Hic vir hĭc *eſt*, *tibi quem promitti ſæpius audis*. Æn. 6.
Hic gladio fidens, hīc *acer & arduus haſta*. Æn. 12.

Annotation.

The adverb *hic* is long, becauſe it was pronounced almoſt like *ei*, ſays Voſſius, whence it is that in antient marbles, we often find it written thus, HEIC. But as for the pronoun *hic*, Voſſ. 2. *de arte Gram. c.* 29. ſays *it is always ſhort by nature*, and that whenever we find it long, it is becauſe the *c* had the full ſound of a double letter; for which he has the authority of Victorinus, Probus, and Capella. To underſtand this, it muſt be obſerved, agreeably to what Priſcian ſays, lib. 13. that this pronoun *hic*, *hæc*, *hoc*, frequently aſſumed the particle *ce*, *hicce*, *hæccè*, *hocce*, and that this final *e* being loſt by ſynalepha, there remained only two *cc*, *hicc*, *hæcc*, *hocc*, which is alſo confirmed by Longus in his orthography. Be that as it may, there is no doubt but this pronoun is much oftener long than ſhort. Horace conſtantly makes it long; and for twice that we find it ſhort in Virgil, *Solus hic inflexit ſenſus*, Æn. 4. with the other above quoted of the 6th, it is above fifteen times long, whether he wrote it with two *cc*, or otherwiſe. The ſame may be ſaid alſo of *hoc*, which is always long in the beſt authors.

But take notice that the verſe which Smetius quotes on this occaſion, from Æn. 11.

Hìc annis grævis, atque animi maturus Aletes,

proves nothing, becauſe *hic* is there an adverb only.

Fac

Fac the imperative of *facio*, is always long by nature.

Hoc fac *Arméniös* ——— Ovid.

And if we ſometimes find it ſhort, it is becauſe they uſed formerly to write *face*, according to Voſſius after Julius Scaliger and Verulen, as in the ſame poet;

Jane face *æternos pacem, paciſque miniſtros,*

though Giffanius is of a contrary opinion.

RULE XLVIII.

D and L final.

1. D *is ſhort at the end of the words*;
2. *As likewiſe* L, 3. *Except* nil, ſol, ſal;
4. *And Hebrew words, as* Daniel.

EXAMPLES.

1. D is ſhort at the end of words, as *ăd, sĕd, quidquĭd, iſtŭd.*

2. Words that terminate in L are alſo ſhort, as *tribunăl, fĕl, mĕl, ſemĕl, pervigĭl, pŏl, procŭl.*

3. The following are excepted, *nīl, sōl, sāl.*

4. Hebrew names are alſo excepted, as *Danīēl, Michaēl, Michēl, Raphaēl*, &c.

ANNOTATION.

Nil is long, becauſe it is a contraction for *nihil*, which is ſhort, according to the general rule;

De nihilo nihĭl, *in nihilum* nīl *poſſe reverti.* Perſius.

The following verſe of Ovid is brought againſt us.

Morte nihīl *opus eſt, nihil Icariotide tela.*

But then the reaſon of the laſt of *nihil* being long in the ſecond foot, is becauſe of the cæſura.

Of words ending in M.

The Greeks, as we have obſerved, p. 267. did not end any word at all with this letter, but it was a common termination with the Latins. Yet as it is always cut off in verſe before a vowel, there is no neceſſity for giving any rule about it. However we may obſerve that the antients let it ſtand and made it ſhort.

Vomerĕm *atque locii avertit ſeminis ictum.* Lucr.

And if we find it ſometimes ſhort, this is in virtue of the cæſura, as

Hæc eadēm *ante illam, impune & Leſbia fecit.* Propert.

In compoſition it is alſo ſhort,

Quo te circŭmagas. *Juven.*

Concerning which ſee what is ſaid in the third ſection of this book, c. 3, n. 1. ſpeaking of the ecthlipſis.

Rule XLIX.

N Final.

1. N *is long at the end of words:*
2. *Except* an, in, *and* dein;
3. *Except alſo nouns in* EN *making* inis;
4. *As likewiſe* tamen *and* viden'.

Examples.

1. N is long at the end of words; as *Dān, līēn, ēn, quīn, sīn.*

Alſo in Greek words maſculine and feminine, as *Titān, Syrēn, Salamīn, Phorcȳn,*

Likewiſe *Actēōn, Corydōn,* and the like, which have ω.

And Greek accuſatives of the firſt declenſion, as *Æneān, Anchiſēn, Calliopēn.*

As well as the genitives plural, as *Cimmerōn,* becauſe it is alſo an ω.

2. In the following N is ſhort, *ăn, ĭn*; likewiſe *forsăn,* and *forſităn,* compounded of *ăn.*

Alſo *deĭn, proĭn,* for *deinde, proinde.*

3. Nouns in EN, that make INIS, are alſo ſhort, as *nomĕn, nomĭnis*; *pectĕn, pectĭnis*; *tibicĕn, tibicĭnis.*

4. As likewiſe *tamĕn,* and its compound *attamĕn.*

Alſo *vidĕn',* and ſuch like; as *noſtĭn', aĭn', ſatĭn', egŏn', nemŏn',* which are ſaid by apocope inſtead of *vidéſne, nemóne?* &c.

Annotation.

Hereto we may add the Greek nouns in *on,* which are of the ſecond declenſion in Latin, as *Ilion,* and the like, which in Greek have an omicron. As alſo the accuſative of nouns whoſe nominative is ſhort; as *Maiăn, Eginăn, Alexĭn, Thetĭn, Itĭn, Scorpiŏn*; and the datives plural in *in,* as *Arcasĭn.*

Rule L.

R Final.

1. R *at the end of words is ſhort:*
2. *But Greek nouns in* ER, *that increaſe in the genitive, are long*;
3. *Add to theſe* cūr, fūr, lār, fār, vēr, hīr, nār,
4. *Alſo* pār, *and its compounds, as* diſpār.

Exam-

EXAMPLES.

1. R is ſhort at the end of words, as *Cæsăr*, *calcăr*, *imbĕr*, *differ*, *lintĕr*, *vĭr*, *gladiatŏr*, *robŭr*.

2. Greek nouns in ER are long, when they increaſe in the genitive; whether this increaſe be ſhort, as *aēr*, *æthēr*, *ĕris*; or whether it be long, as *Cratēr*, *gazēr*, *podēr*, *Recimēr*, *ſpintēr*, *ēris*. As alſo *Ibēr*, though its compound *Celtibĕr* is ſhort, conforming thus to the Latin analogy.

Ducit ad auriferas quòd me Salo Celtibĕr *oras*. Mart.

Deſpauter mentions this noun as doubtful, but without authority. Its increaſe indeed is long, as may be ſeen above, rule 20. p. 318.

The other Greek nouns that have no increaſe in the genitive, are ſhort, as *patĕr*, *matĕr*.

3. The following words are alſo long, *cūr*, *fūr*, *lār*, *fār*, *hīr*, *nār*, and *vēr*, which laſt may be ranked among the Greek nouns; ſince it comes from ἦαρ, ἦρ, as we have already obſerved.

4. *Par* and its compounds are alſo long, *compār*, *diſpār*, *impār*, *ſuppār*, &c.

Ludere pār impār, *equitare in arundine longa*. Hor.

ANNOTATION.

Vir is oftener ſhort. Yet we find it long in this verſe of Ovid,

De grege nunc tibi vīr *& de grege natus habendus*. Ovid.

Cor is alſo doubtful according to Aldus,

Molle cŏr *ad timidas ſic habet ille precès*. Ovid.

Molle meum levibus cōr *eſt violabile telis*. Id.

Unleſs the paſſage be corrupted; for every where elſe it is ſhort.

Greek nouns in OR are always ſhort, though in their own language they have an ω, as *Hectŏr*, *Neſtŏr*, &c. But it is not the ſame in regard to the termination ON, which continues always long when it comes from ω, as we have ſhewn in the precedent rule. For which this reaſon may be given, according to Camerius, that the termination ON is intirely Greek, and therefore retains the analogy and quantity of the Greek, otherwiſe, to latinize it, we ſhould be obliged to change it into O, as *Plato*, *Cicero*, &c. whereas the termination OR being alſo Latin, nouns borrowed from the Greek conform to it intirely without any alteration, and therefore are of the ſame nature and quantity as the Latin.

Rule LI.

AS final.

1. AS *at the end of words is long.*
2. *But* AS, ADIS, *is ſhort.*
3. *Join thereto the Greek accuſative.*
4. *With the nominative* anăs.

Examples.

1. AS at the end of words is long, as *ætās, Thomās, Æneās, fās, neſās; Pallās, antis; Adamās, antis.*

2. Greek nouns in AS, which make the genitive in ADIS, are ſhort, as *Arcăs, Arcădis; lampăs, lampădis; Pallăs, Pallădis; Iliăs, Iliădos.*

3. The Greek accuſatives of nouns, which in Latin follow the third declenſion, are likewiſe ſhort, as *Naiadăs, Troăs, Delphinăs, Arcadăs.*

Palantes Troăs *agebat.* Virg.

4. The noun *anăs* is ſhort, as in Petronius,

Et pictis anăs *enovata pennis.*

And even the very analogy of the language ſhews it, having a ſhort increaſe in the genitive *ānătis.*

Rule LII.

ES final.

1. ES *at the end of words is long.*
2. *Except* Es *from* Sum, *with its compounds.*
3. *And* penĕs.
4. *Greek nouns in* ES *are alſo ſhort.*
5. *As likewiſe Latin nouns with a ſhort increaſe.*
6. *Except* pēs, Cerēs, ariēs, abiēs, *and* pariēs.

Examples.

1. ES at the end of words is long, as *nubēs, artēs, Cybelēs, Joannēs, locuplēs, Anchiſēs, deciēs, veniēs,* &c.

2. The verb *ſum* makes *ĕs* ſhort, with its compounds *potĕs, adĕs,* &c. But *ēs* from *edo* is long, becauſe it is a craſis for *edis,* of which they made *eis, ēs.*

3. The

3. The prepoſition *penĕs* is alſo ſhort.

4. Likewiſe Greek nouns of the neuter gender, as *hippomanĕs*, *cacoëthĕs*, &c.

The plural of Greek nouns that follow the third declenſion of the Latins, makes ES alſo ſhort in the nominative and vocative, as *Amazonĕs*, *Arcadĕs*, *aſpidĕs*, *Delphinĕs*, *Erinnidĕs*, *gryphĕs*, *heroĕs*, *Lyncĕs*, *Mimallonĕs*, *Naïadĕs*, *Nereïdĕs*, *Orcadĕs*, *Phrygĕs*, *Thracĕs*, *Tigridĕs*, *Troadĕs*, *Troĕs*, &c. But the accuſative in ES of theſe very nouns is long, becauſe it is intirely a Latin caſe, the Greek accuſative ending in AS. Thus *hos Arcadēs* is long, and *hos Arcadăs* is ſhort.

5. The Latin nouns in ES, whoſe increaſe is ſhort, have *ĕs* alſo ſhort in the nominative ſingular, as *milĕs*, *milĭtis*; *ſegĕs*, *ſegĕtis*; *pedĕs*, *pedĭtis*. But thoſe whoſe increaſe is long, are long, as *hærēs*, *ēdis*; *locuplēs*, *ētis*.

6. The following have ES long, notwithſtanding that they have a ſhort increaſe, *Cerēs*, *Cerĕris*; *pēs*, *pĕdis*.

Hic farta premitur angulo Cerēs *omni*. Mart.

Pēs *etiam & camuris hirtæ ſub cornibus aures*. Virg.

ANNOTATION.

Hereto we might join theſe three, *abiēs*, *abietis*; *ariēs*, *arietis*; *pariēs*, *parietis*; though it ſeems to be rather the cæſura that makes them long; for perhaps they will not be found of this quantity in any other ſituation.

With regard to what is objected againſt the compounds of *pes*, that *præpĕs* is ſhort in Virgil.

——— præpĕs *ab Ida*.

And *perpĕs* in S. Proſper,

In Chriſto quorum gloria perpĕs *erit*.

It is evident that neither of theſe nouns is compounded of *pes*, *perpes* being the ſame as *perpetuus*, and *præpes* coming from προπέτης, *prævolans*, which was firſt of all in uſe among the augurs.

We muſt own that Auſonius ſhortens *bipĕs* and *tripĕs*, and Probus teacheth that *alipĕs* and *ſonipĕs* are likewiſe ſhort. But the contrary appears in Virgil, Lucan, and Horace. Therefore it is better always to make them long, like their ſimple.

Poets who flouriſhed towards the decline of the Latin tongue, have taken the liberty to ſhorten the laſt in *fames*, *lues*, *proles*, *plebes*, which is not to be imitated, Cicero likewiſe has made the final ſhort in *alitĕs*, and in *pedĕs* the plural of *pes*, and Ovid in *tygrĕs*, as conformable to the Greek analogy.

Rule LIII.

IS final.

1. IS *at the end of words is ſhort.*
2. *But the plural caſes are always long.*
3. *As alſo the nominative ſingular of nouns that have a long increaſe.*
4. *Likewiſe ſuch verbs as anſwer in number and tenſe to* audis.
5. *With* Fis, ſis, vis, *and* velis.

Examples.

1. IS at the end of words is ſhort, as *amatĭs*, *inquĭs*, *quĭs*; *ĭs*, pronoun; *cĭs*, prepoſition; *virginĭs*, *vultĭs*, &c.

Y has a great relation to I, for which reaſon it is alſo ſhort, as *Chelў̆s*, *Capў̆s*, *Libў̆s*, &c.

2. The plural caſes are always long, as *virīs*, *armīs*, *musīs*, *ſiccīs*, *glebīs*, *nobīs*; *omnīs* for *omneis*, or *omnes*; *urbīs* for *urbeis*, or *urbes*; *quēīs* for *quibus*; *vobīs*, &c.

Gratis and *foris* are alſo long, in this reſpect partaking of the plural caſes.

Dat gratīs, *ultro*, *dat mihi Galla*, *nego*. Mart.

Wherein P. Meliſſus, in a letter to Henry Stephen, acknowledges himſelf to have been heretofore miſtaken.

3. Nouns in IS are long, when their increaſe happens to be long, as *Simoīs*, *ēntis*; *Pyroīs*, *ēntis*; *līs*, *līdis*; *dīs*, *dītis*; *Samnīs*, *ītis*; *Quīris*, *ītis*; *Salamīs*, *inīs*; *glīs*, *glīris*; *ſemīs*, *ſemīſſis*.

But thoſe of a ſhort increaſe are alſo ſhort, as *ſanguĭs*, *ſanguĭnis*.

4. Verbs make IS long in the ſecond perſon ſingular, whenever the ſecond perſon plural in *itis* is long.

As in the preſent of the fourth conjugation, *audīs*, *neſcīs*, *ſentīs*, *venīs*.

5. As *fīs* from *fīo*, *sīs* from *ſum*, and its compounds, *poſsīs*, *prosīs*, *adsīs*.

As *vīs* from *volo*, and its compounds, *mavīs*; as alſo *quamvīs*, *cūivīs*.

Likewiſe *velīs*, *malīs*, *nolīs*. And

And in fine according to ſome, as *faxīs*, *auſīs*, which follow the ſame analogy.

ANNOTATION.

Some will have *bis*, *neſcis*, *poſſis*, *velis*, and *pulvis* to be common; which is not without authority. But *pulvis* is long in Virgil by a cæſura, and as for the others it is always better to follow the general rules.

Chriſtian poets ſometimes make IS ſhort in the fourth, as

——————————————— *non tu*
Pervenĭs *ad Chriſtum, ſed Chriſtus pervenit ad te.* Sedul.

which is not to be imitated.

Of the termination RIS *in the ſubjunctive.*

In regard to the termination RIS of the ſubjunctive, it is ſo often long and ſhort in verſe, that ſome have been led thereby to believe it was long in the future, and ſhort in the preterite. But this diſtinction is by no means ſatisfying; for as we have ſhewn in the remarks on ſyntax book 6. p. 107. the preterite in *rim* is often made to expreſs the future, as well as the paſt; and therefore we may ſay in general, that whether in the preterite, or the future, we may always make them ſhort, as ſufficiently appeareth from the following examples.

Quas gentes Itâlum, aut quas non oraverĭs *urbes.* Virg.
Græculus eſuriens in cælum, jufſerĭs, *ibit.* Juven.
Dixerĭs *egregie,* &c. Hor.
——— Dixerĭs *æſtuo, ſudat.* Juven.
——— *Nam fruſtra vitium* vitaverĭs *illud.* Hor.
Is mihi, dives eris, ſi cauſas egerĭs, *inquit.* Mart.

And if we ſhould be aſked nevertheleſs, whether it be true, that they are alſo ſometimes long in the future, it is certain there are examples thereof.

Miſcuerīs *elixa, ſimul conchylia turdis.* Hor.

But this may be referred to the cæſura. At leaſt I never met with them long, except on ſuch an occaſion. Which ſhews that we may abide by what Probus ſays, that this ſyllable RIS is always ſhort, whether in the preterite, or in the future ſubjunctive.

Some have alſo remarked that this laſt ſyllable RIS is long only when the antepenultima is ſhort, as we ſee in *attŭlĕrīs*, *audĭĕrīs*, *bĭbĕrīs*, *dĕdĕrīs*, *credĭdĕrīs*, *fŭĕrīs*, and others; ſo that the penultima being likewiſe ſhort in all thoſe words, there is a neceſſity for lengthening the laſt, in order to admit them into verſe. Therefore they will have this to be only a licence, which has nevertheleſs become a rule; whereas if the antepenultima is long, this laſt ſyllable will be ever ſhort according to its nature, as appears in *dīxerĭs ēgerĭs, fēcerĭs, jūnxerĭs, quæsīverĭs, vīderĭs,* and others. This remark has ſome foundation, ſince it is generally true: but in words where they pretend it is long by poetic licence, there is always a cæſura.

Rule LIV.

OS final.

1. OS *at the end of words is long.*
2. *Except* compŏs, impŏs.
3. *Alſo Greek nouns written with omicron.*
4. *And* os, oſſis.

Examples.

1. OS at the end of words is long, as *bonōs*, *rōs*, *ōs*, *ōris*, the mouth; *virōs*, &c.

2. *Compŏs* and *impŏs*, which Aldus ſuppoſeth to be long, are ſhort.

Inſequere, & voti poſtmodo compŏs *eris.* Ovid.

3. Greek nouns are ſhort, when written in Greek with an *omicron*, as *Arctŏs*, *melŏs*, *Chaŏs*, *Argŏs*, *Iliŏs*; and the genitives in OS, as *Arcadŏs*, *Palladŏs*, *Tethyŏs*. But nouns written in Greek with an *omega* are long, as *Athōs*, *Herōs*, *Androgeōs*, &c.

Viveret Androgeōs *utinam.* Ovid.

4. Theſe nouns are alſo ſhort, *ŏs*, *oſſis*, a bone; *exŏs*, one that has no bones.

Exŏs *& exanguis tumidos perfluctuat artus.* Lucret.

Rule LV.

US final.

1. US *at the end of words is ſhort.*
2. *But nouns that retain* U *in the genitive are long.*
3. US *is alſo long in four caſes of the fourth declenſion.*
4. *As likewiſe in* Tripus.

Examples.

1. US is ſhort at the end of words, as *tuŭs*, *illiŭs*, *intŭs*, *ſenſibŭs*, *vulnŭs*, *impetŭs*.

2. Nouns that retain U in the genitive are always long, whether they make it in UNTIS, URIS, UTIS, UDIS, or UĭS, as *Opūs*, *Opūntis*, the name of a town; *tellūs*, *tellūris*; *rūs*, *rūris*; *jūs*, *jūris*; *ſalūs*, *ſalūtis*; *virtūs*, *virtutis*; *palūs*, *palūdis*; *grūs*, *grūis*; *sūs*, *sūis*.

ANNO-

ANNOTATION.

Palŭs occurs but once in Horace,

Regis opus, ſterilĭſque diu palŭs, *aptaque remis.*

Which is more to be remarked than imitated, though Palerius followed the example in his poem on the immortality of the ſoul.

Intercŭs, ŭtis, is alſo ſhort, becauſe the nominative was *intercŭtis, hujus intercŭtis,* of which they have made *intercŭs* by ſyncope.

Tellus is likewiſe ſhort in Martianus Capella,

Interminata marmore tellŭs erat.

But this author often takes ſuch liberties, in which his example is by no means to be copied.

3. Nouns of the fourth declenſion are alſo ſhort in the nominative and vocative ſingular, as *hic frŭctŭs, hæc manŭs.*

Hîc Dolopum manŭs, *hîc ſævus tendebat Achilles.* Virg. But theſe very nouns are long in the other caſes in US, which are four; namely, the genitive ſingular, the nominative, accuſative, and vocative plural; becauſe, as we have obſerved when treating of the declenſions, vol. 1. p. 123. this termination *us* comes from a contraction in all thoſe caſes, viz. *uïs* in the genitive, *manuïs, manûs*; and *uës, ûs,* for the other three, *manuës, manûs,* &c.

4. *Tripūs, tripodis,* is alſo long in the laſt of the nominative. To which we may add *Melampūs.*

ANNOTATION.

Greek nouns ending in οις make *ûs* long in Latin, becauſe it comes from the diphthong, as *Amathūs,* JESUS. As likewiſe certain genitives that come from the Greek termination οις, ους, as *Manto, Mantûs*; *Sappho, Sapphûs*; and the like. There are only the compounds of πους (except *tripūs* and *Melampūs*) that are ſhort; as *Polipŭs, Oedipŭs,* &c. becauſe they drop the υ of the diphthong according to the Æolians, and only change ος into *us,* as we find by the genitive which makes *odis,* and not *oudis* or *untis.*

Nouns in *eus* are alſo long by reaſon of the diphthong, as *Atreūs, Orpheūs, Briareūs.*

The antients uſed to cut off S at the end of words in verſe, juſt as we do M; hence they ſaid *aliu', dignu', montibu'*; which laſted till Cicero's and Virgil's time.

RULE LVI.

T final.

T at the end of words is ſhort.

EXAM-

Examples.

T at the end of words is ſhort, as *audĭt*, *legĭt*, *capŭt*, *fugĭt*, *amăt*, &c.

ANNOTATION.

T final was heretofore common, as Capella witneſſeth, and as we ſtill ſee in Ennius; but at preſent it is looked upon as ſhort. And if we find it ſometimes long, this is owing to the cæſura, as in Martial,

Jura trium petīt *à Cæſare diſcipulorum.*

And in Ovid,

Nox abiīt, *oritúrque Aurora, Palilia poſcor.*

We are not even allowed, as ſome pretend, to make it long in the laſt ſyllable of the preterites formed by ſyncope; and if we ſometimes find it thus, it is always in conſequence of the cæſura, as in Horace,

——— *ut iniquæ mentis Aſellus.*
Cum gravius dorſo ſubiit *onus* ———

However, if beſide the ſyncope of the U, there is alſo a ſynereſis of two *ii*, then in virtue of this contraction of two ſyllables into one, the T, like any other letter, may become long, purſuant to what we obſerved in the firſt rule. Thus in Virgil, Æn. lib. 9.

Dum trepidant, ît *haſta Tago per tempus utrumque.*

For *ît* is there in the preterite inſtead of *iit*. Likewiſe in Ovid, 1 Triſt. eleg. 9.

Dardaniámque petît *autoris nomen habentem.*

for *petiit*, and the like; though, generally ſpeaking, they are with a cæſura, as in the laſt example.

Rule VII.

Of the laſt ſyllable of the verſe.

The laſt ſyllable of the verſe is always common.

Examples.

The laſt ſyllable of every verſe is common, that is, we may look upon it as ſhort or long, juſt as we will, without being confined to any rule; as in this verſe from Virgil:

Gens inimica mihi Tyrrhenum navigat æquōr.

The laſt of the word *æquŏr* is ſhort by nature, though it paſſeth here as long.

And in this other verſe out of Martial,

Nobis non licet eſſe tam diſertīs.

The

The laſt of *diſertīs* is long by nature, though it is here ſuppoſed to be ſhort.

OBSERVATIONS ON DIVERS SYLLABLES *whoſe quantity is diſputed.*

THIS is all we had to mention in regard to the rules of quantity. The ſyllables not included in theſe rules, ought to be learnt by the uſe and authority of the poets, ſuch as moſt of thoſe in the middle of words, and all thoſe which are called NATURE, of which we have given ſome hints in different parts of the annotations.

But as there are many words whoſe quantity is often diſputed, and others where it is perverted by following the authority of corrupt paſſages, or of authors no way deſerving of imitation; I ſhall therefore give here a liſt of ſuch as I thought the moſt neceſſary to be obſerved.

Liſt of words whoſe quantity is diſputed.

ABSTEMIUS, the ſecond long, though Rutilius would fain have it ſhort.

Si forte in medio poſitorum abſtemius *herbis.* Hor.

AFFATIM, the ſecond ſhort in a verſe of Accius's, which is in the 2d Tuſc.

Tum jecore opimo farta & ſatiata affatim.

Some have inſiſted on its being long becauſe of this verſe of Arator,

Suppetit affatim *exemplorum copia, nóſque.*

But beſides that we might ſcan it perhaps without making an eliſion of the M, as was frequently practiſed by the antients, and thus make a dactyl of *affatim*, we muſt further obſerve that this poet (who flouriſhed under Juſtinian at the ſame time with Priſcian and Caſſiodorus) is not ſo exact in his poetry, as to be of any authority with us.

ANATHEMA, when it ſignifies a perſon excommunicated, as in St. Paul, 1 Cor. xvi. 21. is generally written in Greek with an ς, and therefore hath the penultima ſhort. But when it denotes a preſent or an offering hanged up in temples and churches, it is commonly written with an ν, as in St. Luke, xxi. 5, and elſewhere; and therefore it hath the penultima long: though ſometimes the orthography of it is altered; being ſtill but one and the ſame word, compounded of τίθημι, *pono*, which takes either the ν or the ς in both ſignifications; and then the quantity will be alſo changed.

ANTEA. See p. 329.

ARCHYTAS hath the penultima long, as Voſſius obſerves, and as appeareth by this verſe out of Propertius,

Me creat Archytæ *ſoboles Babylonius heros.*

And by this other of Horace, lib. 1. Od. 28.

Te maris & terræ, numeroque carentis arenæ
Menſorem cohibent Archyta.

And therefore it is wrong in Aratus, S. Sidonius, and Fortunatus, to make it long.

AREOPAGUS, the penultima doubtful. Some derive it from *pagus*, the former long, as coming from πηγὴ, *fons*: and S. Auſtin explains it *vicum Martis*; wherein he is followed by Budeus with moſt of the Greek and Latin dictionaries. Others derive it from πάγος, *collis*, the penultima ſhort; which is the opinion of Voſſius, Ricciolius, and others, founded on this, that it appears by Euripides, Pauſanias, Heſychius, Suidas, and the Etymologiſt, that this place was elevated, and appeared as it were on an eminence.

AZYMUS, the ſecond commonly ſhort in Prudentius, and in the hymn of the firſt ſunday after Eaſter.

Sinceritas

Sinceritatis azyma. Yet by right it ſhould be long, being a word compounded of *a* privative and ζύμη, *fermentum*, whereof the former is long, as appears by ζύμωμα in Nicander, derived from the ſame root, Μὴ μὲν δὴ ζύμωμα κακὸν χρόνος, &c.

CANDACE, Κανδάκη, the penultima may be pronounced long in proſe, by following the accent. But in verſe it is ſhort, the ſame as *Canace*, *Panace*, and the like; which is further confirmed by this verſe of Juvenal;

Candacis *Æthiopum dicunt arcana, modóſque.*

CICURARE is to be found no where but in a very corrupt verſe of Pacuvius's, quoted by Varro. Yet the two firſt ſyllables are ſuppoſed to be ſhort, as well as *cicuris*.

CÍS, a prepoſition, is reckoned ſhort by Voſſius, though there is no antient authority for it. But the analogy ſeems to require it. The ſame may be ſaid of *bis*, which is always ſhort in Ovid, though Arator has made it long. This may be further confirmed by the authority of its derivatives. For though *citraque* is long in Horace, by virtue of the mute and liquid, yet *citro* is ſhort in Sidonius, and *citimus* in Fulgentius, in his Aſtronomics.

Qua citimus *limes diſpeſcit nubila puris.*

For which reaſon Buchanan is cenſured for having made the firſt long in *citimus* and *citerior*.

CLEOPATRA has by nature the penultima common, becauſe of the mute and liquid; for it comes from πατὴρ. So that in proſe we ought to place the accent on the antepenultima. But the firſt and ſecond being already ſhort, the third muſt needs be long in hexameter and pentameter verſes.

CYTHEREA hath the antepenultima ſhort in Homer, writing it with an ε, Ἐρεια, as it is derived from ἔρως. But Heſiod writes it with an η, and therefore makes it long. Virgil conſtantly ſhortens it. But in Ovid we likewiſe find it long.

Parce metû Cytherea, *manent immota tuorum.* Æn. 1.

Annuit atque dolis riſit Cytherea *repertis.* Æn. 4.

Mota Cythêréa *eſt leviter ſua tempora myrto.* Faſt. 4.

CONOPEUM hath the penultima long in Juvenal; but it is ſhort in Horace and Propertius, though it comes from the Greek κωνωπεῖον, becauſe perhaps the Ionians ſaid κωνώπειον.

Sol aſpicit conopeum. Lib. Epod.

Fœdaque Tarpeio conopea *tendere ſaxo.* Prop. lib. 3.

CONTRA. See p. 329.

CONTROVERSUS ought, I think, to have the ſecond long, according to the analogy of compound words, by us obſerved, p. 304. And thus Auſonius has put it, though Sidonius makes it ſhort.

CORBITA has the ſecond long, though it is commonly pronounced ſhort. This is ſufficiently aſcertained by the authority, not only of Plautus, but of Lucilius.

Tardiores quam corbitæ *ſunt in tranquillo mari.* Lucil.

CREBRE & CREBRO have both the former long, becauſe they are derived from *creber*, which hath it long alſo. And thus Horace has put it.

Eſt mihi purgatam crebro *qui perſonet aurem.*

CROCITO. The ſecond, though commonly made ſhort, is long nevertheleſs, according to Voſſius, becauſe he ſays it comes from *crocio*, juſt as *dormito* comes from *dormio*. Yet we find it ſhort in Mapheus 13. Æn.

Debinc perturbatus, crocitans *exquirit & omnes.*

And in the fable of Philomela:

Et crocitat *corvus*; *gracculus at frigulat.*

True it is that thoſe authors are not exempt from miſtakes; and we have taken notice of ſeveral.

Thus

CUCULUS is generally ſhort in the penultima, and every body pronounces it thus, becauſe of this verſe of the Philomela:

Et cuculi cuculant, *fritinnit rauca cicada.*

Yet all claſſic authors, ſays Voſſius, do make it long.

——— *Magna compellans voce* cuculum. Hor.

Ricciolius, in proof of its being ſhort, quotes the following verſe, as he ſays, from Martial:

Quamvis per plures cuculus *cantaverit annos.*

But it is not to be found among his works.

ELECTRUM has ever the firſt long, according to Voſſius, being written with an η, whether it be taken for amber, or for ſilver mixed with the third or fourth part gold; though

Erytreus, Ricciolius, and ſome others, pretend that the *n* being changed into *s*, this ſyllable may be ſhort: this they endeavour to prove by paſſages from Virgil, which Voſſius ſhews to be all corrupted, as may be ſeen in his third book of anal. c. 36.

ERADICO, notwithſtanding what the great Latin Theſaurus ſays, hath the penultima long, as coming from *radix, icis*. Nor does it ſignify to object this verſe of Plautus:

Eradicabam *hominum aures quando acceperam,*

becauſe the comic poets are apt to put a ſpondee for an iambus in the ſecond foot, as appears from this ſame verſe of Terence,

Dii te eradicent, *ita me miſeram territas.*

ERUNT, the termination of the preterite, like *tulerunt*, doubtful in the penultima. See rule 15, p. 313.

FORTUITUS hath the penultima common. It is long in Horace,

Nec fortuitum *ſpernere ceſpitem.*

And in this trochaic verſe of Plautus:

Si eam ſenex anus prægnantem fortuitu *fecerit.*

Which happens alſo to GRATUITUS. But it is not true, as Duza pretends, that the *i* is never ſhort in thoſe words; for we find the contrary by the following verſe in Statius:

Largis gratuitum *cadit rapinis.*

FRUSTRA is marked with the laſt common by Smetius and others. But Voſſius aſſures us it is ever long in antient authors, and he will have it that in this verſe which is quoted from Juvenal, to prove it ſhort,

Ærumnæ cumulus quod nudum & fruſtra rogantem,

we ought to read *fruſta rogantem*, according as Manchinellus ſays he found it in antient copies. True it is that Auſonius as well as ſome others have ſhortened it; yet the ſafeſt way is to make it long.

FULICA is found with the firſt and ſecond long in this verſe in Gellius,

Hic fulica *levis volitat ſuper æquore claſſis:*

yet every where elſe they are ſhort;

In ſicco ludunt fulicæ, *notaſque paludes.* Virg.

GÆTULUS, the firſt and ſecond long, becauſe it comes from Γαιτῦλος.

Deſtruat, aut captam ducat Gætulus *Iarbas.* Virg.

Argentum, veſtes Gætulo *murice tinctas.* Hor.

Penſabam Pharium Gætulis *meſſibus annum.* Claud.

And therefore it is an error in an epigram attributed to Martial, to read it as Pierius does.

Traduͣta eſt Getulis, *nec cepit arena nocentes.* In ſpectacul. Centon.

and as it is printed in Plantin's edition by Junius: whereas the old MSS have *Tradita Gætulis*, &c. And Ricciolius is guilty of the ſame miſtake, when he is for making it ſhort in this verſe of Ovid, Hero. Ep. 7.

Quid dubitas vincͣtam Getulo *me tradere Hiarbæ?*

whereas the beſt editions have *Gætulo tradere Iarbæ.*

GESTICULATOR is generally marked long in the ſecond, as coming from *geſtire*; but Voſſius believes it is rather ſhort, as coming from *geſticulus*. And this is alſo the opinion of Ricciolius, though there is no authority, one way or other.

GRATUITUS. See FORTUITUS.

HARPAGO, if we believe Calepin, who has been followed by all the compilers of dictionaries ſince his time, hath the penultima long: but they produce no authority for it. Whereas we meet with εἰς ἅρπαγας, the penultima ſhort in Automedon's 2d book of epigrams. And it is alſo the opinion of Voſſius and Ricciolius, that it hath the penultima ſhort: ſo that even in proſe we ought ever to pronounce it with the accent on the penultima, *hárpago.*

HORNOTINUS, which comes from *horno*, that is, *hoc anno*, hath the penultima ſhort. See SEROTINUS lower down.

IDOLOTHYTUM, εἰδωλόθυτον, is ſometimes pronounced according to the Greek accent. But in regard to quantity the penultima is always long in verſe, as it comes from θύω, *ſacrifico*, whence alſo we have θῦμα, *ſacrificium*, which would not have a circumflex on the former, unleſs it was long by nature.

IMBECILLUS, though it comes from *baculus*, hath the ſecond long in Lucretius and in Horace.

Imbecillus, *iners ſim quid vis, adde popino.*

And therefore it is wrong in Prudentius to make it ſhort.

INVOLUCRUM hath the penultima long by nature, as well as *lavacrum*, becauſe they come from the ſupines *lavatum* and *involutum*. Hence it is

an

an error in Prudentius to make it ſhort in this Aſclepiad verſe:

Contentum involucris *atque cubilibus.*

But this is further confirmed by the following pentameter of Rutilius:

Inveſtigato fonte, lavacra *dedit.*

And it would be wrong to uſe it otherways, though we meet with ſome inſtances to the contrary in St. Proſper.

JUDAICUS hath the ſecond ſhort in Juvenal.

Judaïcum *ediſcunt & ſervant, ac metuunt jus.*

Claudian uſes it in the ſame manner; whoſe authority is preferable to that of the eccleſiaſtic authors who make it long.

LATRO, AS, hath the former long in Horace and Virgil.

Neſcio quid certe eſt, & Hylas in limine latrat. Ecl.

True it is that not only eccleſiaſtic writers, but even Phædrus, have made it ſhort.

Canem objurgabat, qui ſenex contra latrans, lib. 5.

Though this does not deſerve to be imitated, ſince it is contrary to the practice of thoſe who wrote during the purity of the language.

LOTIUM, which is marked by dictionaries with the firſt ſhort, ought to have it long, as well as *lotum* from whence they derive it.

Hoc te amplius bibiſſe prædicet loti. Catul.

MATRICIDA. See p. 308.

MELOS. The penultima ſhort by nature.

Regina longum Calliope melos. Hor.

But they are miſtaken who think it is never otherwiſe (which was the opinion of Politian) as we can prove from Perſius.

Cantare credas Pegaſeïum melos.

Which he undoubtedly deſigned in imitation of the Greeks, with whom the ſimple liquids have the power of lengthening a ſyllable, as well as the double conſonants.

Θεὸς δ' ὑπὸ μέλος ὄτισε. Hom.

Which Ricciolius does not ſeem to have rightly underſtood, becauſe he attributes it to ſome dialect, in which perhaps this word was written with an η inſtead of an ε.

MITHRA hath the former long by nature.

Indignata ſequi torquentem cornua mithram. Sta.

For which reaſon Voſſius finds fault with Capella, whom he likewiſe cenſures in many other reſpects, for making it ſhort.

MORUS. See SYCOMORUS lower down.

MOYSES in Chriſtian poets is frequently a triſſyllable, the firſt ſhort, and the ſecond long, contrary to the analogy of the Greek ωυ.

——— *Velut ipſe* Moyſes. Prud.

Quid? quod & Eliam, & clarum videre Moyſen. Sedul.

NIHILUM. The ſecond ſhort, contrary to the opinion of Giffanius, and ſome other grammarians.

——————— *Gigni*
De nihilo *nihil, in* nihilum *nil poſſe reverti.* Perſ.

Nor muſt it be ſaid that this is done by a contraction or ſynereſis, becauſe we can produce ſome other authorities that are irrefragable.

At marite, ita me juvent
Cælites, nihilominus
Pulcheres. Catul.

NOVICIUS hath the antepenultima long.

Jam ſedet in ripa, tetrumque novicius *horret.* Juven.

Which is ſo much the more remarkable, as all adjectives in *icius*, derived from a noun, do ſhorten the penultima. Priſcian even inſiſts that this rule is without exception. But of thoſe that come either from participles or verbs, ſome are long, as *advectitius, commendatitius, ſuppoſititius.*

Hermes ſuppoſititius *ſibi ipſi.* Mart.

OBEDIO hath the ſecond long, becauſe it comes from *audio.* This appears further by the following iambic of Afranius,

Meo obſequar amori, obedio *libens.*

And Plautus,

Futura eſt dicto obediens, *an non patri?*

So that it is a miſtake in the poet Victor, who lived late in the fifth century, to make it ſhort in the following verſe:

Juſſit adeſſe Deos, propriòque obedire *tyranno.*

OMITTO for *obmitto* hath the firſt ſhort.

Pleraque differat & præſens in tempus omittat. Hor.

PALAM hath always the former ſhort in antient authors.

Luce palam *certum eſt igni circundare muros.* Virg.

Though S. Proſper in his poem makes it long.

PARACLETUS. See p. 301.

PARRICIDA. See p. 308.

PATRIMUS & MATRIMUS have the penultima long, which Julius Scaliger, and before him Politianus, believed to be ſhort. This is proved by the authority of Catullus, even as the paſſage is read by Joſeph Scaliger himſelf.

Quare habe tibi, quicquid hoc libelli eſt,
Qualecumque, quod ô patrima *virgo,*
Plus uno maneat perenne ſeclo.

And analogy requires it thus, becauſe whenever the termination IMUS is added quite intire in the derivation of a word, the *i* is ſhort of courſe, as *legitimus* from *lex, legis*; *finitimus* from *finis*; *æditimus* from *ædes, ædis*; *ſoliſtimus* from *ſolum, ſoli*, &c. But when there is only MUS added for the derivation, then the *i* before MUS is long, *primus* from *præ* or *pris*, *bimus* from *bis*, *trimus* from *treis* or *tris*. In like manner *patrimus* from *pater, patris*; *matrimus* from *mater, matris*.

POLYMITUS, when it ſignifies embroidered, or wove with threads of divers colours, hath the penultima ſhort, becauſe it comes from μίτος, *filum*, which is ſo in Homer. But we are not to confound it with πολύμητος, *learned, one who knows a vaſt deal*, or πολύμυθος, *a great inventer of fables*, which have the penultima long.

POSTEA. See p. 329.

PRÆSTOLOR is generally pronounced the ſecond long. Thus Valla has made it, upon tranſlating this verſe of Herodotus:

Terrenaſque acies ne præſtolare, *ſed hoſti.*

Yet Buchanan has made it ſhort in his pſalms:

Vitæ beatæ præſtolor.

Which Voſſius approveth, ſo much the more as of *præſto* is formed *præſtulus*, or according to the antients, *præſtolus*, (who is quite ready) from whence comes *præſtolor*.

PROFUTURUS hath the ſecond ſhort, according to the nature of its ſimple.

Præcipuè infelix peſti devota futuræ. Virg.

Wherefore Baptiſta Mantuanus is cenſured for making it long.

PSALTERIUM, the ſecond long, becauſe in Greek we ſay ψαλτήριον with an η. Thus we find it in the *Ciris* attributed to Virgil.

Non arguta ſonant tenui pſalteria *corda.*

And therefore we muſt not mind the authority of Aratus, who has made it otherwiſe.

PUGILLUS is reckoned by ſome to have the firſt long, which they prove by its derivative in Juven.

Nec pugillares defert in balnea raucus.

Yet in Auſonius, Prudentius, and Fortunatus, we find it ſhort; which may be further confirmed by the authority of Horace, who ſhortens *pugil*.

Ut letbargicus hic quum ſit pugil,
Et medicum urget.

PULEX hath ever the former long, as appears by Martial:

Pulice, *vel ſi quid* pulice *ſordidius.*

And by Columella,

Parvulus aut pulex *irrepens dente laceſſet.*

Yet a great many modern writers make it ſhort, an error into which they have been led by the poem intitled *pulex*, and falſely attributed to Ovid, where we read,

Parve pulex, *& amara lues inimica puellis.*

But this poem is no more his than the Philomela, in which we find a great number of miſtakes.

PUTA. See p. 328.

RESINA hath the penultima long; though ſome inſiſt on its being common, becauſe of a verſe in Martial, l. 3. c. 25. which others think to be a miſtake.

RHEA, the former common, becauſe the Greeks write not only ῥέα but ῥεῖα, (both are to be found in Callimachus) Hence Ovid has made it ſhort.

Sæpe Rhea *queſta eſt toties fœcunda, nec unquam.*

And Virgil long,

Collis Aventini ſilvâ quem Rhea *ſacerdos.*

RUDIMENTUM hath the ſecond long, becauſe it comes from the ſupine *eruditum*. And ſo Virgil has made it,

——— *Bellique propinqui*
Dura rudimenta ———

And Valerius Flaccus,

Dura rudimenta *Herculeo ſub nomine pendent.*

And Statius,

Cruda rudimenta *& teneros formaverit annos.*

SALUBER, the ſecond long by nature, as coming from *ſalus, utis*. Hence it is wrong in Buchanan to make it ſhort:

Nomen, qui ſalubri *temperie modum.* Pſal. 99.

For we find that Ovid did not uſe it thus:

Ut faveas cœptis, Phœbe ſaluber *ades.*

SCRU-

SCRUPULUM hath the firſt long, as coming from *ſcrupus*:

Quinque parant marathri ſcrupula, *myrrha decem.* Ovid.

Wherefore in this verſe of Fannius in his book of weights and meaſures, we ſhould read *ſcriplum*, or rather *ſcriptlum*, and not *ſcrupulum*.

Gramma *vocant*, ſcriptlum *noſtri dixere priores.*

Since as from γράφειν cometh γράμμα, ſo from *ſcribo*, *ſcriptum*, cometh *ſcriptulum*, and by ſyncope *ſcriptlum*, even according to Chariſius.

SEMPITERNUS, the ſecond long, as Scaliger proveth againſt Prudentius and modern authors, becauſe it comes from *ſemper* and *æternus*.

SPADO, the former always ſhort, as we ſee in Juvenal.

Cum tener uxorem ducat ſpado, *Nævia Thuſcum*
Figat aprum ——— Sat. 1.
Ut ſpado *vincebat Capitolia noſtra Potides.* Sat. 14.

In Martial,

Thelim viderat in toga ſpadonem.

A Phaleucian verſe.

Again,

Nec ſpado, *nec mœchus erit te conſule quiſquam*;
At pius, ô mores, & Spado *mœchus erat.*

So that we muſt not mind Arator, who, among ſeveral other miſtakes, hath committed this of making it long.

Auſtralem celerare viam qua ſpado *jugatis*
Æthiopum pergebat equis. Lib. 1. Aſtr.

Which may ſo much the more impoſe upon perſons not well verſed in poetry, as the above verſe of Arator is quoted in Smetius with the name of Virgil, through a miſtake which has crept into all the editions that ever I ſaw: though Virgil never ſo much as once made uſe of the word *ſpado*.

SPHÆRA. It is alſo a miſtake in Prudentius to make the former ſhort in this word.

Cujus ad arbitrium ſphera *mobilis atque rotunda.*

For it comes from σφαῖρα. And this may be owing to the corruption which we obſerved in the treatiſe of letters, when ceaſing to pronounce the diphthongs, they began to put a ſimple E for Æ and OE.

SYCOMORUS is reckoned to have the penultima common; for being derived from σῦκον (*ficus*) and μόρον (*morum*) as μόρον in Greek is wrote with an *omicron*, it may be ſhort. But this ſame penultima may be long, becauſe *morus* in Latin hath the former long, though Calepin makes it ſhort.

Ardua morus *erat nivеis uberrima pomis.* Ovid.

Mutua quin etiam moris *commercia ficus.* Pallad.

Whereto we may add that this word is differently wrote, ſome editions having συκομορέα, and others συκομωραῖα.

TEMETUM hath the penultima long,

Pullos, ova, cadum temeti: *nempe modo iſto.* Hor.

Though Muretus hath made it ſhort.

THYMIAMA, the penultima long by nature, becauſe it comes from Θυμιᾶσαι.

TORCULAR, the penultima ſhort, as Deſpauter and the great Latin Theſaurus obſerve; which is further confirmed by Voſſius and Rieciolius; becauſe it comes from *torqueo*, in the ſame manner as *ſpéculor* or *ſpéculum* from *ſpeculor*, though we find it long in Fortunatus through neceſſity.

TRIGINTA, and the like. See p. 330.

TRITURO, the penultima long, becauſe it comes from *tritura* or *triturus*, of the ſame nature as *pictura* or *picturus*, whence alſo cometh *picturo*. Some nevertheleſs derive it from *tritero*, as much as to ſay *tertero*, and pretend therefore that we may make it ſhort.

VIETUS hath the ſecond long.

Nec ſupra caput ejuſdem cecidiſſe vietam
Veſtem ——— Lucret.

Likewiſe in Prudentius,

——— *Et turbida ab ore* vieto
Nubila diſcuſſit.

Nor muſt we ſuffer ourſelves to be led into an error by this verſe of Horace:

Qui ſudor vietis *& quam malus undique membris.*

Becauſe *vietis* is there a diſſyllable by ſynereſis.

VIRULENTUS, the ſecond ſhort, like all nouns of this ſame termination, as *fraudulentus*, *luculentus*, *pulverulentus*.

Ne dictat mihi luculentus *Attis.*

Mart.

a Phaleucian verſe.

And therefore Baptiſta Mantuanus is miſtaken in ſaying,

———*Quem* virulenta *Megæra.*

ULTRA. See p. 330.

UNIVERSI, the ſecond ſhort. But in UNICUIQUE it is long. The reaſon

is

is becauſe in the latter, *uni* is declined, coming from the nominative *unuſquiſque*, and therefore retains the quantity it would have uncompounded: whereas in the former it is not declined, as it comes from *univerſus*, the nature of which is communicated to the other caſes. And this analogy ought to take place on all the like occaſions, as hath been obſerved, rule 7, p. 307.

VOMICA, the firſt long in Seſenus, who lived about the middle of the third century,

Vomica *qualis erit?* ——————

But it is ſhort in Juvenal, who flouriſhed towards the cloſe of the firſt,

Et phthiſis & vomicæ putres & dimidium crus:

UTRIUS. Voſſius in the 2d book *de arte Gramm.* chap. 13. and in his ſmaller Grammar, p. 285. ſays that it is never otherwiſe than long in the ſecond; yet it is more than once ſhort in Horace,

Docte ſermones utriuſque *linguæ*, lib. 3. Od. 8.

Faſtidiret olus qui me notat. Utrius *horum*

Verba probes——Lib. 1. ep. 17. ad Scæv.

And therefore it may be ſaid that *i* in this noun is common, the ſame as in *unius*, *ullius*, and others of the like termination, of which we have taken notice in the third rule.

Section II.

OF ACCENTS,

And the proper manner of pronouncing Latin.

Chapter I.

I. *Of the nature of accents, and how many ſorts there are.*

ACCENTS are nothing elſe but certain ſmall marks that were invented in order to ſhew the tone and ſeveral inflexions of the voice in pronouncing.

The antients did not mark thoſe tones, becauſe as they were in ſome meaſure natural to them in their own language, uſe alone was ſufficient to acquire them; but they were invented in after times, either to fix the pronunciation, or to render it more eaſy to ſtrangers. This is true not only in regard to Greek and Latin, but alſo to the Hebrew tongue, which had no points in St. Jerome's time.

Now the inflexions of the voice can be only of three ſorts; either that which riſes, and the muſicians call ἄρσιν, *elevation*; or that which ſinks, and they call θέσιν, *poſition* or *depreſſion*; or that which, partaking of both, riſes and ſinks on one and the ſame ſyllable. And in this reſpect the nature of the voice is admirable, ſays Cicero in his book de Oratore, ſince of theſe three inflexions it forms all the ſoftneſs and harmony of ſpeech.

On this account therefore three ſorts of accents have been invented, whereof two are ſimple, namely the acute and the grave; and the other compound, namely the circumflex.

The acute raiſeth the ſyllable ſomewhat, and is marked by a ſmall line riſing from left to right, thus (ˊ).

The grave depreſſeth the ſyllable, and is marked on the contrary by a ſmall line deſcending from left to right, thus (ˋ).

The circumflex is compoſed of the other two, and therefore is marked thus (ˆ).

As accents were invented for no other purpoſe than to mark the tone of the voice, they are therefore no ſign of the quantity of ſyllables, whether long or ſhort; which is evidently proved, becauſe a word may have ſeveral long ſyllables, and yet it ſhall have but one accent; as on the contrary it may be compoſed intirely of ſhort ones, and yet ſhall have its accent, as *Aſia*, *dominus*, &c.

II.

II. *Rules of accents and of Latin words.*

The rules of accents may be comprized in three or four words; eſpecially if we content ourſelves with the moſt general remarks, and with what the grammarians have left us upon the ſubject.

For MONOSYLLABLES.

1. If they are long by nature, they take a circumflex, as *flôs*; *ôs, oris*; *â, ê*.

2. If they be ſhort, or only long by poſition, they take an acute, as *ſpés*; *ós, oſſis*; *fáx*, &c.

For DISSYLLABLES and POLYSYLLABLES.

1. In words of two or more ſyllables, if the laſt be ſhort, and the penultima long by nature, this penultima is marked with a circumflex, as *flôris*. *Rôma, Românus*, &c.

2. Except the above caſe, diſſyllables have always an acute on the penultima, as *hómo, péjus, párens*, &c.

Polyſyllables have the ſame, if the penultima be long, as *paréntes, Aráxis, Románo*, &c. otherwiſe they throw their accent back on the antepenultima, as *máximus, últimus, dóminus*, &c.

III. *Reaſons for the above rules.*

Here it is obvious that the rules of accents are founded on the length or ſhortneſs of ſyllables: which has obliged us to defer mentioning them till we had treated of quantity.

Now the reaſons of theſe rules are very clear and eaſy to comprehend. For accent being no more than an elevation which gives a grace to the pronunciation, and ſuſtains the diſcourſe, it could not be placed further than the antpenultima either in Greek or Latin, becauſe if three or four ſyllables were to come after the accent (as if we ſhould ſay *pérficere, pérficeremus*) they would be heaped, as it were, one upon another, and conſequently would form no ſort of cadence in the ear, which, according to Cicero, can hardly judge of the accent but by the three laſt ſyllables, as it can hardly judge of the harmony of a period but by the three laſt words. Therefore the fartheſt the accent can be placed is on the antepenultima, as in *dóminus, hómines, amávérant*, &c.

But ſince the Romans in regulating the accents have had a particular regard to the penultima, as the Greeks to the ultima, if the

word in Latin hath the penultima long, this long ſyllable being equivalent to two ſhort ones, receives the accent, *Rôma*, *Românus*, producing nearly the ſame cadence in the ear by reaſon of their length, as *máximus*.

And as this length may be twofold, one by nature, and the other only by poſition; and this length by nature was formerly marked by doubling the vowel, as we have already obſerved in the treatiſe of letters, book 9. p. 249. ſo this long penultima may receive two ſorts of accents, either the circumflex, that is the accent compoſed of an acute and a grave, *Românus* for *Româànus*; or only the acute, that is, which ſignifieth only the elevation of the ſyllable, as *Aráxis*, *párens*.

But if after a penultima long by nature, the laſt ſhould alſo be long, as this circumflex accent and the length of the laſt ſyllable might render the ſpeech too drawling, they are ſatisfied then with acuting the penultima, *Románo*, and not *Româno*, *Rómæ*, and not *Rômæ*, to prevent too ſlow an utterance.

After this it is eaſy to form a judgment of the reſt. For in regard to the diſſyllables, if they are not capable of a circumflex, they muſt needs have an acute on the penultima, be it what it will, ſince they cannot throw the accent farther back: and as to monoſyllables, the reaſon why thoſe which are long by nature have a circumflex, is the ſame as that above-mentioned, namely, that this long vowel is equivalent to two, *flôs* inſtead of *flôos*. And the reaſon why thoſe that are ſhort, or only long by poſition, have but an acute, is becauſe they can have no other.

IV. *Some exceptions to theſe rules of accents.*

Lipſius, and after him Voſſius, are of opinion that the rules of accents, which the grammarians have left us, are very defective, and that the antient manner of pronouncing was not confined to thoſe laws of grammar. Yet theſe rules being ſo natural, and ſo well founded in analogy and in the ſurprizing relation they bear to each other, purſuant to what hath been juſt now obſerved, it is not at all probable that the antients departed from them ſo widely as thoſe critics imagine; and if we meet with ſome inſtances to the contrary, they ought to be looked upon rather as exceptions, than a total ſubverſion of the general rule, ſince even theſe exceptions may be reduced to a ſmall number, and it is eaſy to ſhew that they are not without foundation.

The firſt exception is that compound verbs uſed ſometimes to retain the ſame accent as their ſimple, as *calefácio*, *calefácis*, *calefácit*, where the accent is on the penultima in the two laſt words, though it be ſhort, ſays Priſcian, lib. 8. And, according to him, the ſame may be ſaid of *calefío*, *calefís*, *calefít*, where the accent continues on the laſt ſyllable of the ſecond and third perſon, as it would be in the ſimple, which is a very natural analogy.

The ſecond exception is that on the contrary compound nouns uſed ſometimes to draw their accent back to the antepenultima, whether the penultima was long or not; as we find in the ſame

Priſcian

Priſcian that they uſed to ſay *orbíſterræ*, *virílluſtris*, *præfectúsfabrum*, *jurifcónſultus*, *intereáloci*.

The third exception is that indeclinable particles alſo uſed to draw back their accent ſometimes in compoſition, as *ſiquando*, which, according to Donatus, had the accent ſometimes on the antepenultima; and the ſame ought to be ſaid of *néquando*, *aliquando*; as alſo of *éxinde*, which, according to Servius, has the accent on the antepenultima; and this ſhould ſerve as a rule for *déinde*, *périnde*, *próinde*, *súbinde*: likewiſe *exádverſum* in Gellius, and *áffatim*, to which may be added *enímvero*, *dúntaxat*, and perhaps ſome others, which may be ſeen in Priſcian, or in Lipſius and Voſſius, who give a full liſt of them. Now theſe two exceptions of drawing back the accent in compoſition, are only an imitation of the Greeks, who frequently do the ſame in regard to their compounds. But we muſt take particular care, ſays Voſſius, that though the accent may be on the antepenultima in *déinde*, *périnde*, and others, we are not to conclude that it may therefore be on the antepenultima in *déinceps*, and ſuch like, where the laſt is long; for no word can be accented on the antepenultima, either in Greek or Latin, when the two laſt ſyllables are long; eſpecially as each of theſe long ſyllables having *two times*, this would throw the accent back too far.

The fourth exception is of the vocatives of nouns in IUS, which are accented on the penultima, though ſhort, as *Virgíli*, *Mercúri*, *Æmíli*, *Valéri*, &c. the reaſon of which is becauſe heretofore, according to the general analogy, they had their vocative in E, *Virgílie*, like *dómine*. But as this final E was too weak, and ſcarce perceptible; by degrees it came to be dropped, and the original accent, which was on the antepenultima, continuing ſtill in its place, came to be on the penultima.

The fifth exception may be in regard to Enclitics, which always uſed to draw the accent to the next ſyllable, be it what it would, as we ſhall ſee in the next chapter.

To theſe we may add ſome extraordinary and particular words, as *muliéris*, which, according to Priſcian, hath the accent on the ſhort penultima, and perhaps ſome others, though in too ſmall a number to pretend that this ſhould invalidate the general rules.

CHAPTER II.

Particular obſervations on the practice of the antients.

I. *In what place the accents ought to be particularly marked in books.*

THE rules of accents ought to be carefully obſerved, not only in ſpeaking, but likewiſe in writing, when we undertake to mark them, as is generally practiſed in the liturgy of the church of Rome. Only we may obſerve, that inſtead of a circum-

flex, they have been ſatisfied with an acute, becauſe the circumflex being only a compound of the acute and the grave, what predominates therein, ſays Quintilian, is particularly the acute, which, as he himſelf obſerves after Cicero, ought to be naturally on every word we pronounce.

It is for this very reaſon that in thoſe books they no longer put any accent on monoſyllables, nor even on diſſyllables, becauſe having loſt this diſtinction of acute and circumflex, it is ſufficient for us in general to know that in diſſyllables the former is always raiſed.

II. *In what manner we ought to mark the accent on words compounded of an enclitic.*

The accent ought alſo to be marked on words compounded of an enclitic, that is, one of theſe final particles, *que, ne, ve*; and ſhould be always put on the penultima of theſe words, whatever it be, as Deſpauter after Servius and Capella informs us; thus *armâque, terrâque, plûtne, altêrve*, &c, becauſe it is the nature of theſe enclitics ever to draw the accent towards it. So that it ſignifies nothing to ſay with Meliſſa and Ricciolius, that if this was the caſe, we could not diſtinguiſh the ablative from the nominative of nouns in A. For conſidering things originally, it is very certain, as above hath been mentioned, that the antients diſtinguiſhed extremely well betwixt accent and quantity; and therefore that they raiſed the laſt in the nominative without lengthening it, *terrâque*, whereas in the ablative they gave it an elevation, and at the ſame time they made it appear long, as if it were, *terrâăque*; whence it follows that they muſt have alſo diſtinguiſhed it by the acute in the nominative, *terrâque*, and by the circumflex in the ablative, *terrâque*; and Voſſius thinks that ſome diſtinction ought to be obſerved in pronouncing them.

III. *That neither* que *nor* ne *are always enclitics.*

But here we are to obſerve two things which ſeem to have eſcaped the attention of Deſpauter. The firſt, that there are certain words ending in *que*, where the *que* is not an enclitic, becauſe they are ſimple, and not compound words; as *útique, dénique úndique*, &c. which are therefore accented on the antepenultima.

The ſecond, that *ne* is never an enclitic but when it expreſſeth doubt, and not when it barely ſerves to interrogate; and therefore if the ſyllable before *ne* is ſhort or common, we ought to put the accent on the antepenultima, in interrogations, as *tibine? hæccine? ſiccine? áſtrane? égone? Plátone?* &c. whereas in the other ſenſe the particle *ne* draws the accent to the penultima. *Ciceróne, Platóne.*

IV. *That the accent ought to be marked, whenever there is a neceſſity for diſtinguiſhing one word from another.*

We ought alſo to mark the accent in writing, according to Terent-Scaurus, whenever it is neceſſary for preventing ambiguity.

ty. For example we ſhould mark *légit* in the preſent with an acute, and *légit* in the preterite with a circumflex. We ſhould mark *óccido*, the accent on the antepenultima, taking it from *cădo*; and *occído* with an acute on the penultima, taking it from *cædo*.

V. *Whether we ought to accent the laſt ſyllable, on account of this diſtinction.*

But if any body ſhould aſk whether this rule of diſtinction ought to be obſerved for the laſt ſyllable; Donatus, Sergius, Priſcian, Longus, and moſt of the antients will have that it ought, and eſpecially in regard to indeclinable words, which they ſay ſhould be marked with an acute on the laſt, as *circúm littora*, to diſtinguiſh it from the accuſative of *circus*. Quintilian, more antient than any of theſe, obſerves that even in his time ſome grammarians were of this opinion, which was practiſed by ſeveral learned men, and that for his part he durſt not condemn it.

Victorinus likewiſe obſerves the ſame thing, and ſays that *ponè* an adverb, for example, is acuted on the laſt, to prevent its being confounded with the imperative of *póno*. So that one might ſay the ſame of a great many other verbs, which through an erroneous cuſtom, are marked with a grave accent, as *malè*, *benè*, though we are told at the ſame time that in pronouncing it ought to have the power of an acute. Which is doubtleſs owing to a miſtake of the Greeks, who frequently commit the ſame error in regard to thoſe two accents, as if it were quite ſo conſiſtent to mark the one, when you expreſsly mean the other.

But the reaſon why we ought not to put the grave on thoſe final ſyllables, is evident. Becauſe as the grave denotes only the fall of the voice, there can be no fall where there has not been a riſe, as Lipſius and Voſſius have judiciouſly obſerved. For if the laſt, for inſtance, falls in *ponè*, an adverb, the firſt muſt therefore be comparatively raiſed, and then this word will no longer be diſtinguiſhed from *póne*, the imperative of *pono*, which nevertheleſs is contrary to their intention. Hence Sergius, who lived before Priſcian, takes notice that in his time the grave accent was no longer uſed; *ſciendum*, ſays he, *quod in uſu non eſt hodierno accentus gravis*. Whence it follows either that we ought not to accent the laſt ſyllable, or if it muſt have an accent, then we ought to chuſe another, and rather make uſe of an acute, according to the opinion of ſome grammarians.

A ſecond miſtake ſome are apt to commit in regard to the laſt ſyllable, is when in order to ſhew that it is long, and to diſtinguiſh it from a ſhort one, they put a circumflex, as *muſâ* in the ablative, to diſtinguiſh it from the nominative *múſa*. For the accents were not intended to mark the quantity, but the inflexion of the voice; and as for the quantity, when the cuſtom of doubling the vowels, in order to mark the long ſyllables, as *muſaa*, was altered; they made uſe of ſmall couchant lines which they called *apices*, thus *musā*, as we have ſhewn in the treatiſe of letters, book 9. p. 249.

But ſince we have loſt the uſe of thoſe little marks, we put up with theſe accents, which ought rather to be conſidered as ſigns of quantity, than of the tone of voice; the circumflex, according to Quintilian, being never put at the end of a word in Latin; though the Greeks do ſometimes circumflex the laſt when it happens to be long.

VI. *In what mannner we ought to place the accent in verſe.*

If the word of itſelf be doubtful, we ſhould place the accent on the penultima, when it is looked upon as long in verſe, or on the antepenultima, when it is looked upon as ſhort. Thus we ſhould ſay,

Pecudes pictæque volúcres, *Virg.*

the accent on the penultima, as Quintilian obſerveth, becauſe the poet makes it long; though in proſe we always ſay, *vólucres*, the accent on the antepenultima.

Hence it may happen that the ſame word ſhall have two different accents in the ſame verſe, as in Ovid.

Et primo ſimilis vólucri, *mox vera* volúcris.

CHAPTER III.

I. *Of the accents of words which the Latins have borrowed of other languages, and particularly thoſe of Greek words.*

IN regard to Greek words, if they remain Greek, either altogether or in part, ſo as to retain at leaſt ſome ſyllable of that language, they are generally pronounced according to the Greek accent. Thus we put an acute on the antepenultima in *eléiſon*, and *lithóſtrotos*, notwithſtanding that the penultima is long.

On the contrary we put it on the penultima, though it be ſhort in *paralipoménon*, and the like.

We put the circumflex on the genitives plural in *ῶν*, periarch*ῶν*, and on the adverbs in *ῶς*, ironic*ῶς*, and ſuch like, where the *omega* is left ſtanding.

But words entirely latiniſed, ought generally to be pronounced according to the rules of Latin. And this is the opinion of Quintilian, Capella, and other antient authors; though it is not an error to pronounce them alſo according to the Greek accent.

Therefore we ſay with the accent on the antepenultima, *Ariſtŏteles*, *Antipas*, *Bárnabas*, *Bóreas*, *Blaſphémia*, *Córidon*, *Démeas*, *Eccléſia*, *Tráſeas*, &c. becauſe the penultima is ſhort. And on the contrary we ſay with the accent on the penultima, *Alexandría*, *Cythéron*, *erémus*, *meteóra*, *orthodóxus*, *Paraclétus*, *pleuréſis*, and the like, becauſe it is long.

Greek words that have the penultima common not by figure or licence, but by the uſe of the beſt poets, or by reaſon of ſome

ſome particular dialect, are always better pronounced in proſe according to the common or Attic dialect, or according to the uſe of the beſt poets, than otherwiſe. Therefore it is preferable to put the accent on the penultima, in *Choréa*, *Conopéum*, *platéa*, *Oriónis*, and ſuch like, becauſe the beſt poets make it long.

But if theſe words have the penultima ſometimes long and ſometimes ſhort in thoſe ſame poets, we may pronounce as we pleaſe in proſe, as *Buſiris*, *Eriphylus*. But in verſe, we muſt follow the meaſure and cadence of the feet, purſuant to what has been already obſerved.

Theſe are, I think, the moſt general rules that can be given upon this ſubject. Nevertheleſs we are oftentimes obliged to comply with cuſtom, and to accommodate ourſelves to the manner of pronouncing in uſe among the learned, according to the country one lives in. Thus we pronounce *Ariſtóbulus*, *Baſílius*, *idólium*, with the accent on the antepenultima, notwithſtanding that the penultima is long; only becauſe it is the cuſtom.

And on the contrary we pronounce *Andréas*, *idéa*, *María*, &c. the accent on the penultima though ſhort, becauſe it is the cuſtom even among the moſt learned.

The Italians alſo pronounce with the accent on the penultima, *Autonomaſía*, *harmonía*, *philoſophía*, *theología*, and the like, purſuant to the Greek accent, becauſe it is the practice of their country, as Ricciolius obſerveth. Beſides Alvarez and Gretſer are of opinion that we ought always to pronounce it thus, though the cuſtom not only of Germany and Spain, but likewiſe of all France, is againſt it; and Nebriſſenſis approves of the latter pronunciation, where he ſays that it is better to accent thoſe words on the antepenultima. Which ſhews that when once the antient rules have been broke through, there is very little certainty, even in practice, which is different in different countries.

II. *Of the accents of Hebrew words.*

Hebrew words that borrow a Latin termination and declenſion, follow the Latin rules in regard to accent: and therefore we put it on the penultima in *Adámus*, *Joſéphus*, *Jacóbus*, &c. becauſe it is long.

But if theſe words continue to have the Hebrew termination, and are indeclinable, they may be pronounced either according to the rules of Latin words, or according to the Greek accent, if they have paſſed through the Greek language before they were received by the Latins; or in ſhort according to the Hebrew accent.

But ſhould theſe three circumſtances concur, then one would think there is no reaſon for pronouncing otherwiſe than according to the received uſe and cuſtom of the public, to which we are often obliged to conform.

And therefore, purſuant to this rule, we ſhould ſay with the accent on the penultima, *Aggéus*, *Bethsúra*, *Cethúra*, *Debóra*, *Eleázar*, *Eliséus*, *Rebécca*, *Salóme*, *Sephóra*, *Susánna*; becauſe the penultima of theſe is not only long by nature, but it is likewiſe accented both in Greek and Hebrew.

If

If theſe words are intirely Hebrew, it is better to pronounce them according to the Hebrew accent; and therefore we ſhould raiſe the laſt in *eloí*, *ephetá*, *ſabaóth*, and ſuch like.

In reſpect to which we are however to take notice, that as moſt of theſe words are received in the liturgy of the church of Rome, there is a neceſſity for pronouncing them according to eſtabliſhed cuſtom, ſo much the more as they are in every body's mouth all over the world. Hence it is that, contrary to the laſt rule, we generally put the accent on the antepenultima in *Eliſabeth*, *Gólgotha*, *Melchiſedech*, *Móyſes*, *Sámuel*, *Sólomon*, *Samária*, *Siloë*, and ſome others.

Hereby it appears to be a miſtake, which great numbers have fallen into, to think with a certain perſon called Alexander the dogmatiſt, that not only Hebrew words, but all that are barbarous and exotic, ought to be pronounced with the accent on the laſt. Which has been learnedly refuted by Nebriſſenſis, and after him by Deſpauter, though this has been the cuſtom of ſeveral churches, in regard to ſome tones of the pſalms, becauſe of the Hebrew accent therein predominant.

Chapter IV.

Further obſervations on the pronunciation of the antients.

I. *That they diſtinguiſhed between accent and quantity, and made ſeveral differences even in quantity.*

WHAT we have been hitherto ſaying relates to the rules and practice of accents, to which we ought now to conform. But the pronunciation of the antients was even in this reſpect greatly different from ours; for they not only obſerved the difference between quantity and accent, according to what hath been ſaid in the treatiſe of letters, book 9; but likewiſe in quantity they had ſeveral ſorts of long and ſhort ſyllables, which at preſent we do not diſtinguiſh. Even the common people were ſo exact, and ſo well accuſtomed to this pronunciation, that Cicero, in his book de Oratore, obſerves, *that a comedian could not lengthen or ſhorten a ſyllable a little more than he ought, but the people would be offended with this miſ-pronouncing, without any other rule than the diſcernment of the ear, which was accuſtomed to judge of long and ſhort ſyllables, as well as of the riſing and ſinking of the voice.*

Now as the long ſyllables had two times, and the ſhort ones only one; on the contrary, the common or doubtful were properly thoſe that had only a time and a half: which was the caſe of the weak poſition, where the vowel was followed by a ſyllable beginning with a mute and a liquid, as in *pă tris*. For the liquid being the laſt, glided away too nimbly, and was too weak in compa-

riſon to the mute with which it was joined; and therefore it was owing to this inequality that the foregoing vowel was not ſo firmly ſuſtained as if there had been two mutes, as in *jactō*; or two liquids, as in *īlle*; or as if the mute had been in the laſt ſyllable, as *mārtyr*: or, in ſhort, as if the mute had been at the end of a ſyllable, and the liquid at the beginning of the next, as in *ābludit*, *āblatus*. In all which caſes the ſyllable would have been long by a firm poſition, and would have had *two times*: whereas in the other, having only one time and a half, for the reaſons above-mentioned, this half meaſure was ſometimes altogether neglected, and then the ſyllable was reckoned ſhort; and at other times it was ſomewhat ſuſtained and lengthened to an intire meaſure; and then the ſyllable was looked upon as long in verſe. And hence it appears for what reaſon when the ſyllable was long by nature, as in *mātris*, the mute and liquid did not render it common, becauſe as it came from *māter*, whereof the former is long of itſelf, it had its *two times* already.

But even when a ſyllable is long by a firm and intire poſition, ſtill we are to obſerve that there is a great difference between being thus long by poſition, and long by nature.

The ſyllable long by nature was ſomewhat firmer and fuller, being a reduplication of the ſame vowel, purſuant to what hath been obſerved in the treatiſe of letters, as *maalus*, an apple-tree, *poopulus*, a poplar-tree, *ſeedes*, &c. Whereas the ſyllable long by poſition only, had no other length than its being ſuſtained by the two following conſonants; juſt as in Greek there is a great difference between an *eta* and an *epſilon* long by poſition.

But as there was a difference in the pronunciation between a ſyllable long by nature and a ſyllable barely long by poſition, ſo there was a difference alſo betwixt a ſyllable ſhort by nature and a ſyllable ſhort by poſition only, that is from its being placed before another vowel. For the latter always preſerved ſomewhat of its natural quantity, and doubtleſs had more time in verſe than the ſyllable ſhort by nature. Thus it is that in Greek the long vowels, or even the diphthongs, were reckoned ſhort, whenever the following word began with another vowel or a diphthong, without there being any neceſſity for cutting them off by ſynalœpha. Thus it is likewiſe that in Latin *præ* is ſhort in compoſition before a vowel, as *prăĕiret*, *prăĕeſſe*, &c. And thus it is that the Latins have often uſed thoſe ſyllables, as

Et longum formoſe vălĕ, vălĕ, inquit *Iola*. Virg. Ecl. 3.
Inſulaĕ Ionio *in magno quas dira Celæno*. Æn. 3.
Victor apud rapidum Simŏenta ſub Iliŏ alto. Æn. 5.
Te Corydon ŏ Alexi ——— Ecl. 2.

And an evident proof that theſe ſyllables ſtill preſerved at that time ſomething of their nature, is their being ſometimes long on thoſe occaſions:

——— *Cum vacuus Domino* prăĕiret *Arion*. Stat.
ō ego *quantum egi! quam vaſta potentia noſtra eſt!* Ovid.

II. *Difficult paſſages of the antients, which may be ſolved by thoſe principles.*

This affords us ſome light towards clearing up ſeveral paſſages of the antients, which appear unintelligible, unleſs they be referred to the above principles. As when Feſtus ſays, INLEX *productâ ſequenti ſyllaba ſignificat, qui legi non paret: Correptâ ſequenti, inductorem ab illiciendo.* For it is beyond all doubt that the laſt in *inlex* or *illex* is always long in quantity, ſince the *e* precedes the *x* which is a double letter; but one was pronounced with *η*, as if it were ἴλληξ; and the other with an *ι*, as if it were ἴλλιξ. One like the long *e* in the French words *fête*, *bête*, *tête*; and the other like the ſhort *e* in *Prophĕte*, *nĕtte*, *navĕtte*, &c. Hence the one made *illegis* in the genitive, preſerving its *e* long as coming from *lex*; and the other *illicis*, changing its *e* into *i* ſhort, which it reſumes from the verb *illicio* whence it is derived.

Thus when Victorinus ſays that IN and CON are ſometimes ſhort in compoſition, as *inconſtans*, *imprudens*; and that they are long in words where they are followed by an S or an F, as *inſtare*, *infidus*; this means that in the latter the i was long in quantity, and ſhort in the former, though it was always long by poſition; ſo that this I, thus long in quantity, partook of the nature of EI, *infidus*, nearly as if it were *einfidus*, &c. And this helps to illuſtrate a difficult paſſage of Cicero de Oratore, whence the above author ſeems to have extracted this rule; *Inclitus*, ſays he, *dicimus primâ brevi litterâ, inſanus productâ: inhumanus brevi; infelix longâ. Et ne multis: in quibus verbis eæ primæ ſunt litteræ quæ in* SAPIENTE & FELICE, *productè dicuntur, in cæteris breviter. Itemque compoſuit, concrepuit, conſuevit, confecit*, &c. Where by *ſapiens* and *felix*, he marks the words beginning with an S or an F, as Gellius, lib. 2. c. 17. explains him; and where by the word *long*, he does not mean to ſpeak of the accent, but of quantity, it being manifeſt that the accent of *infélix* ought to be upon the ſecond, and not upon the firſt; which is ſtill more clear in *inhumánus*, where it is altogether impoſſible that the accent ſhould be upon the firſt.

Thus likewiſe are we to underſtand Aulus Gellius, when he ſays that *ob* and *ſub* have not the power of lengthening ſyllables, no more than *con*, except when it is followed by the ſame letters, as in *con-Stituit* and *con-Fecit:* or (as he continues) when the *n* is intirely dropped, as in *cŏopertus*; ſo that they pronounced *cŏŏpertus*, *cŏŏnexus*, and *cŏŏgo*, as he repeats it himſelf, lib. 11. c. 17: when he ſays in the ſame book that this rule of the following of S and F, was not obſerved in reſpect to *pro*, which was ſhort in *proficiſci*, *profundere*, &c. and long in *proferre*, *profligare*, &c, that is, they pronounced *prŏŏferre*, *prŏŏfligare:* when he ſays, lib. 11. c. 3. that they pronounced one way *pro roſtris*, another way *pro tribunali*, another *pro concione*, another *pro poteſtate intercedere*: when he ſays that in *objices* and *objicibus* the *o* was ſhort by nature, and that it could not be lengthened but by writing thoſe words with two *ji*, the ſame as in *objicio:* when he ſays that in *compoſuit*, *conjecit*, *concrepuit*,

crepuit, o was likewiſe ſhort, that is, that it had only the ſound of an *omicron:* when he ſays that in *ago* the firſt was ſhort; whereas in *actito* and *actitavi* it was long: and when he ſays that in *quieſcit* the ſecond was ſhort, *perpetua linguæ Latinæ conſuetudine*, though it comes from *quies* where *e* is long.

Thus it is that Donatus and Servius diſtinguiſh between the perſons of *ſum* and *edo*, as *es*, *eſt*; *eſſet*, *eſſemus*; in this that the firſt *e* is ſhort when it comes from *ſum*, and long when it comes from *edo*.

In fine, thus it is that Julius Scaliger proves againſt Eraſmus, who found fault with ſome feet and numbers in Cicero, that *ſunt* is ſhort, becauſe it comes from *ſumus*. And the whole we have been ſaying is very neceſſary to obſerve, in order to comprehend what Cicero, Quintilian, and others have wrote concerning the numbers and feet of a period; and to ſhew that when the nouns, and even the prepoſitions, had different ſignifications, they were frequently known by the pronunciation.

III. *Whether from the difference they made in the pronunciation of ſhort and long vowels, we may conclude that* U *was ſounded like the French diphthong* OU *in long ſyllables only.*

From what we have been now obſerving in regard to the different pronunciation of the long and ſhort vowels, Lipſius and Voſſius were induced to believe that the pronunciation of the Latin U, which ſounded full, like the French diphthong OU, regarded only the long U; and that the ſhort was ſounded in the ſame manner as the Greek *upſilon*, that is like a French U. But this opinion we have ſufficiently refuted in the ſame treatiſe, c. 4. n. 2. and from what we have been mentioning it plainly appears, that when two different pronunciations are obſerved in a vowel, one longer or fuller, the other ſhorter or cloſer, as in *ăgo* and *āctito*, in ἴλλω and ἵλεως, this does not mean that we are to take a ſound of ſo different a nature as *luſtrum* and *louſtrum*, *lumen* and *loumen*.

Therefore when Feſtus ſays that *luſtrum*, with the former ſhort, ſignified *ditches full of mud*; and with the former long, implied the ſpace of five years; he meant it only in regard to quantity, and not to a pronunciation intirely different: and all that we are to underſtand by it is, that one was longer than the other by nature, as would be the caſe of *lūſtrum* and *lūūſtrum* or *lûſtrum*, though they are both long by poſition.

And this helps to explain a paſſage of Varro, which Lipſius and Voſſius have miſunderſtood. When he ſays that *luit* hath the former ſhort in the preſent, and long in the preterite. But he means nothing more than that in the preſent tenſe U was ſhort by nature, and in the preterite it was long, ſo that they pronounced *lūūit*, according to the common rule of preterites of two ſyllables, which generally have the former long: this did not hinder however the firſt of *lûit*, even in the preterite, from being ſhort by poſition;

as the diphthong *æ*, though long of itſelf, is ſhort by poſition in *præit*, according to what we have already obſerved. And therefore, all things conſidered, notwithſtanding that this paſſage of Varro is the ſtrongeſt argument that Lipſius and Voſſius make uſe of, yet it does not prove that the Romans formerly pronounced their U any otherwiſe than nearly as the French diphthong *ou*, or as it is pronounced by the modern Italians.

But an invincible argument, in my opinion, (to mention it here only by the way) that Ŭ ſhort and Ū long had but one and the ſame ſound, is that the word *cuculus*, which hath the former ſhort and the ſecond long, as we have ſhewn, p. 348. was certainly pronounced in the ſame manner as the French would pronounce *coucoulous*, ſince in French we ſtill ſay *un coucou*, and in both languages theſe words were formed by an Onomatopeia, or imitation of the ſound, in order to expreſs the note of this bird.

SECTION

SECTION III.

Of LATIN POETRY,

And the different ſpecies of metre; as alſo of the feet, the figures, and beauties to be obſerved in verſifying; and of the manner of intermixing them in divers ſorts of compoſition.

Divided in the cleareſt order and method.

AFTER having laid down the rules to know the meaſure of ſyllables, whether long, ſhort, or common, in the treatiſe of quantity; and the manner of pronouncing them properly in proſe, in the diſcourſe upon accents; we muſt now treat of Latin poetry, and the different ſpecies of verſe, though this ſubject is leſs relative to grammar than the precedent.

Verſes are compoſed of feet, and feet of ſyllables.

CHAPTER I.

Of Feet.

I. *Of the nature of feet in verſe.*

FEET are nothing more than a certain meaſure and number of ſyllables, according to which the verſe ſeems to move with cadence, and in which we are principally to conſider the riſing ἄρσις and the ſinking θέσις, of which we took notice when treating of the accents. Theſe feet are of two ſorts, one ſimple, and the other compound. The ſimple are formed of two or three ſyllables, as we are now going to explain.

II. *Of feet of two ſyllables.*

The feet of two ſyllables are four.

1. The SPONDEE, *Spondæus*, conſiſts of two long ones, as *Mūſaē*; and is ſo called from the word σπονδὴ, *libatio, ſacrificium*, from its being particularly made uſe of in ſacrifices, on account of its majeſtic gravity.

2. The PYRRHIC, *Pyrrichius*, conſiſts of two ſhort ones; as *Dĕŭs*; and is ſo called, ſays Heſychius, from the noun πυρρίχη, ſignifying

ſignifying a kind of dance of armed men, in which this foot was predominant; and which is ſuppoſed to have been invented by Pyrrhus, ſon of Achilles; though others will have it to be the invention of Pyrrhicus the Cydonian.

3. The TROCHEE, *Trochæus*, conſiſts of a long and a ſhort, as *Mūsă*; and takes its name from the word τρέχειν, *currere*, becauſe it moves quickly. But Cicero, Quintilian, and Terentianus, call it *Choreus*, from the word *chorus*, becauſe it was well adapted to dancing and muſic.

4. The IAMBUS, *Iambus*, the reverſe of the Trochee, conſiſts of a ſhort and a long, as *Dĕō*; and is ſo denominated, not from the verb ἰαμβίζω, *maledictis inceſſo*, which is rather a derivative itſelf from the foot Iambus, but from a young woman named *Iambé*, who is ſaid to have been the author of it; or rather from ἰάπτω, *maledico*, becauſe this foot was at firſt made uſe of in invectives and ſatyrical pieces, as we are informed by Horace.

Archilochum proprio abies armavit Iambo.

III. *Of feet of three ſyllables.*

We reckon eight feet of three ſyllables, of which no more than three are uſed in verſe, *viz.* thoſe immediately following the Moloſſus.

1. The MOLOSSUS, *Moloſſus*, conſiſts of three long ones, *aūdīrī*, and takes its name from a certain people of Epirus, called *Moloſſi*, who particularly affected to make uſe of it.

2. The Tribrac, *Tribrachys*, conſiſts of three ſhort ones, *Prĭămŭs*; whence its name is derived, being compoſed of τρεῖς, *three*, and βραχὺς, *ſhort*. But Quintilian generally calls it TROCHEE.

3. The DACTYL, *Dactylus*, conſiſts of one long and two ſhort, *Cārmĭnă*, and derives its name from δάκτυλος, *digitus*, becauſe the finger is compoſed of three joints, the firſt of which is longer than any of the reſt. Cicero calls it *Heroïs*, from its being particularly made uſe of in relating the exploits of great men and heroes.

4. The ANAPÆST, *Anapæſtus*, conſiſts of two ſhort and one long, *Dŏmĭnī*, and is thus denominated from the verb ἀναπαίω, *repercutio*, becauſe thoſe who danced according to the cadence of this foot, uſed to beat the ground in quite a different manner from that which was obſerved in the Dactyl.

5. The BACCHIC, *Bacchius*, conſiſts of one ſhort and two long, *ŭgēſtās*, and is ſo called from its having been frequently uſed in the hymns of Bacchus.

6. The ANTIBACCHIC, *Antibacchius*, conſiſts of two long and one ſhort, *cāntātĕ*, and takes its name from its oppoſition to the precedent. But Victorinus ſays that the *Antibacchic* is compoſed of one ſhort and two long, as *lăcūnās*, where it is plain that he gives the name of *Antibacchius* to what the others call *Bacchius*. Hepheſtio calls it *Palimbacchius*.

7. The AMPHIMACER or CRETIC, *Amphimacer* ſive *Creticus*, is compoſed of one ſhort between two long, *cāſtĭtās*. Both theſe names are mentioned in Quintilian. The former comes from

ἀμφὶ,

ἀμφὶ, *utrinque*, and μακρὸς, *longus*; and the latter is owing to the particular liking which the people of Crete had for this foot. Which ſhews that it is a miſtake in Hepheſtion to read Κρητικὸς, inſtead of Κρητικὸς, Cretan.

8. The AMPHIBRAC, *Amphibrachys, ſhort on both ſides*, conſiſts of one long between two ſhort, *ămārĕ*; which plainly ſhews its name. Diomedes takes notice that it was alſo called *ſcolius*, from a kind of harp, to which it was particularly adapted.

Theſe are the twelve ſimple feet, of which no more than ſix are uſed in verſe; three of two meaſures, namely the *Spondee*, the *Dactyl*, and the *Anapæſt*; and three of a meaſure and a half, *viz.* the *Iambus*, the *Trochee*, and the *Tribrac*.

And the reaſon is, becauſe a foot, in order to have its proper cadence, ought to have two parts or half feet, by which the antients frequently meaſured their verſes. Now every half foot can have no more than one meaſure, which is the ſpace in pronouncing one long ſyllable or two ſhort ones; for more would make an intire foot, as a Trochee (¯˘) or an Iambus (˘¯).

Thus the Pyrrich, having in all but one meaſure, which is the value of two ſhort ſyllables, is rather half a foot than a foot.

The Moloſſus having three long ones, which make three meaſures; and the Bacchic, Antibacchic, and Amphimacer, having two long and one ſhort, which make two meaſures and a half, one half foot of each of thoſe four feet would have two meaſures, or a meaſure and a half, which is too much.

And it is the ſame in regard to the Amphibrac, though it contains in the whole but two meaſures, becauſe its long ſyllable being between two ſhort, and one of the half feet being obliged to be of two ſucceſſive ſyllables, it muſt neceſſarily be compoſed of a long and a ſhort, conſequently it will have a meaſure and a half.

There remain therefore only the ſix above-mentioned, three of which have half feet equal, and anſwering to the uniſon, *viz.* the Spondee, the Dactyl, and the Anapæſt. The others have them as one to two, which anſwers to the octave; *viz.* the Trochee, the Iambus and the Tribrac.

Therefore we muſt not fancy that the Amphimacer or the Cretic (¯˘¯) ever enters into the compoſition of a comic verſe, as no ſuch thing hath been mentioned by any of the antients that have treated of this ſort of metre. But if there are verſes that ſeem to be incapable of being meaſured without having recourſe to this foot, as this of Terence,

Student facere, in apparando conſumunt diem.

it is to be ſuppoſed that in ſuch a caſe they rather made uſe of a ſynereſis, by contracting *apparando* into three ſyllables, *apprando*, according to the opinion of Voſſius in his grammar, and of Camerarius in his problems.

Thus we may take it for certain that there are but ſix feet neceſſary for compoſing all ſorts of verſe, which may be comprized in the following rule.

RULE OF THE SIX NECESSARY FEET.

All verſe whatever is compoſed but of ſix ſorts of feet; the Spondee – –, the Trochee – ⏑, the Iambus ⏑ –, the Tribrac ⏑ ⏑ ⏑, the Dactyl – ⏑ ⏑, and the Anapeſt ⏑ ⏑ –.

IV. *Of compound feet.*

Compound feet are formed of two of the preceding joined together; and therefore are rather a collection of feet, according to the obſervation of Cicero and Quintilian.

They are generally reckoned ſixteen, the name of which it is proper to take notice of, not only by reaſon there are ſome ſorts of verſe which are denominated from thence, but becauſe otherwiſe we ſhall not be able to underſtand the remark of Cicero and Quintilian in regard to the numeroſity and cadence of periods.

1. The double Spondee, *Diſpondeus*, is compoſed of four long ones, *cōnclūdēntēs*, that is, of two Spondees put together.

2. The Proceleuſmatic, *Proceleuſmaticus*, conſiſts of four ſhort, *hŏmĭnĭbŭs*; and therefore it is formed of two Pyrrhics. It ſeems to have taken its name from κέλευσμα, *hortatus nauticus*, becauſe the captain of the ſhip generally made uſe of it to hearten the crew, being very well adapted by its celerity to ſudden and unexpected occaſions.

3. The double Iambus, *Diiambus*, two Iambus's, one after another, *sĕvērĭtās*.

4. The double Trochee, or double Choree; *Ditrocheus*, or *Dichoreus*; two Trochees, one after another, *cōmprŏbārĕ*.

5. The great Ionic, two long and two ſhort, that is, a Spondee and a Pyrrhic, *cāntābĭmŭs*.

6. The ſmall Ionic, two ſhort and two long, that is, a Pyrrhic and a Spondee, *vĕnĕrāntēs*.

Theſe two feet are called Ionic, from their having been uſed chiefly by the Ionians. One is called Great, *Ionicus major*, five *à majore*, becauſe it begins with the greateſt quantity, that is, with two long ones; and the other ſmall, *Ionicus minor*, or *à minore*, becauſe *à minore quantitate incipit*, that is, with two ſhort.

7. The Choriambus, *Choriambus*, two ſhort between two long, *hĭſtŏrĭæ*. That is a Choree or Trochee, and an Iambus.

8. The Antiſpaſt, *Antiſpaſtus*, two long betwixt two ſhort, *sĕcūndārĕ*. And therefore it is compoſed of an Iambus and a Trochee. It derives its name from ἀντισπάσθαι, *in contrarium trahi*, becauſe it paſſes from a ſhort to a long, and then the reverſe from a long to a ſhort.

9. The firſt Epitrit, *Epitritus primus*, one ſhort and three long, *sălūtāntēs*; and therefore is compoſed of an Iambus and a Spondee.

10.

10. The ſecond Epitrit, *Epitritus ſecundus*, a long and a ſhort, and then two long, *cōncŭtātī*; and therefore conſiſts of a Trochee and a Spondee.

21. The third Epitrit, *Epitritus tertius*, two long, then a ſhort and a long, *cōmmūnĭcānt*; and therefore is compoſed of a Spondee and an Iambus.

12. The fourth Epitrit, *Epitritus quartus*, three long and one ſhort, *īncāntārĕ*. And therefore it is compoſed of a Spondee and a Trochee.

Theſe four laſt feet derive their name from ἐπὶ, *ſupra*, and τρίτος, *tertius*, becauſe they have three meaſures, and ſomething more, namely a ſhort ſyllable. But the firſt, ſecond, third, and fourth, are ſo called from the ſituation of the ſhort ſyllable. The ſecond was alſo called Καρικος, the third Ρόδιος, and the fourth μονογενὴς, as Hepheſtion obſerveth.

13. The firſt Pæon, one long and three ſhort, *cōnfĭcĕrĕ*; and therefore it conſiſts of a Trochee and a Pyrrhic.

14. The ſecond Pæon, a ſhort and a long, with two ſhort, *rĕsōlvĕrĕ*; and therefore it conſiſts of an Iambus and a Pyrrhic.

15. The third Pæon, two ſhort, a long and a ſhort, *sŏcĭārĕ*; and therefore is compoſed of a Pyrrhic and a Trochee.

16. The fourth Pæon, three ſhort, and one long, *cĕlĕrĭtās*; and therefore conſiſts of a Pyrrhic and an Iambus.

The Pæon may be alſo called Pæan, theſe words differing only in dialect. And it was ſo denominated from its having been uſed particularly in the hymns to Apollo, when they called *Pæana*.

The Pæon is oppoſite to the Epitrit. For whereas in the Epitrit there is one ſhort with three long; on the contrary, in the Pæon you have one long with three ſhort; where each of the four is named according to the order in which this long ſyllable is placed. The firſt and laſt Pæon compoſe the verſe called *Pæonic*.

Theſe are all the ſimple and compound feet. But, to the end that they may be the better retained, I ſhall exhibit them in the following table, in the order above deſcribed.

A REGULAR TABLE OF ALL THE FEET.

THEY RECKON IN ALL EIGHT AND TWENTY FEET, *viz.*

XII. SIMPLE, of which no more than ſix are uſed in verſe, which we have marked in capitals with a particular cypher.

- Of two ſyllables, 4. (*contrary in the*)
  - Quantity. — 1. SPONDÆUS, L͞ōg̃, *Pret.*; Pyrrichius, Lĕgĭt, *Preſ.*
  - Diſpoſition. — 2. TROCHÆUS, *ſive* Choreus, Lēgĭt, *Pret.*; 3. ĭAMBUS, L͡ŏgūnt.
- Of three ſyllables, 8. (*contrary in the*)
  - Quantity. — Moloſſus, Lĕgērūnt.; 4. TRIBRACHYS, L͡ŏgĕrĕt.
  - Diſpoſition. — 5. DACTYLUS, Lēg͡ŏrāt.; 6. ANAPÆSTUS, Lĕgērēnt.
  - Diſpoſition. — Bacchius, L͡ŏgēbānt.; Antibacchius, Lēgīſſĕ.
  - Quantity. — Amphimacer, Lĕgērānt.; Amphibrachys, Lĕgēbăt.

XVI. COMPOUNDS of two feet of two ſyllables.

Of the two firſt, one has four long, and the other has four ſhort.

The following ſix have two long and two ſhort.

The four next have three long and one ſhort.

And the four laſt, three ſhort and one long.

I. Of the ſame foot repeated, 4.

Two Spondees,	Diſpondæus,	Mæcēnātēs.
Two Pyrrichs,	Proceleuſmaticus,	Tĕnŭĭbŭs.
Two ĭambus's,	Diĭambus,	ămœnĭtās.
Two Trochees *or* Chorees.	Dichoreus,	Pērmănērĕ.

II. Of two contrary feet, 4.

Spondee & Pyrrich,	Major ĭonicus,	Pūlchĕrrĭmŭs.
Pyrrich & Spondee,	Minor ĭonicus,	Dĭŏmēdēs.
Choree & ĭambus,	Choriambus,	Hĭſtŏrĭās.
ĭambus & Choree,	Antiſpaſtus,	Sēcŭndārĕ.

III. Of two feet not contrary, where the long predominate, 4.

ĭambus & Spondee,	Epitritus,	1.	Vŏlŭptātēs.
Trochee & Spondee,	*three long*	2.	Cōncĭtārĭ.
Spondee & ĭambus,	*and*	3.	Cōmmēnĭcānt.
Spondee & Trochee,	*one ſhort,*	4.	ēxpĕctārĕ.

IV. Of two feet not contrary, where the ſhort predominate, 4.

Trochee & Pyrrich,	Peon *vel*	1.	Cōncĭpĕrĕ.
ĭambus & Pyrrich,	Pean;	2.	Rĕsŏlvĕrĕ.
Pyrrich & Trochee,	*three ſhort*	3.	ălĭēnŭs.
Pyrrich & ĭambus,	*and one long,*	4.	Tĕmĕrĭtās.

CHAPTER II.

Of verſe in general.

VERSE is nothing more than a certain number of feet diſpoſed in a regular order and cadence. The Latins call it *verſus*, from the verb *vertere*, to turn, becauſe verſes being ſet in lines, when you come to the end of one, you muſt turn your eye to the beginning of the other, in order to read or write it.

The Greeks call it στίχος, *order*, or rank, becauſe of the ſame diſpoſition of lines. And from this word joined with ἥμισυς, *dimidius*, comes *hemiſtichium*, an hemiſtich or half verſe.

Verſe is called alſo κῶλον, *membrum*, with regard to the intire ſtanzas it compoſes, and to which they gave the name of *metrum*. And from thence come the words δίκωλον, ſtanzas compoſed of two ſorts of verſe; τρίκωλον, of three ſorts, &c.

In the general notion of verſe, there are three things to conſider: the cæſura, *cæſura*; the final cadence which they call *depoſitio*, or *clauſula*: and the manner of ſcanning or meaſuring.

I. *Of the cæſura and its different ſpecies.*

The word *cæſura* comes from *cædere*, to cut; and this name is given in verſe to the ſyllable that remains after a foot, at the end of a foot, from which it ſeems to be cut off, to ſerve for a beginning to the next word.

The Greeks for the ſame reaſon call it τομὴ or κόμμα, and Cicero, as alſo Victorinus, *inciſio* or *inciſum*.

The cæſura is commonly divided into four different ſpecies, which take their name from the order whereiu they are placed in verſe, which the antients, as hath been obſerved already, uſed to meaſure by half feet. Therefore calling them all by the word ἥμισυς, *dimidius*, and μοῖρις, *pars*, they ſpecified them by the numeral nouns according to their order, thus,

1. *Triemimeris*, from the word τρεῖς, *three*; that which is made after the third half foot; that is, in the ſyllable immediately next to the firſt foot.

2. *Penthemimeris*, from the word πέντε, *quinque*; that which is made in the fifth half foot; viz. in the ſyllable which follows the two firſt feet.

3. *Hephthemimeris*, from the word ἑπτὰ, *ſeptem*, that which is made in the ſeventh half foot, viz. in the ſyllable which follows next to the three firſt feet.

4. *Ennehemimeris*, from the word ἐννέα, *novem*, that which is made in the ninth half foot, viz. in the ſyllable next to the fourth foot.

The three firſt cæſuras are in this verſe of Virgil.

Silveſtrem tenui muſam meditaris avenâ.

All four in this:

Ille latus niveum molli fultus hyacintho.

To thoſe four we may add a fifth ſpecies of cæſura called,

5. *Hendechemimeris*, from the word ἑνδεκα, *undecim*, becauſe it is formed in the eleventh half foot, that is in the ſyllable next to the fifth foot, as in Virgil,

Vertitur interea cælum, & ruit oceano nox.
Sternitur, examiniſque tremens procumbit humi bos.

But it is very rare, and ought to be uſed with great diſcretion, as Virgil has done in theſe two verſes, and a few others.

II. *In what place the cæſura is moſt graceful; and of the beauty it gives to verſe.*

In heroic verſe or hexameter, the cæſura is moſt graceful after the ſecond foot; as

Arma virúmque cano, &c.

Otherwiſe we ſhould endeavour to place it after the firſt and third foot; as

Ille meas errare boves, &c.

But a verſe that has no cæſura, eſpecially if it be an hexameter, is very diſagreeable to the ear; as

Urbem fortem nuper cepit fortior hoſtis.

Though in Catullus's epithalamium we meet with one that is eſteemed.

Tertia pars data patri, pars data tertia matri.

And when the cæſura is not till after the third foot, the verſe is not much more agreeable; as in Lucretius.

Et jam cætera, mortales quæ ſuadet adire.

III. *That the cæſura has the power of lengthening ſhort ſyllables.*

Now it is obſervable that the cæſura hath ſuch a power, as to lengthen a ſyllable that was ſhort by nature, even when it is followed by a vowel; whether after the firſt foot, as

Pectoribūs *inhians ſpirantia conſulit exta.*

Or after the ſecond;

Omnia vincit amŏr, *& nos cedamus amori.*

Or after the third;

Dona debinc auro gravĭ *ſectóque elephanto.*

Or after the fourth;

Graius homo infectos linquens profugūs *Hymenæos.*

And the reaſon is extremely natural, becauſe as the antients pronounced their verſe according to the cadence of the feet; and the ſyllable which thus remaineth at the end of a word, was predominant in the next foot, whoſe beginning it formed; it ought to receive ſuch a force in the pronunciation, as thereby to ſuſtain all the ſyllables of that very foot. Hence the cæſura produces this ſame effect likewiſe in ſmaller verſes, as in the following Sapphic of Auſonius.

Tĕrtĭus *hōrūm mĭhĭ nōn măgīſtĕr.*

And in this Phaleucian of Statius,

Quō nōn dīgnĭŏr hās sŭbīt *hăbēnăs.*

And 'tis alſo by virtue of this ſame figure that the enclitic Que is long in Virgil and other poets: Limi-

Liminaquē, *laurúſque Dei, totúſque moveri.* Æn. 3.
Sideraquē *ventique nocent*; *avidæque volucres*, Ovid.

Without pretending that the *que* is common by nature, as Servius would have it: or that thoſe paſſages ſhould be read in another manner, ſince they are not the only ones, as ſome imagined, that are to be found in antient authors.

It is alſo by this figure that Virgil ſeems to have made the latter long in the nominative *fagūs*, in the following paſſage Georg. 2. which has puzzled all the commentators.

Et ſteriles platani malos geſſere valentes:
Caſtaneæ fagōs, *ornúſque incanuit albo*
Flore pyri ——— ——— ———

For the meaning ſeems to be this, *fagos* (A Greek nominative for *fagus*) *incanuit flore caſtaneæ, & ornus flore pyri.* And this is the explication Voſſius gives it, which ſeems to be much clearer and more natural than any other I have ſeen hitherto.

IV. *Of the final cadence called* DEPOSITIO, *and of the four names it gives to verſe.*

The Latins give the name of *Depoſitio* to the final cadence, which terminates as it were the meaſure of the verſe. The Greeks called it ἀπόθεσιν; but they likewiſe termed it καλάλεξιν, that is, *terminationem, clauſulam*; for καλαλήγειν, ſignifies *definere.*

And thence ariſeth the diſtinction of verſe into four ſpecies, ACATALECTIC, CATALECTIC, BRACHYCATALECTIC, and HYPERCATALECTIC, which are terms more difficult to retain than the thing itſelf, and which we are obliged nevertheleſs to explain, in order to render thoſe intelligible, who make uſe of them, when treating of poetry.

1. The Acatalectic or *Acatalect*, ἀκαλάληκτον, *non definens*, is that which does not ſtop ſhort, but has its full meaſure, having neither too much, nor too little. Hence it is by the Latins called *perfectus*: as the following iambic verſe of four feet.

Muſæ Jovis ſunt filiæ.

2. The Catalectic or *Catalect*, καλάληκτον, is that which ſeems to halt by the way, having a ſyllable too little to arrive at it's journey's end: hence it is that Trapezont calls it *pendulus*, and others *ſemimutilus*, by reaſon it does not want an intire foot, but only half a one. As the following.

Muſæ Jovem canebant.

3. The Brachycatalectic, or *Brachycatalect*, βραχυκαλάληκτον, is that which is ſtill more mutilated and deficient than the former, becauſe it wants an intire foot; for which reaſon the Latins called it *mutilus*: ſuch is this other of three feet inſtead of four.

Muſæ Jovis gnatæ.

4. On the contrary, the Hypercatalectic, or *Hypercatalect*, ὑπερκαλάληκτον, is that which has ſomething more than its juſt meaſure, or the end where it ought to terminate. Whether this ſurplus be a ſyllable, as in the following verſe:

Muſæ ſorores ſunt Minervæ:

Or whether this be an intire foot, as in the following:

Muſæ ſorores Palladis lugent.

Which is alſo called ὑπερμέτρον, *excedens metrum*, becauſe the Greeks dividing their iambics and trochaics into dimeters and trimeters, that is into verſes of four or ſix feet, and allowing two feet to each metre, that which hath five of them, exceeding this firſt ſort of metres, has more than is neceſſary to make a full meaſure. But the whole of this will be further illuſtrated by what is to follow preſently, where we ſhall ſhew that without amuſing ourſelves too long about theſe terms, we ought to conſider the defect of a ſyllable ſometimes in the beginning, and ſometimes at the end of a verſe.

CHAPTER III.

Of the meaſure or manner of ſcanning verſe, and of the figures uſed therein.

THE manner of meaſuring and ſcanning verſe conſiſts in dividing it into the ſeveral feet of which it is compoſed.

The Latins call it *ſcanſio*, becauſe it ſeems as if the verſe climbed up by means of thoſe feet. The Greeks term it ἄρσιν, *elevationem*, and θέσιν, *poſitionem*, which hath been obſerved already. Attilius calls it *motum & ingreſſionem carminis.*

A verſe is ſcanned either by the meaſure of diſtinct feet, as hexameters and pentameters; or by the meaſure of two feet according to what we mentioned in the preceding chapter. But in order to ſcan verſe, there are four principal figures to obſerve, *Eccliſis*, *Synalœpha*, *Synæreſis*, and *Diæreſis:* to which we may add *Syſtole* and *Diaſtole.*

I. *Of Eccliſis.*

The word *Eccliſis* comes from ἐκθλίβειν, *extundere*, *elidere*, to break and to bruiſe. It is formed by cutting off the *m* final of a word together with its vowel, when the following word begins with another vowel; as

*Mul*tum ille & *terris jactatus*, & *alto*, Virg.

O *curas homi*num, ô *quan*tum eſt *in rebus inane.* Perſ.

Formerly by this figure they uſed alſo to cut off the *s* final, either the *s* only, in order to hinder the length of the poſition, when it was followed by another conſonant; or the *s* and the preceding vowel, when the next word began with a vowel, juſt as they uſed to do with the *m:* as

Doctu' fidelis, *ſuavis*, *homo* facundu' *ſuoque*
Content' *ātquĕ beātus*, *ſcitus*, *facunda loquens in*
Tempore, commod' & *verborum vir parcorum.* Ennius.
Delphinus jacet haud nimio luſtratu' *decore.* Cic. in Arat.
Longè erit à primo, quiſqui' *ſecundus erit.* Alcin.

And this is ſtill more uſual in Terence and other comic writers, as *eju'* for *ejus*, *omnibu'* for *omnibus*, *dignu'* for *dignus*, &c. In other pure

pure writers this is rare, though ſome think that Virgil did not ſcruple to make uſe of it in divers places, as in the following.

Limina tectorum, & medii' in penetralibus hoſtem.

As Pierius ſays it was wrote in antient MSS, as Farnaby ſtill reads it, and as Erythreus thinks it ought to be read; which he endeavours to defend not only by the authority of Lucretius, but moreover by ſeveral other paſſages in Virgil. Though others read *medium* inſtead of *mediis*.

Now as the letter *s* was ſometimes cut off before a conſonant in order to prevent the poſition, the ſame was practiſed alſo on the *m* by antient writers, as

Lanigeræ pecudes & equōrŭ' dŭellica proles. Lucret.

Sometimes it was left ſtanding, as we now leave the *s*, and then it was made ſhort, as already we have obſerved, when treating of quantity.

Cōrpŏrŭm *officiu' eſt quoniam premere omnia deorſum.* Lucr.

II. *Of Synalæpha.*

The ſynalæpha is in regard to vowels and diphthongs, the ſame as the Ecthlipſis in reſpect to *m*. For it is formed by cutting off a vowel or a diphthong at the end of a word, becauſe of another vowel or diphthong with which the next word begins, as

Conticuer' omnes intentiqu' ora tenebant. Virg.

The Latins for this reaſon give it the name of *colliſio*. But the word Συναλοιφὴ properly ſignifies *conjunctio*, coming from ἀλείφω, *ungo*. So that the metaphor ſeems to be taken from fat or unctuous things, the laſt lay of which makes the other diſappear.

III. *Directions in regard to the uſe of thoſe two figures, Ecthlipſis and Synalæpha.*

Theſe two figures are ſmoother, when the vowel ſubſequent to that which was cut off, happens to be long, than when it is ſhort: as appears from this verſe of Catullus.

*Troja, nefas, commune ſepul*chrum Europæ, *Aſiæque.*

This is owing to the nature of the voice, which having thus loſt a ſyllable at the end of a word, ought in return to be ſuſtained at the beginning of the next, to prevent too great a bending and precipitancy in the cadence. And it is obſervable particularly in regard to the ecthlipſis, that Virgil generally makes it fall on a ſyllable long by poſition; as

*Poſt*quam in*trogreſſi. & coram data copia fandi.*

Illum ex*pirantem tranſixo pectore flammas.* And the like.

The ſynalæpha on the other hand ſeems to have a particular ſmoothneſs, when the following word begins with the vowel that was cut off at the end of the precedent, becauſe then it does not depart ſo much from the natural ſound which we are accuſtomed to hear in thoſe words: the remaining vowel having nearly its own value, and that of the vowel ſuppreſſed in the foregoing word, as

Illo-

Ille ego *qui quondam gracili modulatus avena.* Virg.
Ergo omnis *longo solvit se Teucria luctu.* Id.

Be that as it may, we muſt always take care that the pronunciation ariſing from theſe figures be not too harſh, or diſagreeable to the ear, which is the judge of theſe matters. Nor ſhould they be too often repeated, eſpecially in elegiac verſe, which requireth a particular ſoftneſs; whereas in heroics they may ſometimes occaſion a more extraordinary gravity, according to particular occaſions; as in this verſe of Virgil:

Phillida amo ante alias.

Which he has deſignedly ſtrewed with ſoft figures, extremely well adapted to the ſubject. As on the contrary he intended to repreſent ſomething hideous, when he deſcribed Polyphemus,

Monſtrum horrendum, informe, ingeni, &c.

Again:

Tela inter media, atque horrentes Marte Latines.

Except in ſuch caſes, theſe figures ſhould not be ſeen above twice in the ſame verſe. Nor ſhould they readily be put in the beginning of a verſe, though Virgil has ſometimes done it with elegance, as when he ſays:

Si ad *vitulam ſpectes; nihil eſt quod pocula laudes.*

Theſe figures are alſo harſh at the beginning of the ſixth foot, as in Juvenal.

Loripedem rectus derideat, Æthiopem albus.

Though we meet with them in Virgil:

Frigida Daphni boves ad flumina: nulla neque amnem.

And even in the middle of a pentameter, as in Propertius,

Herculei, Antæique, Heſperidumque comes.

We may likewiſe obſerve that they are not the moſt graceful at the end of the fifth foot in heroic verſe, as in this of Catullus.

Difficile eſt longum ſubito deponere amorem.

Though there are ſeveral inſtances of them in Virgil, who ſeems even to have affected on ſome occaſions, as

Juturnamque parat fratris dimittere ab armis.

Where he might have ſaid, *demittere fratris ab armis.*
Again,

——*findit ſe ſanguine ab uno,*

Where he might have ſaid, *ſe ſanguine findit ab uno.*

Thus in the 4th Georg. he expreſſeth Orpheus's concern in this beautiful verſe:

Ille cava ſolans ægrum teſtudine amorem.

Now theſe figures produce very near the ſame effect in the laſt dactyl of the pentameter, if they are uſed with great diſcretion, as

Quadrijugo cernes ſæpe reſiſtere equo.

The ecthlipſis and ſynalæpha are alſo ſometimes at the end of a verſe, whoſe laſt ſyllable is cut off by the firſt word of the next verſe, which begins with another vowel; as

Aut dulcis muſti Vulcano decoquit humorem,
Aut foliis undam——Virg.
*Omnia Mercurio ſimilis, vocemque, colorem*que.
Et crines flavos——Virg.

Et

Et magnos membrorum artus, magna oſſa, lacertoſque
Exuit——————————Idem.

Which led ſome into a miſtake that an hexameter might ſometimes end with a dactyl. But this opinion we ſhall refute more amply, chap. 4. n. 5.

IV. *The ſynalæpha omitted.*

The ſynalæpha is ſometimes omitted either regularly, or by licence. Regularly, as in *o, heu, ah, pro, væ, vah, hei*, and the like interjections, which ſuſtain the voice, and retard the pronunciation, becauſe of the paſſion they expreſs, which vents itſelf outwardly, and thereby hinders thoſe words from being cut off. As

O *pater:* ô hominum, *divûmque æterna poteſtas.* Virg.
Heu ubi *pacta fides, ubi quæ jurare ſolebas.* Ovid.
Ah ego *ne poſſim tanta videre mala?* Tibul.

The ſame may be ſaid of *ïo*, ſince we find in Ovid,

Et bis ïō Arethuſa, ïō Arethuſa vocavit.

The ſynalæpha is omitted by licence: firſt when it is conſidered as a conſonant, as the French do with their aſperated H, ſaying not *l'honte*, but *la honte.*

Poſthabitâ coluiſſe Samo: hîc *illius arma.* Virg.

Whence, I think, we might infer that the H may ſometimes produce a poſition in verſe; though it is difficult to prove it, the authorities that are brought on that account, being generally joined with a cæſura, as when Virgil ſays:

Ille latus niveum molli fultus hyacintho.

Secondly the ſynalæpha is omitted without any other reaſon than the will and pleaſure of the poet, who takes this liberty in imitation of the Greeks, as

Et ſuccus pecorī et *lac ſubducitur agnis.* Virg.

We meet likewiſe with examples of this figure both before H and before another vowel in the ſame verſe.

Stant & juniperī & caſtaneæ hirſutæ. Virg.
Clamaſſent, & littus Hilā, Hīlă *omne ſonaret.* Id.

But be that as it may, this figure ought to be very rarely uſed, becauſe it produceth what we call an *hiatus* in verſe, which we ſhould endeavour to avoid; eſpecially when the ſyllable is ſhort, though there are inſtances of ſome in Virgil, as *Hilā* in the fourth foot of the abovementioned verſe. Again,

Et vera inceſſu patuit Deă. *Ille ubi matrem,* &c.

Where the poet thought he might ſtop at *Dea*, becauſe the ſenſe ends there; and then begins another ſentence.

The long vowel, or the diphthong that is not cut off by ſynalæpha, becomes common in verſe. Therefore it is ſhort by poſition, that is becauſe of the next vowel, in theſe here:

Nomen & arma locum ſervant: tĕ ămice nequivi. Virg.
Credimus? an quĭ ămant *ipſi ſibi ſomnia fingunt?* Id.
Te Coridōn ŏ Alexi! *Trahit ſua quémque voluptas.* Id.
Implerunt montes; flerunt Rhodopēĭæ arces. Id.

On the contrary it is long in theſe.

Lamentis gemituque & fœmineō ululatu. Id.

Ante tibi Eoæ Atlantides abſcondantur. Id.

There are even inſtances of its being long and ſhort in the ſame verſe, as

Ter ſunt conatī *imponere* Peliō *Oſſam.* Id. 1. Georg.

And in the ſame book,

Glaucō & Pănŏpeæ & *Inoo Melicertæ.*

For *o* in *Glaucō*, not being cut off, remaineth long; and *æ* in *Panopeæ* (the firſt and ſecond of which are ſhort) not being cut off, is made ſhort by poſition.

But it is proper to obſerve that as the moſt antient authors did not allow themſelves this liberty, but generally put a *d* to remove this hiatus, as in the following verſe of Ennius quoted by Tully.

Nam videbar ſomniare med' ego *eſſe mortuum.*

Where to make it a complete trachaic, we muſt neceſſarily read it with this *d*. And there is ſomething like it in the French language, where to avoid the ſame kind of gaping, they frequently inſert a *t*, as *a-t-il fait*, *ſera-t-il*, &c.

V. *Of the contraction of ſyllables, which includes the* Synæresis and the Synecphonesis.

We have juſt now ſhewn in what manner ſyllables are cut off by ſynalæpha, when they meet together, one at the end of a word, and the other at the beginning of another. But as this meeting may likewiſe happen in the middle of the ſame word, we are oftentimes obliged to contract them into one ſyllable. And this is what ſome grammarians have called *epiſynalæpha*, as much as to ſay, a ſecond ſpecies of *ſynalæpha*: others *ſyneſis*, from the verb ἵζάνω, *ſubſido*: others *ſynæreſis*, from the verb συναιρέω, *unà complector*, *in unum contraho*: and others *ſinecphoneſis*, from the verb ἐκφωνέω, *pronuncio*, *effero*. Though ſome make this diſtinction between *ſynæreſis* and *ſynecphoneſis*, that in the former the two vowels remain intire, and are only united in a diphthong; whereas in the latter, one of the two is cut off and intirely loſt in pronouncing; as *alvearia* of four ſyllables, *ariete* of three; *omnia* of two. But ſince it is very difficult, as we have obſerved in the treatiſe of letters, to determine on many occaſions, whether in this contraction of ſyllables they formed a diphthong or not; and beſides this diverſity of names and figures is puzzling to the learner; we have therefore comprehended all theſe figures under the word *contraction of ſyllables*, after the example of Quintilian, who includes them all under the word Complexio: for which reaſon we have mentioned in the title the words Synæresis and Synecphonesis, leaving it to every body's option to apply which of theſe terms he pleaſes, and to what paſſages he pleaſes, if thereby he thinks he ſhall render himſelf better underſtood.

Now this contraction is particularly formed by drawing E or I into one ſyllable with the following vowel.

E and

E and A; *antehac*, *eadem*, diſſyllables; *anteambulo*, *uſqueadeo*, *alvearea*, of four ſyllables.

Seu lento fuerint alvearia *vimine texta.* Virg.

Anteambulones & *togatulos inter.* Mart.

Two *ee*, *deeſt* of one ſyllable; *deerit*, *deerant*, *deeſſem*, *deero*, *prehendo*, of two.

E and I; *dein*, *dehinc* of one ſyllable; *deinceps*, *deinde*, *proinde*, *ærei*, *aureis*, *anteit*, of two ſyllables; *anteire* of three ſyllables.

E and O; *eodem*, *alveo*, *ſeorſum*, *deorſum*, of two ſyllables; *graveolens*, of three.

E and U; *eum*, *meus*, monoſyllables in comic writers; and ſuch like.

In like manner is formed the contraction of I and A; *omnia* of two ſyllables; *vindemiator*, *ſemianimis*, of four.

Of I and E; *ſemiermis* of three ſyllables.

Of two *ii*; *Dii*, *diis*, *ii*, of one ſyllable; *iidem*, *iiſdem*, of two; *denarius* of three.

Of *i* and *o*; *ſemihomo* of three ſyllables.

Of *i* and *u*; *huic*, *cui*, in one ſyllable; *ſemiuſtus*, *denarium*, *promontorium*, of four.

Examples of all theſe may be eaſily found among the poets; for which reaſon I ſhall be ſatisfied with giving only a few.

Atria, *dependent lychni laquearibus* āureīs. Virg.

Bis patriæ cecidere manus, *quin protinus* ōmniā. Id.

Aſſuetæ ripis volucres & fluminis ālveō. Id.

Seu lento fuerint ālveārĭa *vimine texta.* Id.

Præcipuè ſanus, *niſi cūm* pītuītă *moleſta eſt.* Hor.

And this figure is particularly applied to nouns in EUS and their genitive in EI, as *Mneſteus*, *Orpheus*, *Pantheus*, diſſyllables; as alſo *Mneſtei*, *Theſei*, diſſyllables; *Ulyſſei*, *Achillei*, triſſyllables. Likewiſe in the vocative, *Pantheu*, a diſſyllable, and others of the ſame ſort.

But we are further to obſerve, that *u* being of its nature a liquid vowel after *s*, as well as after *q* and *g*, according to what we have obſerved in the treatiſe of letters, it ſlides away and is dropped in *ſuadeo*, *ſueſco*, and *ſuavis*, with their derivatives, as *ſuada*, *ſuade*, *ſuaſit*, *ſuaſor*, *ſuave*, *ſuetus*, diſſyllables; *ſuadela*, *ſuavibus*, triſſyllables, and the like; without there being any neceſſity to call this a licence; for if at any time it occurs otherwiſe, this is rather by licence, being contrary to the nature of this *u*, which is a liquid vowel in thoſe words, as well as in *qua*, and the like.

Tum celerare fugam patriaque excedere ſuadet. Virg.

Suadet *enim veſana fames*, *manditque*, *trahitque.* Virg.

Et metus & maleſuada fames, *& turpis egeſtas.* Id.

Suetus *hiat tantum*, *ceu pullus hirundinis ad quem.* Juv.

Suave *locus voci reſonat concluſus*, *inanes.* Hor.

Tum caſia atque aliis intexens ſuavibus *herbis.* Virg.

Neſciaque humanis precibus manſueſcere *corda.* Id.

——— *Adeo in teneris* conſueſcere *multum eſt.* Id.

Non inſueta *graves tentabunt pabula fœtas.* Id.

Arcadas inſuetos *acies inferre pedeſtres.* Id.

Candidus

Candĭdus insuetum *miratur limen Olympi.* Id.
Nec tibi tam prudens quisquam persuadeat *autor.* Id.
At patiens operum, parvoque assueta *juventus.* Id.

ANNOTATION.

Sometimes a Synalæpha meets with a Syneresis, as

Uno eodemque *tulit partu, paribusque revinxit*
Serpentum spiris. ——— ——— Virg.

where we see a Synalæpha of the *o*, which is cut off in *uno*; and then a *synæresis* in *eodem*, which is a dissyllable; so that we must scan the verse thus,

Un' ôdemque, tulit, &c. in like manner,
Uno eodemque *igni, nostro sic Dasmis amore.* Virg.
Unâ eâdemque *via sanguisque, animusque sequuntur.* Id.

VI. *Of* Diæresis.

Diæresis is contrary to the preceding figure, and is properly when two syllables are made of one, as *aulaï* for *aulæ*, *vitaï* for *vitæ*, *dissolüenda* for *dissolvenda* in Tibullus.

VII. *Of* Systole *and* Diastole.

Systole is the shortening of a long syllable, and derives its name from *συστέλλειν, contrahere.* Quintilian gives the following example hereof in his first book, chap. 5.

Unĭus *ob noxam & furias,* &c.

Which perhaps sheweth that in his time the second of *unius* was generally long, though now we look upon it as common; and Catullus, who lived before Virgil, made it also short.

Rumorésque senum severiorum
Omnes unĭus *æstimemus assis.* Carm. 5.

Others for an example of Systole give *stetĕrunt*, and the like preterites, when we find them short in the penultima. But we have shewn, when treating of quantity, rule 15. p. 314. that heretofore this syllable was common. So that we shall find but very few examples of this licence in pure authors. And in regard to the others, as in the following verse attributed to Tertullian, where we find the first short in *Ecclesia.*

Sin & Apostolico decurrit ecclesĭa *verbo.*

We have more than once observed that the writers of the latter ages can be no authority.

Diastole, on the contrary, is when we lengthen a syllable short by nature. This figure takes its name from *διαστέλλειν, producere, distendere*; and perhaps occurs more frequently than the other; because it seems less exceptionable to add to than to take away from a syllable. Though, to tell the truth, those licences were seldom permitted except in proper names, or extraordinary words, as *Ăsĭăcŭs, Prĭămĭdēs,* &c.

Atque hic Prĭamidem *laniatum corpore toto.* Virg.
Et quas Prĭamides *inaquosæ vallibus Idæ.* Ovid.
Ecquid ibi Ăsĭacus *casuras aspicit arces?* Id.

For

For with regard to the other examples which Ricciolius produceth in his book, intitled *Proſodia Bononienſis*, there is very little ſtreſs to be laid upon them, ſince they are either corrupted or miſunderſtood, or taken from inaccurate writers whoſe example is no rule to us. As when he ſays that it is by this licence *recido* taken from *cado* hath the firſt ſyllable long, and in his table he refers to this verſe of Horace,

Tranſverſo calamo ſignum: ambitioſa recidet
Ornamenta. In arte.

Where it is obvious that *recidet* hath the former long by nature; beſides that it comes from *cædo*, and not from *cado*, having the ſecond long, and being put for *amputabit*, *he will cut off*. When he ſays the ſame thing of *quatuor*; whereas this word is ſo far long by nature, that neither Horace nor Virgil ever uſed it otherwiſe. Alſo when he mentions *malitia*, as having the firſt long, and ſtrives to prove it by a pentameter out of Ovid, where all the editions that ever I ſaw have *militiam*, and where indeed it is nonſenſe to read *malitia*. As the intire diſtich will demonſtrate,

Tempora jure colunt Latiæ fecunda parentes:
Quarum militiam votáque partus habet. Faſt. 3.

Quintilian likewiſe mentions *Italiam*, as an example of this figure, when Virgil ſays,

Ităliam *fato profugus*, &c.

Which is not perhaps exempt from difficulty, ſince Catullus, who was prior to Virgil, made the firſt long in *Italus*.

Jam tum cum auſus es unus Italorum. Carm. 1.

So that there is reaſon to doubt whether it be not as much a licence in Virgil to make the firſt ſhort in *Italus*, as to lengthen it in *Italia*.

VIII. *Of the caution with which we ought to make uſe of thoſe licences.*

But here it is to be obſerved that we are not allowed to uſe thoſe figures and licences on every occaſion, eſpecially now that the Latin is no longer a living language. *In licentia magis inventis quàm inveniendis utimur*, ſays Servius. And it is eaſy to ſee that the antients were very cautious in this reſpect, ſince Ovid, writing to *Tuticanus*, makes an apology for not having ſaid any thing in his praiſe, becauſe the word *Tuticanus*, which hath the ſecond ſhort between two long, cannot have a place in verſe.

Quod minus in noſtris ponaris, amice! libellis,
Nominis efficitur conditione tui.
Lex pedis officio, fortunáque nominis obſtat,
Quaque meos adeas eſt via nulla modos.
Nam pudet in geminos ita nomen ſcindere verſus,
Deſinat ut prior hoc, incipiatque minor:
Et pudeat ſi te qua ſyllaba parte moretur,
Arctius appellem, Tuticanumque vocem.
Nec potes in verſum Tuticani more venire,
Fiat ut è longa ſyllaba prima brevis:

Aut

Aut ut ducatur, quæ nunc correptius exit,
Et ſit porrectâ longa ſecunda morâ.
His ego ſi vitiis auſim corrumpere nomen.
Ridear, & merito pectus habere neger. Lib. 4. de Pont. Eleg. 12.

I thought it right to give this whole paſſage at length, in order to prove that even in proper names, where Servius pretends we may do what we liſt, they were ſo cautious as to admit nothing that might offend the ear, which is the judge of theſe as well as all other words.

And this appears further from Martial, who makes an excuſe for not having inſerted the name *Earinus* in verſe, becauſe it conſiſts of four ſhort.

Nomen nobile, molle, delicatum,
Verſu dicere non rudi volebam;
Sed tu ſyllaba contumax! repugnas:
Dicunt Ἐάριον, tamen Poëtæ,
Sed Græci, quibus eſt nihil negatum,
Et quos Ἄρεις, Ἄρεις, decet ſonare:
Nobis non licet eſſe tam diſertis,
Qui muſas colimus ſeveriores. lib. 9. Epigram. 12.

Whereby he ſhews the difficulty of Latin poetry beyond the Greek, becauſe Homer, in the fifth Iliad, has made the firſt of this word Ἄρεις both long and ſhort in the ſame verſe. The ſame he has alſo done by ἀνὴρ, Theocritus by καλὸς, and others in the like manner.

CHAPTER IV.

Of the chief ſpecies of verſe.

And firſt

Of Hexameters, and ſuch as are relative thereto.

LATIN verſes may be divided into three principal ſpecies, *viz.*

Hexameters, and ſuch as are relative thereto, as Pentameter, which is generally joined with it, or makes part thereof; as the Archilochian, and others, of which we ſhall ſpeak hereafter.

Jambics, which are of three ſorts of meaſure, namely Dimeter, that have four feet; Trimeter, that have ſix feet; and Tetrameter, that have eight feet; not to mention thoſe which are either defective or redundant.

Lyrics, the name we may give in general to all ſuch as cannot be referred to the two firſt ſpecies, becauſe the moſt elegant are uſed in writing odes, as Aſclepiads, Sapphics, and others.

I. *Of Hexameter verſe.*

Hexameter verſe is ſo denominated from the word ἕξ, *ſex*, and μέτρον, *menſura*, becauſe it conſiſts of ſix feet, the firſt four of which may

may be indiſcriminately either Spondees or Dactyls; the fifth muſt be a Dactyl, and the ſixth neceſſarily a Spondee.

1 | 2 | 3 | 4 | 5 | 6

Ab Jŏvĕ princĭpĭ-ūm Mū-sæ, Jŏvis ōmnĭă plēnă.

The intermixing of Spondees and Dactyls contributes greatly to the beauty of this verſe.

1 | 2 | 3 | 4 | 5 | 6

Ille ĕtĭ-am ēxtĭn-ctō mĭsĕ-ratūs Cæsărĕ Rōmām,

1 | 2 | 3 | 4 | 5 | 6

Cūm căpŭt ōbſcū-rā nĭtĭ-dūm fĕr-rūgĭnĕ tēxĭt,

1 | 2 | 3 | 4 | 5 | 6

Impĭă-que ætĕr-năm tĭmŭ-ērūnt sæcŭlă nōctĕm. Id. 1. Georg.

Otherwiſe thoſe which have moſt Dactyls, are generally more agreeable than thoſe which have moſt Spondees: as

Dīſcĭtĕ jūſtĭtĭ-ām mŏnĭ-ti, ēt nōn tēmnĕrĕ dīvōs.

Æn. Virg. 6.

But the great art is in making uſe of Spondees (which are ſlow) and of dactyls (which are rapid) according as they are beſt adapted to the things we want to expreſs. Thus Virgil has repreſented the great labour of blackſmiths in lifting up their heavy hammers, in the following verſe which abounds with Spondees,

Illi ĭntĕr sēsĕ măgnā vī brachia tollunt. Georg. 4.

and the gravity of an old man in the following, which is preparatory to a ſpeech of king Latinus,

ōllī sēdātō rĕſpondĕt corde Latīnūs. Æn. 12.

and the ſlowneſs of Fabius, whereby he ſaved the commonwealth, in this other:

Unūs quī nōbīs cūnctāndo reſtituit rĕm. Æn. 6.

On the contrary, he expreſſeth the rapid motion of a horſe by the following verſe abounding with Dactyls:

Quādrŭpĕdāntĕ pŭtrĕm sŏnĭtū quătĭt ūngŭlă cāmpūm. Æn. 8.

and the ſwift flight of a pigeon by the following,

——————Mox aëre lapſa quietо

Rādĭt ĭtĕr lĭquĭdūm, cĕlĕrēs nĕquĕ cōmmŏvĕt ālās. Æn. 5.

and the fury of the wind and tempeſt by theſe, where he has put two Dactyls in the beginning:

Quā dătă pōrtă rŭunt, & terras turbine perflant,

Incŭbŭĕrĕ mări, totúmque à ſedibus imis.

and by this other;

Intŏnŭĕrĕ pŏli, & crebris micat ignibus æther. Æn. 1.

The fifth foot of this verſe is ſometimes a Spondee, and then it is called a Spondaic verſe; which, to make up for the ſlowneſs of two Spondees at the cloſe, has generally the fourth foot a Dactyl:

Cara deûm ſoboles, magnūm Jŏvis īncrēmēntūm. Ecl. 4.

Conſtitit, atque oculis Phrygĭa āgmĭnă circūmſpēxit. Æn. 2.

And this verſe ſeems more agreeable, when it concludes thus with

a word of four ſyllables; though they reckon about ten or twelve in Virgil, that end with a triſſyllable, ſuch as theſe:

Pro molli viola, pro purpureo narciſſo. Ecl. 5.
Stant & juniperi, & caſtaneæ hirſutæ. Ecl. 7.

There are even two in this poet that have not the fourth foot a Dactyl:

Aut leves ocreas lento ducunt argento. Æn. 7.
Saxa per & ſcopulos, & depreſſas convalles. Georg. 3.

II. *Whether an Hexameter verſe may ſometimes end with a Dactyl.*

Here a queſtion may ariſe whether an Hexameter verſe may not ſometimes have the ſixth foot a Dactyl, as the fifth may be a Spondee: but it is certain it cannot, though ſome authors have believed the contrary. And the reaſon may be this, at leaſt if we can give credit to Erythreus, that thoſe verſes having been heretofore made intirely of Spondees, as indeed there are ſome of that ſort in Ennius,

Olli reſpondit Rex Albai Longai.

they have ever preſerved their Spondee at the latter end; juſt as the Iambic having conſiſted at firſt intirely of Iambus's, the laſt foot has always remained an Iambus.

And when we find ſome of thoſe verſes that ſeem to finiſh otherwiſe, it is either by reaſon of a Synalæpha, the end of the verſe being conſidered as joined to the beginning of the next, according to what we have obſerved in the precedent chapter, or by reaſon of a Synereſis or contraction of two ſyllables into one, of which we have alſo taken notice in the ſame chapter, n. 5. as in Virgil:

Inſeritur vero ex fœtu nucis arbutus hŏrrĭ-da
Et ſteriles platani ——— Georg. 2.
Bis patriæ cecidere manus, quin protinus omnĭă, Æn. 6.

So that we muſt conclude the firſt verſe at *horri*, and keep *da* for the next, pronouncing it thus, *arbutus hŏrrĭ-dă Et ſteriles platani*, &c. And as to the third verſe, we muſt make *omnia* a diſſyllable.

III. *Diviſion of Hexameters into Heroic and Satyric, and cautions to be obſerved in order to render them elegant.*

Hexameters may be divided into Heroic, which ought to be grave and majeſtic; and Satyric, which may be more neglected.

In regard to the former, we may make a few remarks here for rendering them elegant, over and above what has been ſaid of the intermixture of their feet.

1. Theſe verſes, except the Spondaic, ought not to conclude with a word that has more than three ſyllables, except it be a proper name; as

Amphion Dircæus in Actæo Aracyntho. Ecl. 2.
Hirtacidæ unus omnes exit locus Hippocoontis. Æn. 5.

Quarum

Quarum quæ forma pulcherrima Deiopeiam. Æn. 1.

Or ſome other uncommon word, or to expreſs ſome paſſion.

Per connubia noſtra, per incæptos Hymenæos. Æn. 4.

2. Neither ought they to conclude with a monoſyllable, except it be the word *eſt*, or ſome other that begins with a vowel, and forms an eliſion of the precedent word, whereby it ſeems to be connected and incorporated with it.

Semiputata tibi frondoſa vitis in ulmo eſt. Ecl. 2.
Quem circum glomerati hoſtes hinc comminus atque hinc. Æn. 9.
Una dolo divum ſi fœmina victa duorum eſt. Æn. 4.

Or when there are two monoſyllables one after another, which produce nearly the ſame effect as a word of two ſyllables;

——————*Tuus ô regina! quid optes*
Explorare labor, mihi juſſa capeſſere fas eſt. Æn. 1.
Ne qua meis eſto dictis mora: Jupiter hæc ſtat. Æn. 12.

Or in fine there be ſome particular reaſon which ſhall render this uncommon ending more graceful; as in Virgil.

Sternitur, exanimiſque tremens procumbit humi bos. Æn. 5.
Vertitur interea cœlum & ruit oceano nox. Æn. 2.
Dat latus, inſequitur cumulo præruptus aquæ mons. Æn. 1.
Prima vel autumni ſub frigora, cum rapidus ſol. Georg. 2.
Tum pietate gravem ac meritis ſi forte virum quem
Conſpexere, ſilent——————Æn. 1.

And ſeveral others in the ſame poet, but moſt of which have their particular grace and beauty, as when he ſays again,

Ipſe ruit, dentéſque Sabellicus exacuit ſus. Georg. 3.
——————*ſæpe exiguus mus.* Georg. 1.

In regard to which, Quintilian, lib. 8. c. 3. obſerveth; *At Virgilii miramur illud; nam Epitheton* exiguus *aptum & proprium efficit, & caſui ſingularis magis decuit, & clauſula ipſa unius ſyllabæ addit gratiam. Imitatus eſt itaque Horatius,*

Parturient montes, naſcetur ridiculus mus. In arte.

But Horace has likewiſe expreſſed the uſual avarice of mankind moſt admirably in theſe two verſes, which terminate in the ſame monoſyllable,

Iſne tibi melius ſuadet, qui ut rem facias, rem
Si poſſis rectè: ſi non quocumque modo rem? Lib. 1. Epiſt. 1.

Except on ſuch particular occaſions, it is certain we ought to endeavour to avoid putting monoſyllables at the end of hexameters, and that Erythreus had not much reaſon for blaming the judgment of Servius and Quintilian on this article; ſince excepting the two particular caſes abovementioned of the eliſion and the two monoſyllables, and of thoſe other peculiar beauties, we ſhall find very few in Virgil, conſidering the length of his work. As for the enclitics they ought not to be conſidered as monoſyllables, becauſe they are incorporated with the word to which they join; for which reaſon they do not ſo much as follow the rule of monoſyllables in regard to quantity. Whereto we may add, that Servius himſelf excepts the names of animals, as *mus, ſus*, &c. So that there remain but very few of thoſe which Erythreus has thought fit to mark, whereby we can be induced to believe that in ſo delicate a

point as cadence he had a more exquiſite ear than either Servius or Quintilian, who without all manner of doubt muſt have been better judges than we of their native language.

3. Hexameters are alſo, generally ſpeaking, ſomewhat diſpleaſing, when they conclude with ſeveral words of two ſyllables, as the following of Tibullus.

Semper ut inducar blandos offert mihi vultus. Lib. 1. Eleg. 6.

4. The want of cæſura likewiſe takes off a great part of their beauty: though Virgil made one without a cæſura till after the fourth foot, the better to expreſs the tranſports of a violent paſſion by thoſe broken and unconnected feet.

Per connubia noſtra, per incæptos Hymenæos. Æn. 4.

And Horace to expreſs the pain and trouble he had in writing verſe amidſt the hurry and noiſe of the town, has done it by this verſe without a cæſura, which has ſcarce the appearance of verſe;

Præter cætera, Romæ mêne pœmata cenſes
Scribere poſſe, inter tot curas, tótque labores. Ep. 2. l. 2.

5. On the contrary the varying of the cæſura gives them a particular grace, as we have already obſerved, c. 2. n. 2. And eſpecially that which is made in the fifth half foot. But this ſame cæſura is remarkably beautiful, when it finiſhes the ſenſe; as

Arma virumque cano, &c. Æn. 1.

eſpecially if this ſenſe includes ſome remarkable ſentence; as

Omnia vincit amor, & nos cedamus amori. Ecl. 10.
Stat ſua cuique dies: breve & irreparabile tempus. Æn. 10.

Or at leaſt, when the verſe containing two diſtinct ſentences, the cæſura includeth one; as in Virgil,

Nos patriæ fines, & dulcia linquimus arva. Ecl. 1.
Fluminibus ſalices, craſſiſque paludibus alni. Georg. 2.

The cæſura is alſo beautiful, when it is formed on the laſt ſyllable of a word relative to that which ends the verſe; as in the ſame poet;

Tityre tu patulæ *recubans ſub tegmine* fagi,
Silveſtrem tenui *muſam meditaris* avena. Ecl. 1.
Nec tam præſentes *alibi cognoſcere* divos. Ibid.
Julius à magno *demiſſum nomen* Iülo. Æn. 1.

6. But we muſt take care that this ſame cæſura does not rhime fully with the end of the verſe, that is, it muſt not include the vowel that precedes the laſt ſyllable: which are called LEONIAN verſes, from Leonius, a monk of the abby of St. Victor at Paris, who brought them into vogue towards the middle of the twelfth century, for he lived till the year 1160. And yet ſome of theſe are to be found even among the antient poets, as

Oræ citatorum dextra contorſit equorum. Virg.
I nunc, & verbis virtutem illude ſuperbis. Id.
Si Trojæ fatis aliquid reſtare putatis. Ovid.

But theſe rhimes are not ſo much obſerved, when ſome word immediately follows that hinders us from reſting upon them; as

Tum caput orantis nequicquam, & multa parantis, Virg.
Illum indignanti ſimilem, ſimilémque minanti. Id.

And they are ſtill leſs taken notice of, where there is an eliſion with them, as,

Æneam fundantem arces, & tecta novantem. Id.
Cornua velatarum obvertimus antennarum. Id.
Ad terram miſere, aut ignibus ægra dedere. Id.

by reaſon that pronouncing thoſe verſes, as they did, with an eliſion, they did not ſound them like rhime; *fundant' arces*, *velatar' obvertimus*: *miſer' aut ignibus*, &c.

IV. *Of neglected hexameters.*

Excellence of thoſe of Horace.

Neglected hexameters are ſuch as Horace made uſe of in his ſatyres and epiſtles, which we undervalue through ignorance, becauſe they have not the majeſty and cadence of heroics, like thoſe of Virgil: not knowing that Horace wrote ſo on purpoſe, to render his verſification more like to proſe, and that it is a ſtudied negligence, which he has varied with ſuch beauties, and ſuch purity of ſtile, as to be no leſs deſerving of admiration in its way, than the gravity of Virgil. This is what he has declared himſelf ſo elegantly in the following lines, *Serm. lib.* 1. ſat. 4.

Primum ego me illorum dederim quibus eſſe poetas
Excerpam numero. Neque enim concludere verſum
Dixeris eſſe ſatis: neque ſi quis ſcribat uti nos
Sermoni propiora; putes hunc eſſe poetam.

But this ſimple, and in appearance, humble manner, is almoſt beyond the reach of imitation: and they who prefer Juvenal's ſatyres to thoſe of Horace, ſeem to have but a very indifferent notion of the fine taſte in writing, and to be incapable of diſtinguiſhing between real eloquence and declamation. One ſingle fable of Horace's has more beauties than the moſt elaborate paſſages of Juvenal. As in the 3. ſat. lib. 2.

Abſentis ranæ pullis vituli pede preſſis,
Unus ubi effugit, matri denarrat, ut ingens
Bellua cognatos eliſerit. Illa rogare
Quantane? num tandem, ſe inflans, ſic magna fuiſſet?
Major dimidio. Num tanto? cùm magis atque
Se magis inflaret: non ſi te ruperis, inquit,
Par eris. Hæc à te non multùm abludit imago.

There is nothing ſo pretty as thoſe little dialogues, which he inſerts in his diſcourſe without *inquam* or *inquit*, as if it were a comedy. In this manner he writes to Mecænas, lib. 1. ep. 7.

Non quo more pyris veſci Calaber jubet hoſpes.
Tu me feciſti locupletem. Veſcere ſodes.
Jam ſatis eſt. At tu quantum vis tolle. Benigne.
Non inviſa feres pueris munuſcula parvis.
Tam teneor dono, quam ſi dimittar onuſtus.
Ut libet: hæc porcis hodie comedenda relinquet.

But the moſt admirable of all, is the picture he every where draws

of the humour, paſſions, and follies of mankind, not even ſparing himſelf, as when he writes to his ſteward, lib. 1. ep. 14.

Rure ego viventem, tu dicis in urbe beatum:
Cui placet alterius, ſua nimirum eſt odio ſors.
Stultus uterque locum immeritum cauſatur inique,
In culpa eſt animus, qui ſe non effugit unquam.

See alſo his deſcription of a miſer, lib. 2. ſat 3. beginning with this verſe, *Pauper Opimius*, &c. And the ſtory of Philip and Menas, lib. 1. epiſt. 7. which is far beyond all that we can ſay of it.

I hope I ſhall be indulged this ſhort digreſſion in favour of a poet, whoſe excellence in hexameters is not ſufficiently known to a great many; and who ought to be read conſtantly in ſchools, in order to acquire the purity of the Latin tongue, leaving out whatever may be prejudicial to the purity of morals.

V. *Of Pentameter verſe.*

A pentameter is denominated from the word πέντε, *quinque*, becauſe it conſiſts of five feet, of which the two firſt may be either ſpondees, or dactyls; the third always a ſpondee; and the two laſt, anapæſts; as

1 | 2 | 3 | 4 | 5

Nōn sŏlĕt īngĕnĭ-īs sūm-mă nŏcē-nĕ dĭēs. Ovid.

Others meaſure it by leaving a cæſura after the two firſt feet, then two dactyls and another ſyllable.

1 | 2 | | 3 | 4 |

Nōn sŏlĕt īngĕnĭ-īs sūmmă nŏ-cērĕ dĭ-ēs.

Now becauſe this middle ſyllable ought to make part of a ſpondee in the firſt manner of meaſuring the verſe, ſome have queſtioned whether this ſyllable could be ſhort; yet there is no doubt but it may, becauſe the cæſura has the ſame force here as any where elſe, of lengthening a ſyllable; and we find ſufficient authority for it among the antients.

Perſpecta eſt igitur, unica amicitia. Catul.
Lacteus, & miſtus obriguiſſe liquor. Tibul.
Vinceris aut vincis, hæc in amore rota eſt. Propert.
Qui dederit primus oſcula, victor erit. Ovid.
Theſſalicamque adiit hoſpes Achillis humum. Id.

VI. *Obſervations for making elegant Pentameters.*

In order to make this verſe agreeable and elegant, we are to obſerve

1. That there be a cæſura after the ſecond foot. Hence this verſe is intolerable, which happens to be at the end of the 50th palm of the vulgate tranſlation.

Imponent ſuper altare tuum vitulos.

2. That the cæſura be not followed by an eliſion, as in theſe verſes of Catullus.

Troja virûm, & virtutum omnium acerba cinis. Carm. 69.
Illam affligit odore, ille perit podagra. Carm. 72.

3. That

3. That the moſt graceful pentameters end with a diſſyllable, as generally in Ovid.

Mœnia finitimis invidioſa locis,
Non bene cœleſtes impia dextra colit.
Tempora ſi fuerint nubila, ſolus eris.

Sometimes they end with a word of four ſyllables, as in the ſame poet,

Non duris lachrymas vultibus aſpiciant.

And of five, as in the ſame alſo,

Arguor obſcœni doctor adulterii.

But they are very ſeldom agreeable, if they end with a triſſyllable, though there are a great many ſuch in Tibullus, as

Sera tamen tacitis pœna venit pedibus.

Or with a monoſyllable, as in Catullus.

Aut facere, hæc à te dictaque, factaque ſunt,

unleſs there is an eliſion of the monoſyllable, becauſe it is then no longer conſidered as a monoſyllable, according to what we have obſerved in regard to hexameters, as

Invitis oculis littera lecta tua eſt. Ovid.

4. We ought alſo to avoid perfect rhimes, ſuch as this in Ovid.

Quærebant flavos per nemus omne favos.

But when the rhime goes no farther than the laſt vowel, ſo far is it from being a fault, that it is rather a great elegance, as

Huc ades & nitidas caſſide ſolve comas. Ovid.
Fulmineo celeres diſſipat ore canes, Id.
Jordanis refugas in caput egit aquas. Buchan.

VII. *Six leſſer verſes which make part of an Hexameter.*

And 1. *Of three which form the beginning.*

Of the verſes relative to an hexameter, there are three which form the beginning of it.

The 1. is called *verſus Archilochius*, becauſe of its author Archilochus, who gave his name to ſeveral ſorts of verſe; but particularly to this which is compoſed of two dactyls and a cæſura; whence it is called *dactylica penthemimeris* by the ſcholiaſt of Ariſtophanes.

1 | 2 |

Pūlvĭs ĕt ūmbră sŭ-mus. Hor. lib. 4. Od. 7.

The 2. conſiſts of three dactyls with a cæſura, and is called *Alcmanius, or* dactylica *hephthemimeris.* To which we may refer theſe half verſes in Virgil

1 | 2 | 3 |

Mūnĕră lætĭtĭ āmquĕ Dĕ-i. Æn. 1.
Infabricata, fugæ ſtudio, &c. Æn. 4.

The 3. contains the firſt four feet of an hexameter; the laſt of which is always a dactyl.

1 | 2 | 3 | 4
Lūmĭnĭ-būsquĕ prĭ-ōr rĕdĭ-īt vĭgŏr. Boet.

VIII. *Of the other three leſſer verſes, which form the end of an hexameter.*

The firſt contains the four laſt feet, and is called heroic, or dactylic-tetrameter. Horace makes uſe of it in three odes.

1 | 2 | 3 | 4
O ſōr-tēs pē-ĭor ăquĕ pāſsī.

The ſecond is formed of the three laſt, the firſt of which is always a ſpondee. And it is called *Pherecratius*, from Pherecrates, an Athenian poet, who was the inventor thereof, and acquired a reputation by his comedies. Horace makes uſe of it in 7 odes.

1 | 2 | 3
Quāmvīs Pōntĭcă Pīnūs.

But inſtead of the firſt ſpondee, Catullus frequently uſeth a trochee, as

1 | 2 | 3
Prōdĕ ās nŏvă mūptā.

And Boetius now and then puts an anapæſt, as

1 | 2 | 3
Sĭmĭlī sūrgĭt ăb ōrtū.

The third hath only the two laſt feet of an hexameter, and is called Adonic, from Adon ſon of a King of Cyprus. Boetius has put ſeveral of them ſucceſſively in his firſt book *de Conſol.*

Gaudia pelle,
Pelle timorem;
Spemque fugato,
Nec dolor adſit.
Nubila mens eſt,
Vinctaque frenis,
Hæc ubi regnant.

CHAPTER V.

Of Iambic verſes.

And firſt

Of the different ſpecies of Iambics, according to the different feet of which they are compoſed.

IAMBIC verſe is ſo called, becauſe of the foot iambus that predominates therein.

It may be conſidered either according to the difference of the feet it receives, or according to the number of its feet, namely four, ſix, or eight. At firſt it conſiſted entirely of iambuſes; ſome

ſome of that ſort are ſtill remaining, and known by the name of pure iambics: as in Catullus the praiſe of a ſhip.

1 | 2 | 3 | 4 | 5 | 6
Phăsĕ lĭŭs īl-lĕ quĕm vĭdē-tĭs hō-ſpĭtēs,
1 | 2 | 3 | 4 | 5 | 6
Āīt fŭīſ-sĕ nā-vĭŭm cĕlĕr-rĭmŭs, &c. Carm. 4.

And in Horace, the iambics which he has joined to the hexameters in his epodes, od. 16.

1 | 2 | 3 | 4 | 5 | 6
Sŭīs ĕt īp-să Rō mă vī-rĭbŭs rŭīt.

Afterwards, as well to remove this conſtraint, as to render the verſe more grave, they put ſpondees in the odd places; as

1 | 2 | 3 | 4 | 5 | 6
Pārs sā-nĭtā-tĭs vĕl-lĕ sā-nārī fŭīt. Senec. Hipp.

Therefore joining the ſpondee and iambus together, the antients meaſured them by third epitrits, as St. Auſtin obſerveth. Hence thoſe of ſix feet were called trimeters, as being compoſed of three epitrits only; and thoſe of four, dimeters, as conſiſting only of two. Which ſeems to prove that the odd feet were alſo obliged to be ſpondees, and the even ones iambuſes.

But in proceſs of time they took more liberty. For

1. In the odd places they put indifferently either an iambus or a ſpondee, except in tragic verſes in the fifth foot, where Seneca made it a rule never to put an iambus, becauſe two iambuſes ſucceſſively at the end of the verſe render it leſs majeſtic.

1 | 2 | 3 | 4 | 5 | 6
Ămōr tĭmē rĕ nĕ-mĭnēm vĕrŭs pŏtĕſt. Sen. Med.

2. The tribrac having the ſame time as an iambus, becauſe its two ſhort ſyllables are equivalent to one long; it has been put inſtead thereof, except in the ſixth foot, where they have indiſpenſably preſerved an iambus.

1 | 2 | 3 | 4 | 5 | 6
Prŏhĭbē-rĕ răĭ ō nūl-lă pĕrĭ-tūrūm pŏtĕſt. S. Hipp.

3. The dactyl and anapæſt having alſo the ſame time as the ſpondee, they have been put inſtead thereof, wherever they can be put, that is in all odd places.

1 | 2 | 3 | 4 | 5 | 6
Quī ſtătŭ ĭt ă.ĭ quīd, pār-te ĭnāu-dīta āl-tĕra,
1 | 2 | 3 | 4 | 5 | 6
Æquūm lĭ.ēt ſtă.tŭĕ-rĭt, hāud æquūs fŭīt. Sen. Med.
1 | 2 | 3 | 4 | 5 | 6
Dŏmĭnā-rĕ tŭmĭ-dūs, ſpī-rĭtūs ālţōs gĕrē:
1 | 2 | 3 | 4 | 5 | 6
Sĕquĭ.ūr ſŭpēr-bōs ūl-tŏr ā tergō Dĕūs. Id. Her. Fur.

4. The

4. The comic poets have gone further, and ſatisfied with ending the verſe with an iambus, they have inſerted every where elſe thoſe feet which are allowed to be put in odd places; namely the Iambus, the Trihrac, the Spondee, the Dactyl, and the Anapæſt.

1 | 2 | 3 | 4 | 5 | 6
Vĭrtū-te ămbī-re ŏpŏr-tēt nŏn făvĭtō-rĭbŭs
1 | 2 | 3 | 4 | 5 | 6
Săt hăbēt făvĭtō-rŭm sēm-pēr quī rēctē făcīt.
1 | 2 | 3 | 4 | 5 | 6
Hŏmō ſum, bŭmā-nī nĭhĭl ā mē ălĭ-ēnŭm pŭtō. Ter.

Almoſt all Phædrus's fables are written in this ſort of verſe.

1 | 2 | 3 | 4 | 5 | 6
Ămŭt-tĭt mĕrĭtō prŏprĭ-ŭm qui ălĭ-ēnum ăp-pĕtit. l. 1. f 4.
1 | 2 | 3 | 4 | 5 | 6
Făcīt părēn-tēs bŏnĭ-tās, nŏn nĕcĕſ-sĭtās. l. 1. f. 13.
1 | 2 | 3 | 4 | 5 | 6
Ĭnŏps pŏtēn-tēm dŭm vult ĭmĭ-tārī pĕrīt. l. 1. f. 23.
1 | 2 | 3 | 4 | 5 | 6
Sŭccĕſ-sŭs ĭm-prŏbŏ-rŭm plŭ-rēs ăl-lĭcit. l. 2. f. 3.

II. *Of a Scazon or Claudicant Iambic.*

Another difference in the feet of an iambic hath produced a kind of verſe called Scazon, from the word σκάζων, *lame*; becauſe having begun with ſpondees in the odd places, and with iambuſes in the even, they change the cadence of the verſe, which particularly depends on the two laſt feet, taking for the fifth indiſpenſably an iambus, and for the ſixth a ſpondee.

1 | 2 | 3 | 4 | 5 | 6
Nīmī-rum ĭdem ōm-nēs făl-lĭmŭr, nĕque ēſt quīſquām.
1 | 2 | 3 | 4 | 5 | 6
Quĕm nōn ĭn ălĭ-quā-rĕ vĭdē-rĕ Sūſ-ſēnŭm
1 | 2 | 3 | 4 | 5 | 6
Pōſsīs. Sŭūs cuīque āt-trĭbū-tŭs ēſt ērrōr.
1 | 2 | 3 | 4 | 5 | 6
Sĕd nōn vĭdē-mūs mān-tĭcæ quŏd ĭn tergo ēſt. Catul.

III. *Of Iambics according to the number of their feet.*

Of theſe there are three ſorts; of four feet, called Dimeters, becauſe the Greeks uſed to meaſure them two feet to two feet, for the reaſon above given; of ſix feet, called Trimeters; and of eight feet, called Tetrameters.

1. *Of*

1. *Of Dimeters, or four feet.*

Moſt of the hymns of the Latin church are in this ſort of verſe. But when the quantity is not obſerved, as in that of the Aſcenſion, ſo beautiful in regard to the ſentiments:

1 | 2 | 3 | 4

Jēsū nōſtrā rĕdēm-tĭo,
Amor & deſiderium, &c.

It is a certain proof that they are falſely attributed to St. Ambroſe, who had a very good knack at writing theſe verſes, and generally ended them with a triſſyllable, which is their beſt cadence, as

1 | 2 | 3 | 4

Jēsū cŏrō-nă vīr-gĭnum,
Quem mater illa concipit,
Quæ ſola virgo parturit!
Hæc vota clemens accipe.

The antients ſeldom or ever uſed this ſort of verſe by itſelf, but they generally joined it to trimeters, or hexameters.

2. *Of Trimeters, or Iambics of ſix feet.*

Theſe are the moſt agreeable Iambics, being the verſe in which tragedies are written. They are moſt graceful, when they terminate with a word of two ſyllables,

1 | 2 | 3 | 4 | 5 | 6

Quīcūm-quĕ rē-gnō fī-dĭt, ēt māgnā pŏtēns
Dominatur aula, nec leves metuit Deos,
Animumque rebus credulum lætis dedit. Sen.

Or with a triſſyllable, beginning with a vowel, that makes an eliſion of the laſt ſyllable of the precedent word.

Juvenile vitium eſt regere non poſſe impetum. Sen.

Generally ſpeaking there ought to be a cæſura after the two firſt feet; yet there is ſometimes a peculiar beauty in ſentences that have not the cæſura till after the third foot.

Qui nihil poteſt ſperare, deſperet nihil. Sen. Med.
Qui non vetat peccare, cùm poſſit, jubet, Sen. Troad.
Minimum decet licere cui multum licet. Sen. Ibid.
Quod not poteſt vult poſſe qui nimium poteſt. Sen. Hipp.
Curæ leves loquuntur, ingentes ſtupent. Sen. Hipp.

But it is likewiſe to be obſerved that in all the above verſes we are not to pauſe till after the cæſura, which follows the third foot.

3. *Of Tetrameters, or Iambics of eight feet.*

We meet with this kind of verſe no where but in comic poets; as in Terence.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8

Pĕcŭ-nĭam īn lŏcō nēglĭgĕ-rĕ, mā-xĭmum īn-tĕrdum eſt lŭcrūm. Ter.

Omnēs

1 | 2 | 3 | 4 | 5 | | 7
Ō mnēs quĭbŭs rēs sūnt mĭnŭs sĕcūn-dæ măgĭ sūnt neſcĭŏ
| 8
quō-mŏdō

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
Sūſpĭcĭ-ōsī, ād cōn-tŭmē-lĭam ōm-nĭa āc-cĭpĭūnt măgis:

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
Prōptĕr sŭam ĭm-pōĭēn-tĭām sē sēm-pĕr crēdūnt nēglĭgī.

Ter.

IV. *Of Iambics either defective or redundant, whereto we muſt refer thoſe which are commonly called* TROCHAICS.

Beſides theſe three ſorts of Iambics, which have exactly the ſyllables of their four, ſix, or eight feet: there are ſome that have more or leſs than one or two ſyllables. And grammarians not conſidering this redundancy or defect till the end of the verſe, have called them, as already hath been obſerved, p. 375. Κατάλληκτοι, βραχυκατάλληκτοι, ὑπερκατάλληκτοι. But here we may make two obſervations.

The firſt is, that the ſyllable may be wanting as well in the firſt foot, as in the laſt. So that what they call trochaic verſes, that is which have Trochees or Chorees in odd places, are nothing more than Iambics, that want a ſyllable in the firſt foot. Thus this verſe of Horace,

1 | 2 | 3 | 4
——Nōn ĕbŭr, nĕque āu-rĕŭm,

is a dimeter that wants a ſyllable in the beginning.

And the long verſes of fifteen half feet, which we more particularly diſtinguiſh by the name of Trochaics, are nothing more than tetrameter iambics or of eight feet, the firſt of which wants a ſyllable; as there are others where it is wanting at the end.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
——Prō pēccā-tō mā-gnō, paū-lūm sūp-plĭcĭī sătĭs ēſt
8
Pătrī. Ter.

——Pallidi fauces Averni, vóſque Tænarei ſpecus. Sen.

And this is what grammarians do partly acknowledge, when they ſay that theſe verſes are only Trimeters, to which a Cretic or Amphimacer (-∪-) was added in the beginning. For this Cretic making an iambus (∪-) of thoſe two laſt ſyllables, no more is wanting than one with the firſt to make the two firſt feet of the Tetrameter.

Hence it follows that if you take away this Amphimacer or Cretic from one of thoſe verſes which they call Trochaic, you make an Iambic of ſix feet; as in the ſecond above quoted, beginning

ning to ſcan it from the word *fauces*; and, on the contrary, adding this foot to an Iambic Trimeter, you make a Trochaic of it. As if in this,

Suis & ipſa Roma viribus ruit. Hor.

you were to put *præpotens* in the beginning.

The ſecond obſervation is that Iambics, which are a ſyllable ſhort at the latter end, have always an Iambus before the ſyllable that remains alone, though this be an odd foot; and therefore they may paſs for defective Scazons, as well as for Iambics.

1 | 2 | 3 |
Hăbĕt ōm-nĭs hōc vŏlūp-tas. Boët.

1 | 2 | 3 | 4 | 5 |
Nŏvæ-quĕ pĕr-gūnt ĭn-tĕrī-rĕ lū-næ. Hor.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
Nām sī rĕmīt-tēnt quīp-piām Phŭlū mĕnām dŏ̄-rēs. Ter.

I. *Of Imperfect Dimeters.*

Imperfect Dimeters are either defective or redundant. Defectives either want a whole foot at the latter end;

1 | 2 | 3 |
Mūsæ Jŏvīs nātæ ——

or a ſyllable, which may be wanting either in the beginning, and theſe in Horace conſiſt intirely of Iambuſes,

1 | 2 | 3 | 4
—— *Trū-dĭtūr dĭēs dĭē.*

or at the end, ſo that before the laſt ſyllable there is always an Iambus; and then the verſe is called *Anacreonteus*, as

1 | 2 | 3 |
Ădēs Pătĕr sŭprē-me,
Quem nemo vidit unquam. Prud.
Habet omnis hoc voluptas,
Stimulis agit fruentes. Boët.

Dimeters in which a ſyllable is redundant at the latter end, are like thoſe which form the third verſe of an Alcaic ode, which Horace moſt frequently uſeth, as *Motum ex Metello*, &c. lib. 2, Od. 1.

1 | 2 | 3 | 4 |
Ĕt cūn-ctă tēr-rārūm sŭbā-ctă.

2. *Of Imperfect Trimeters.*

There is but one ſort, namely ſuch as want a ſyllable at the latter end, which have always an Iambus before the laſt ſyllable. Horace has made uſe of them, lib. 2, Od. 18. where he joins them to the firſt ſort of defective Dimeters:

Non

Non ebur neque aureum
1 | 2 | 3 | 4 | 5 | 6
Mĕā rĕnī-dĕt ĭn dŏmō lăcū-nar.

But we ſhall take notice of the defective Archilochian hereafter.

3. *Of Imperfect Tetrameters.*

Of theſe there are two ſorts of defectives. One ſuch as want a ſyllable in the beginning, and which we have obſerved to be erroneouſly called Trochaics. The hymn on our Saviour's paſſion, *Pange lingua*, is of this kind, each verſe of which is divided, as it were, into two; ſo that the ſtanzas which appear to be of ſix verſes, are in reality no more than three.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
--Pān-gĕ lĭn-guă glō-rĭō-sī præ-lĭūm cĕrtā-mĭnĭs:
--Et ſuper Crucis trophæum dic triumphum nobilem:
--Qualiter Redemptor orbis immolatus vĭcerit.

The other ſort of defectives are thoſe that want a ſyllable at the latter end, where the foot preceding the laſt ſyllable, though in the odd place, is ever an Iambus. There are ſome in Catullus that are pure Iambics,

1 | 2 | 3 | 4 | 5 | 6 | 7 |
Rĕmĭī-tĕ pāl-lĭūm mĭhī mĕūm quŏd ĭn-vŏlā-ſti--

CHAPTER VI.

Of Lyric verſes, and thoſe any way relative to Lyrics.

UNDER the word Lyrics I comprehend all verſes that cannot be referred to the two ſpecies above-mentioned; becauſe the chief of them are made uſe of in odes and in tragic choruſes, though we meet with ſome that are not uſed in thoſe pieces, as the Phaleucian; and others that are uſed there, though belonging to the two firſt ſpecies.

We may therefore divide them into three ſorts: 1. Choriambics: 2. Verſes of eleven ſyllables: 3. Anapæſtics, and a few others leſs uſual.

I. *Of four ſorts of Choriambics.*

The antients gave the name of Choriambics to verſes which they meaſured by a Choriambus, that is, by a foot compoſed of a Choree and an Iambus (-˘˘-) though they may be meaſured likewiſe by ſimple feet. There are four ſorts.

The

The first and smallest is called a Glyconic, which consists of a Spondee, a Choriambus, and an Iambus. Or more simply of a Spondee and two Dactyls. There are two intire Choruses of this verse in Seneca.

1 | 2 | 3

Illī mŏrs grăvĭs īncŭbăt,
Qui notus nimis omnibus,
Ignotus moritur sibi.

But Horace never uses them without the Asclepiad verse.

The second is the Asclepiad, consisting of a Spondee, two Choriambuses, and an Iambus; or of a Spondee, a Dactyl, a Cæsura, and two Dactyls.

1 | 2 | | 3 | 4

Mæcē nās ătă vīs ēdĭtĕ rēgĭbŭs. Hor.

The third is longer than an Asclepiad by a Choriambus, or by a Dactyl and a long syllable, as lib. 1. Od. 11.

1 | 2 | | 3 | | 4 | 5

Seū plū rēs hўĕ-mēs seū trĭbŭ ĭt Jŭpĭtĕr ūltĭmam.

The fourth is like the first, except that it finishes with a Spondee.

Heū quām præcĭpĭ-tī mērsă prŏ fundō. Boët.

1 | 2 | | 3 | 4

Ō quām glōrĭsĭ-cā lūcĕ cŏ-rūscās.

Therefore we must not read at the latter end of this hymn to the Virgin,

Qui tecum nitido vivit in æthere.

as some would fain alter it: but

Qui tecum nitidâ vivit in æthrâ.

as it is in the antient editions, and as George Cassander reads it in his collection of hymns: the word *æthra*, which is necessary for the measure of the verse, being not only in Virgil more than once, as we have elsewhere observed, but likewise in Cicero, *Aërem complexa summa pars cæli, quæ æthra dicitur.* 2. de Nat.

II. *Of verses of eleven syllables, Sapphic, Phaleucian, and Alcaic.*

I join these three sorts of verses together, because (except the fourth sort of Choriambics, which are very little used) none but these are always and indispensably composed of eleven syllables. Yet the name of HENDECASYLLABIC is particularly appropriated to the Phaleucian.

I. *Of Phaleucian verse.*

The Phaleucian verse is so called from a poet of the name of Φάλαικος. They consist of five feet; a Spondee, a Dactyl, and three Chorees or Trochees. Catullus makes likewise the first foot an Iambus or a Trochee. They may be extremely elegant

gant without a cæſura. There is hardly a Latin verſe that ſounds more agreeably in Epigram than this, if it be well wrote. Catullus excells in it, but it is pity that he has mixed ſuch a number of things offenſive to chaſte ears. We ſhall give here an example of this verſe from the 14th epigram of the firſt book to Licinius Calvus

1 | 2 | 3 | 4 | 5

Nī tē plūs ŏcŭ-līs mĕ-īs ă mārĕm,
Jucundiſſime Calve! munere iſto,
Odiſſem te odio Vatiniano.
Nam, quid feci ego, quidve ſum locutus,
Cur me tot malè perderes Poëtis?
Dii magni, horribilem & ſacrum libellum,
Quem tu ſcilicet ad tuum Catullum
Miſti, continuò ut die periret,
Saturnalibus, optimo dierum.
Non, non hoc tibi, ſalce, ſic abibit.
Nam ſi luxerit, ad librariorum
Curram ſcrinia, Cæſios, Aquinos,
Suffenum, omnia colligam venena,
Ac te his ſuppliciis remunerabor.
Vos hinc interea valete, abite
Illuc, unde malum pedem tuliſtis,
Sæcli incommoda, peſſimi Poëtæ.

2. *Of Sapphic verſe.*

Sapphic verſe was invented by Sappho, from whom it derives its name. It has the ſame feet as the Phaleucian, but differently diſpoſed, viz. a Choree, a Spondee, a Dactyl, and two Chorees.

1 | 2 | 3 | 4 | 5

Crēſcĭt īndūl-gēns sĭbĭ dīrūs hȳdrōps. Hor.

After three Sapphics they generally put an Adonic. Yet there are choruſes where you find a longer ſeries of Sapphics.

They are harſh to the ear, unleſs they have a cæſura after the two firſt feet; though there are ſeveral in Horace that have it not.

Quam jocus circumvolat & Cupido. lib. 1. Od. 2.
Phœbe Silvarúmque potens Diana. In Carm. ſecul.
Lenis Ilithya tuere matres:
Sive tu Lucina probas vocari,
Seu Genitalis.

Sapphics and Phaleucians may be eaſily changed into one another; thus this Sapphic verſe in Horace,

Non eget Mauri jaculis nec arcu,

may be changed into a Phaleucian only by tranſpoſing the words:

Non Mauri jaculis eget, nec arcu.

And

And this Phaleucian in Martial

Nympharum pater, amniúmque Rhene,

becomes a Sapphic, by tranſpoſing it thus:

Rhene nympharum pater, amniumque:

3. *Of Alcaic verſe.*

Alcaic verſe derives its name from the poet Alcæus. It hath two feet and a half of an Iambic (which they call *Penthemimerim Iambicam*) and two Dactyls. Hence in the firſt foot it may have an Iambus.

1 | 2 | | 3 | 4

Vĭdēs ŭt āl-tā ſtet nĭvĕ cāndĭdŭm. Hor.

Though generally it has a Spondee.

1 | 2 | | 3 | 4

Aūdī-rĕ mā-gnōs jām vĭdĕ-ōr dŭcĕs.

1 | 2 | | 3 | 4

Nōn īn-dĕcō-rō pūlvĕrĕ sōrdidŏs. Lib. 2. Od. 1.

This verſe is never put by itſelf, but after two of them it is cuſtomary to ſubjoin, as a third, an Iambic of four feet, with a long ſyllable redundant.

Et cuncta terrarum ſubacta. Hor.

4. *Of the leſſer Alcaic.*

The leſſer Alcaic conſiſts of two Dactyls and two Trochees. I have placed it here, though it conſiſts but of ten ſyllables, becauſe it has a relation to the great Alcaic.

1 | 2 | 3 | 4

Prăter ă-trōcem ānī-mūm Că-tōnis. Hor.

III. *Of Anapæſtic verſe.*

All verſes of the third ſpecies have the number of their ſyllables determined, except theſe. The Anapæſtic is ſo called, becauſe it was originally compoſed of four Anapæſts. But as they afterwards took the liberty to put, inſtead of the Anapæſt, a Spondee or Dactyl which have the ſame quantity, namely four *times*; thence it comes that this verſe, though called Anapæſtic, has not ſometimes ſo much as one Anapæſt. The chorus of tragedies is frequently compoſed of this ſort of verſe; which requires no cæſura.

1 | 2 | 3 | 4

Quāntī cāsūs hūmā-nă rōtānt,
Mimis in parvis fortuna furit,
Leviúſque ferit leviora Deus. Sen. in Hor.

Of this ſort of verſe there are ſome that have only two feet, and

which now and then are joined to the others, though Seneca on the death of Claudius has put them by themſelves.

Deſlete virum
Que non alius
Potuit citiùs
Diſcere cauſas,
Una tantùm
Parte nudita,
Sæpè & neutra.

IV. *Of Archilochian verſe, and others leſs frequently uſed.*

We have already made mention of the Archilochian verſe, called *Dactylica Penthemimeris*, p. 391. where we obſerved that there were ſeveral ſorts of this name. We ſhall here take notice of two more.

The firſt are called *Heptameter Archilochian*, which have the four firſt feet of an Hexameter, whereof the laſt is always a dactyl; and three Chorees or Trochees, as

1 | 2 | 3 | 4 | 5 | 6 | 7
Sōlvĭtŭr ācrĭs hў-ēms grā-tā vĭcĕ vērĭs ēt Fă-vōnĭ.

The ſecond are *Iambic-Archilochian*, as they are called by Diomedes, comprehending the Iambic Penthemimeris, as well as the above-mentioned Alcaic, and then three Chorees, as

1 | 2 | | 3 | 4 | 5
Trăhūnt-quĕ sīc-cās māchĭ-næ că-rīnăs.

Horace has joined theſe two verſes together, and formed thereof the fourth ode of his firſt book. But the latter may be meaſured another way, by leaving a ſyllable at the end.

1 | 2 | 3 | 4 | 5 |
Trăhūnt-quĕ sīc-cās mă-chĭnæ cărī-năs--.

So that theſe verſes are nothing more than Iambics that want a ſyllable, but always require their third foot to be a Spondee; whereas the others, of which we have made mention above, p. 397. ſuffer it to be an Iambus. Thus they may be changed into perfect Trimeters, only by adding a ſyllable; for inſtance, if we were to put in the precedent verſe *carinulas* for *carinas*.

I ſhall take no notice of other ſorts of verſe that are very ſeldom uſed, but proceed to ſay a word or two concerning compoſitions in verſe, and the mixture that is made of different ſorts of metre.

CHAPTER VII.

Of compoſitions in verſe, and the mixture of different ſorts of metre.

AFTER having explained the nature of verſe and its various ſpecies, it now remains that we treat of compoſitions in verſe, which the Latins comprehended under the word CARMEN, whether it be an epigram, an ode, an epiſtle, a poem, or other work. Hence it is that Catullus's epigrams are called *Carmen* 1, *Carmen* 2. &c. that the odes of Horace are intitled, *Carminum libri*; and that Lucretius ſtiles his firſt book *Carmen*.

Quod in primo quoque carmine claret.

Hence a ſingle verſe cannot be called *Carmen*, unleſs it be perhaps an intire epigram or inſcription, comprized in one verſe; as Virgil calls the following verſe *Carmen*.

Æneas hæc de Danaïs victoribus arma.

I. *Compoſitions of one ſort of metre only.*

Compoſitions in verſe may be conſidered, either according to the matter, or to the verſification.

According to the matter they are divided into epic poem, ſatyr, tragedy, comedy, ode, epigram, &c.

According to the verſification, which is the only point we conſider here, they are divided into verſe of one ſort only, or into verſe of different ſorts: The former is called *carmen*, μονόκωλον; and the other *carmen*, πολύκωλον.

The verſes moſt frequently uſed in compoſing intire pieces are Hexameter, Iambic-Trimeter, Scazon, what they call Trochaic, Aſclepiad, Phaleucian, and Anapæſtic.

Thoſe leſs frequently uſed in ſingle pieces are Iambic Dimeter, Glyconic, Sapphic, and Archilochian in Prudentius.

Thoſe uſed very rarely are Pentameter, in Auſonius; and Adonic, in Boëtius.

II. *Compoſitions of different metre, and their diviſion into ſtanzas, called* STROPHES.

Compoſitions of different metre are, generally ſpeaking, but two or three ſorts. But theſe are again divided according to the number of verſes contained in the ſtanza, (by the Greeks called στροφή) which being finiſhed, they return to the firſt ſort of verſe with which they began. With this difference from the French, that the latter generally conclude the ſenſe in one ſtanza; whereas the antients ſeldom obſerved this rule except in elegiac

verſe, where the diſtich ought to end with a full point, or at leaſt a colon: for Horace does not ſcruple to complete a ſenſe, begun in one ſtanza, with the two firſt words of the next, eſpecially in ſtanzas of two verſes: as

Eradenda cupidinis
Pravi ſunt elementa: & teneræ nimis
Mentes aſperioribus
Formandæ ſtudiis. Neſcit equo rudis
Hærere ingenuus puer, &c. lib. 3. od. 24.

And even in ſtanzas of four verſes, where it does not ſound ſo well,

Diſtrictus enſis cui ſuper impia
Cervice pendet: non Siculæ dapes
Dulcem elaborabunt ſoporem;
Non avium citharæque cantus
Somnum reducent. lib. 3. od, 1.

III. *Compoſitions of two ſorts of metre. And firſt of thoſe in which the ſtanza has but two verſes, and which are called* δίκωλον δίτροφον.

The Latin ſtanzas conſiſt only of two, three, or four ſorts of verſe; Catullus alone having made one of five. And as to compoſitions of two ſorts of verſe, there are none regular except ſtanzas of two or of four verſes, but not of three. The former is called *Dicolon-diſtrophon*, and the latter *Dicolon-tetraſtrophon*.

There are a vaſt number of the former ſort. I ſhall take notice only of nine that are moſt frequent, and of which (except the elegiac) there are examples in Horace. It will be eaſy to judge of the reſt which are to be found in Boëtius, Prudentius, or Auſonius, by what we have ſaid concerning the different ſpecies of verſe.

1.

The firſt ſort is the Elegiac conſiſting of Hexameter and Pentameter. It is ſo called, becauſe it was made uſe of in funerals, from the Greek word ἔλεγος, weeping, ἀπὸ τῦ ἴ ἴ λέγειν, as thoſe do that weep. Which made Ovid ſay,

Flebilis indignos elegeia ſolve capillos,
Heu nimis ex vero nunc tibi nomen erit.

2.

The ſecond an Hexameter, and a leſſer Archilochian. Horace.

Diffugére nives: redeunt jam gramina campis
Arboribuſque comæ.
Quis ſcit an adjiciant hodiernæ craſtina ſummæ
Tempora Di ſuperi?

3.

The third an Hexameter, and the verſe which contains the four laſt feet of an Hexameter. Horace.

Dant

Dant alios furiæ torvo ſpectacula Marti :
Exitio eſt avidis mare nautis :
Miſta ſenum ac juvenum denſantur funera : nullum
Sæva caput Proſerpina fugit.

4.

The fourth, an Hexameter and an Iambic Dimeter. Horace.

Nox erat, & cælo fulgebat Luna ſereno
Inter minora ſidera.

5.

The fifth, an Hexameter, and a Trimeter of pure Iambics. Horace.

Altera jam teritur bellis civilibus ætas,
Suis & ipſa Roma viribus ruit.

6.

The ſixth, an Iambic Trimeter followed by a Dimeter. Horace.

Beatus ille, qui procul negotiis,
Ut priſca gens mortalium,
Paterna rura bobus exercet ſuis,
Solutus omni fœnore.

7.

The ſeventh, is an Iambic Dimeter that wants a ſyllable of the firſt foot, and a Trimeter that wants a ſyllable at the latter end. Horace, lib. 2. Od. 18.

Truditur dies die,
Novæque pergunt interire Lunæ :
Tu ſecanda marmora
Locas ſub ipſum funus, & ſepulchri
Immemor, ſtruis domos, &c.

8.

The eighth, a Glaconic and an Aſclepiad. Horace.

O quiſquis volet impias
Cædes, & rabiem tollere civicam,
Si quærat pater urbium
Subſcribi ſtatuis ; indomitam audeat
Refrænare licentiam,
Clarus poſtgenitis : quatenus, heu nefas,
Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.

9.

The ninth is compoſed of an Heptameter, and an Archilochian Trimeter, of which we have made mention above, p. 402. Horace has wrote the 4th ode of the 1ſt book in this metre.

Pallida mors æquo pulſat pede pauperum tabernas,
Regumque turres, ô beate Sexti! Lib. 1. od. 4.

IV. *Compoſitions of two ſorts of metre in ſtanzas of four verſes. Which are called* δίκωλον τετράστροφον.

Of theſe there are two ſpecies in Horace.

1.

Three Aſclepiads and a Glyconic.

Lucem redde tuæ, dux bone, patriæ:
Inſtar veris enim vultus ubi tuus
Affulſit populo, gratior it dies,
Et ſoles melius nitent.

2.

Three Sapphics and an Adonic.

Auream quiſquis mediocritatem
Diligit, tutus caret obſoleti
Sordibus tecti: caret invidenda
Sobrius aula.

V. *Compoſitions of three ſorts of metre, in ſtanzas of three verſes. Which are called* τρίκωλον τρίστροφον.

There is but one ſpecies of theſe in Horace, conſiſting of a Trimeter, an Archilochian, and a Dimeter; and ſome of the antients believed that the two laſt made only one great Archilochian.

Petti! nihil me ſicut antea juvat
Scribere verſiculos
Amore perculſum gravi.

Prudentius alſo made the preface to his book of Hymns, of the three firſt ſpecies of Choriambics, beginning with the ſmalleſt, and aſcending to the greateſt.

Dicendum mihi, quiſquis es,
Mundum quem coluit mens tua perdidit,
Non ſunt illa Dei quæ ſtudet, cujus habeberis?

VI. *Compoſitions of three ſorts of metre, and ſtanzas of four verſes. Which are called* τρίκωλον τετράστροφον.

Of theſe there are alſo but two ſpecies in Horace.

1.

The firſt conſiſts of two Aſclepiads, a Pherecratian, and a Glyconic.

O navis referent in mare te novi
Fluctus. O quid agis? fortiter occupa
Portum. nonne vides ut
Nudum remigio latus? Lib. 1. od. 14.

2.

The ſecond is the moſt agreeable and the moſt common of all Horace's odes, among which there are no leſs than thirty ſeven of this ſort.

We

We have already taken notice of the three ſpecies of verſe that are uſed in theſe odes, chap. 6. n. 3. p. 401.

Damnoſa quid non imminuit dies?
Ætas parentum pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitioſiorem. Hor. l. 3. od. 6.

The above are the principal ſpecies of metre, and compoſitions in verſe. But as it will be of uſe to be able to conſider them at one view, I have thought proper to exhibit them in the two following tables; which ſuppoſe a perſon to be acquainted with the ſix neceſſary feet, of which I ſhall at the ſame time give a ſmall table, to the end they may be known in the large one by the initial letter of their name. Where it muſt be obſerved that I call the foot containing a long and a ſhort (-ᴗ) a Choree rather than Trochee, to give it the C, and to let the Tribrac have T. The long cæſuras I have diſtinguiſhed by the ſame mark as the quantity (¯).

THE

THE

FIRST TABLE.

OF DIFFERENT SPECIES OF VERSE reduced to three.

ALL VERSES MAY BE REDUCED TO THREE SORTS, *viz.*

FEET.	
1. Spondee	S.
2. Iambus	I.
3. Choree	C.
4. Tribrac	T.
5. Dactyl	D.
6. Anapæſt	A.

- **Hexameters** — Ordinary. 4. S. *or* D. | the 5. D. | the 6. S. 1
  Spondaics. Ending with two S. 2
- **I. Hexameters and Pentameters.**
  - Intire.
  - Parts.
    - Pentameters. 2 S. *or* D. | the 3. S. | the 5. and 6. A. 3
    - Beginning.
      1. Archilochian. 2. D. and a ſyllable. 4
      2. Alcmanian. 3. D. and a ſyllable. 5
      3. . . . . 3. S. *or* D. | the 4. D. 6
    - End.
      1. Dact | etram. The four laſt feet. 7
      2. Pherecratian. S. | D. | S. 8
      3. Adonic. D. | S. 9
- **II. Iambics, according to**
  - Pure Iambics. That is, all Iambuſes. 10
  - The quality of their feet.
    - Mixed with I. *or* T. with S. *or* D. and A.
      - Ordinary, ending with an I. — More exact, having in the even feet, *viz.* 2. and 4. I. *or* T. In the uneven alſo S. *or* D. *or* A. 11
      - Neglected, having in even feet, what the exact ones have only in the uneven. 12
      - Scazon. . . . Ending with an S. after an I. 13
  - The number of their feet.
    - Perfect. 14
    - Of 4 feet called Dimeters.
      - Defective
        - Of a foot. 15
        - Of a ſyllable. In the beginning. 16; At the end. *Anacreontics.* 17
      - Redundant — Of a ſyllable at the end. 18
    - Of 6 feet Trimeters.
      - Perfect. . . . . *
      - Defective Of a ſyllable. 19
    - Of 8 feet Tetrameters.
      - Perfect. 20
      - Defective of a ſyllable.
        - In the beginning called Trochaics. . . 21
        - At the end. 22
- **III. Lyrics.**
  - Choriambics.
    1. Glyconic. . . . . 1. S. | 2. D. 23
    2. Aſclepiad. . . . . S. | D. | - | D. D. 24
    3. Alcaics. . . . . S. | D. | - | D. | - | D. | D. 25
    4. Alcmanian. . . . . S. | D. | - | D. | S. 26
  - Of eleven ſyllables.
    1. Phaleucian. . . . . S. | D. | C. | C. | C. 27
    2. Sapphic. . . . . C. | S. | D. | C. | C. 28
    3. Alcaic. . . . . S. *or* I. | I. | - | D. | D. . . 29
    * Small Alcaic. . . . . D. | D. | C. | C. 30
  - Anapæſtics, and others.
    - Anapæſtic. . . . . 4. A. *or* D. *or* S. 31
    - Heptameter Archilochian. 4. feet, one Hexameter and 3 C. 32
    - Trimeter defect. Archiloc. I. *or* S. | I. | - | 3. C. 33

EXA-

EXAMPLES

OF THE

DIFFERENT SPECIES OF VERSE

Contained in the foregoing Table according to the correſpondent figures.

1. Ab Jove principium, Muſæ! Jovis omnia plena. *Virg.*
2. Cara Deûm ſoboles, magnum Jovis incrementum. *Id.*

3. Non ſolet ingeniis ſumma nocere dies: *Ovid.*

4. Pulvis & umbra ſumus. *Hor.*
5. Munera lætitiamque Dei. *Virg.*
6. Luminibuſque prior rediit vigor, *Boëth.*
7. O fortes pejoraque paſſi. *Hor.*
8. Quamvis Pontica pinus. *Id.*
9. Gaudia pelle. *Boëth.*

10. Phaſelus ille quem videtis hoſpites. *Catul.*

11. Para ſanitatis velle ſanari fuit. *Sen.*

12. Homo ſum, humani nihil à me alienum puto. *Ter.*

13. Sed non videmus manticæ quod in tergo eſt. *Catul.*
14. Fortuna non mutat genus. *Hor.*
15. Muſæ Jovis natæ.
16. Traditur dies die. *Hor.*
17. Ades Pater ſupreme. *Prud.*
18. Et cuncta terrarum ſubacta. *Hor.*
19. Para ſanitatis velle ſanari fuit. *Sen.*
20. Novæque pergunt interire Lunæ. *Hor.*
21. Pecuniam in loco negligere, maximum interdum eſt lucrum. *Ter.*

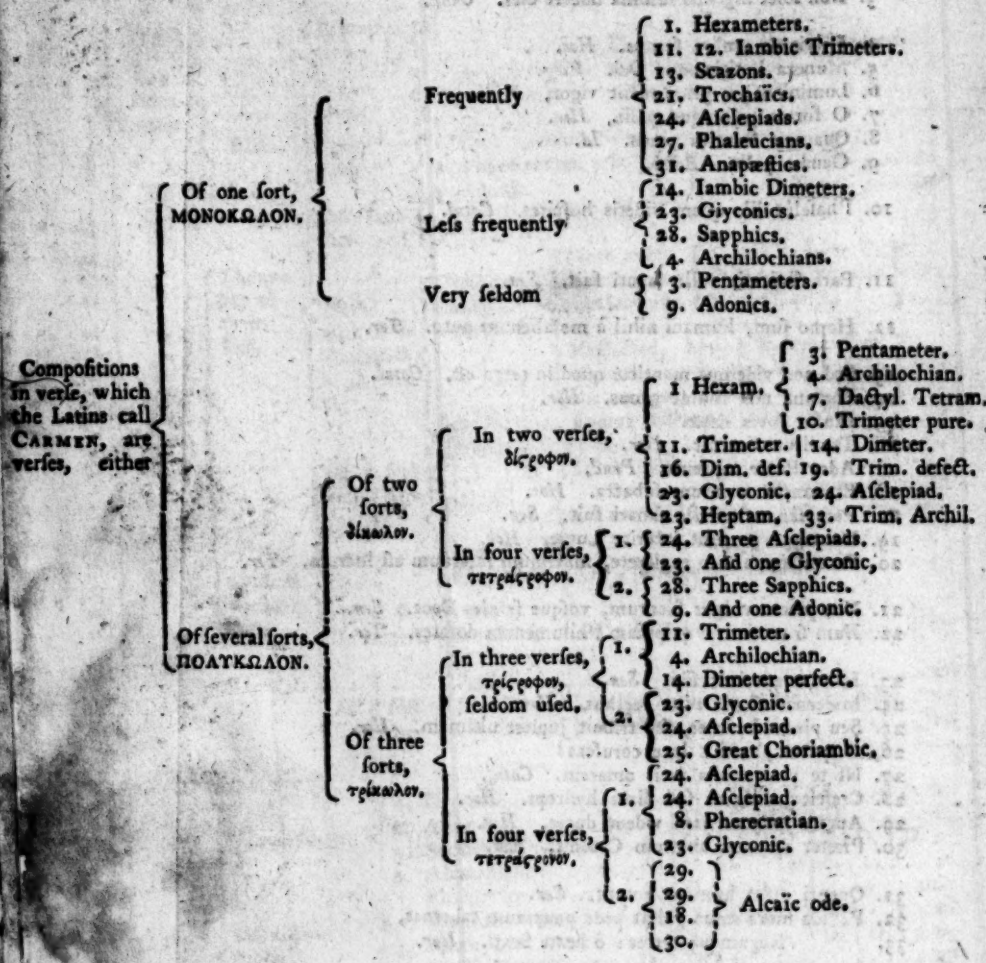
22. Vos precor vulgus ſilentum, voſque ferales Deos. *Sen.*
23. Nam ſi remittent quippiam Philumenam dolores. *Ter.*

24. Ignotus moritur ſibi. *Sen.*
25. Mæcenas atavis edite regibus. *Hor.*
26. Seu plures hyemes, ſeu tribuit Jupiter ultimam. *Hor.*
27. O quàm glorifica luce coruſcas!
28. Ni te plus oculis meis amarem. *Catul.*
29. Creſcit indulgens ſibi dirus hydrops. *Hor.*
30. Audire magnos jam videor duces. *Hor.*
31. Præter atrocem animum Catonis. *Hor.*

32. Quanti caſus humana rotant. *Sen.*
33. Pallida mors æquo pulſat pede pauperum tabernas,
34. Regumque turres: ô beate Sexti. *Hor.*

THE SECOND TABLE OF THE MIXTURE OF LATIN VERSE in Compoſition.

With the figures referring to the precedent table, to point out the examples.



Examples of this mixture of verſes may be ſeen more particularly in the 7th chapter, vt. 3, 5, and 6.

FINIS.